



A GREEK READER.

SELECTED PRINCIPALLY FROM THE WORK OF

Friedrich
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PROFESSOR IN THE GYMNASIUM AT GOTHA, EDITOR OF THE GREEK
ANTHOLOGY, &c., &c.

WITH ENGLISH NOTES,

CRITICAL AND EXPLANATORY,

A METRICAL INDEX TO HOMER AND ANACREON, AND A
COPIOUS LEXICON.

BY

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COLLEGE, NEW YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

NEW YORK:

HARPER & BROTHERS, PUBLISHERS,

329 & 331 PEARL STREET,

FRANKLIN SQUARE.

1857.

PA 260
J33
1857

Entered, according to Act of Congress, in the year 1840, by

CHARLES ANTHON,

In the Clerk's Office of the Southern District of New York.

Exchange

Peabody Inst. of Baltimore

April 3 1935



BIOGRAPHICAL SKETCHES

OF THE DIFFERENT WRITERS, SELECTIONS FROM WHOSE WORKS
OCCUR IN THE COURSE OF THE PRESENT VOLUME.

ÆLIAN, *Claudius*, a native of Prænestæ in Italy, who flourished during the reigns of Heliogabalus and Alexander Severus (218-235 A.D.). He composed in the Grecian language, of which he was a complete master, a work on the "Peculiarities of Animals" (*Περὶ ζῴων ἰδιότητος*), in seventeen books, chiefly a compilation from earlier writers, full of absurd stories, intermingled occasionally with interesting notices; another entitled "Various History" (*Ποικίλη Ἱστορία*), in fourteen books, a mere compilation, evincing little taste, judgment, or critical discrimination. He died at the age of about sixty years.

ÆSOP, a celebrated fabulist, who is supposed to have flourished about 620 B.C. According to most authorities, he was born at Cotyæum, a town of Phrygia, of servile origin, and owned in succession by several masters, the last of whom, Iadmon, a Samian philosopher, gave him his liberty. Little, if anything, however, is known with certainty respecting his life. None of the fables which at present go under the name of Æsop were ever *written* by him. They appear to have been preserved for a long time in oral tradition, and only collected and reduced to writing at a comparatively late period.

ANACREON, a celebrated Greek lyric poet, who flourished at the court of Polycrætes, the tyrant of Samos, in the sixth century B.C. Little is actually known concerning his life. It is, however, generally admitted that he was born at Tëos, a city of

Ionia, where he is also reported to have died, at the age of eighty-five years, from suffocation, in consequence of swallowing a grapestone while in the act of drinking. Very few of the pieces ascribed to Anacreon are genuine; by far the greater portion having been added subsequently to his time.

APOLLODORUS, a native of Athens, flourished about 146 B.C., and was celebrated for his numerous productions, both in prose and verse. Of the former we have, with the exception of a few fragments, only the work entitled "Library" (*Βιβλιοθήκη*), which is a collection of the fables of antiquity, drawn from the poets and other writers, and related in a clear and simple style.

ARISTOTLE, a distinguished Grecian philosopher, born at Stagira in Macedonia, B.C. 384, whence he is frequently called the Stagirite. He went to Athens while young, studied philosophy under Plato, and became subsequently the instructor of Alexander the Great. He died in Chalcis, B.C. 321. Aristotle was the most voluminous writer of the ancient philosophers. Besides his philosophical and critical works, he has given a "History of Animals" (*Περὶ ζῴων ἱστορίας*), in ten books. There is also ascribed to him a treatise "On Wonderful Reports" (*Περὶ θαυμασίων*), which, however, if ever written by Aristotle, has undergone great alteration since it came from the hands of the author.

ARRIAN, a Greek historian, a native of Nicomedia, who flourished

in the second century under Hadrian and the Antonines. He has left us a history of the expedition of Alexander, in seven books, which is valuable as being compiled from the memoirs of Ptolemy Lagus and Aristobŭlus, who both served under that monarch.

ATHENÆUS, a native of Naucrātis in Egypt, who flourished about the beginning of the third century A.D. He is the author of a very interesting compilation entitled "The Learned Men at Supper" (*Δειπνοσοφισταί*), from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks.

BION, a pastoral poet, a native of Smyrna in Asia Minor, who flourished about B.C. 187, in the island of Sicily. He wrote in the Doric dialect, and followed Theocritus as a model.

DIODŌRUS, an historian, surnamed *Siculus*, because born at Argyrium in Sicily, flourished under Julius Cæsar and Augustus. His "Historical Library" (*Βιβλιοθήκη Ἱστορικὴ*) consisted of forty books, and extended from the earliest times down to 60 B.C. Of these, only fifteen books remain, with fragments of the rest. To the preparation of this great work he had devoted thirty years of his life.

DIOGENES *Laërtius*, so called from his native city Laërtes in Cilicia. He wrote the lives of the philosophers in ten books, which are still extant. The period when he lived is not exactly known.

HERŌDŌTUS, a celebrated Greek historian, born at Halicarnassus in Caria, B.C. 484. His history consists of nine books, which, for the ease and sweetness of the style, have been named after the nine muses. It was originally rehearsed in part at the Olympic games, and at the Panathenæan festivals of Athens, and ultimately improved and finished at Thurium in Lower Italy, where the historian passed the latter part of his life.

HOMER, the most distinguished of the Grecian epic poets. Of his history little, if anything, is known. He is commonly supposed to have been born near Smyrna, on the banks of the Meles, whence he is termed Melesigēnes; but it still remains a contested question whether such a poet ever existed, and whether the poems that pass under his name are not the productions of several bards, collected together in a later age. These poems are the *Iliad* and the *Odyssey*, the former of which details the operations of the Grecian army before the city of Troy, ending with the death and funeral honours of Hector; the latter, the wanderings and adventures of Ulysses on his return from the Trojan war to the island of Ithāca.

ISOCRĀTES, a celebrated Grecian orator, or rather oratorical writer, born at Athens B.C. 436. In youth he was a companion of Plato, and like him, a great admirer of Socrates. He is said to have died by voluntary starvation, from grief for the fatal battle of Chæronēa, in the 98th year of his age, B.C. 338. There are 21 orations ascribed to him.

LUCIAN, a celebrated Greek writer, was born at Samosāta in Syria, and flourished in the second century after Christ. His father, who was in humble circumstances, designed him for the profession of a sculptor, and with that view placed him under the instruction of his uncle. Becoming soon disgusted with this employment, he turned his attention to literature, and travelled into Greece and Asia Minor, and engaged in the business of an advocate at Antioch. This, however, he soon renounced for the more congenial pursuit of sophistic declamation, which brought him both fortune and fame. He subsequently took up his residence at Athens, and devoted himself to the study of philosophy; but embraced no one of the systems then in vogue. His writings, which are mostly in the dialogue form, display

a genius eminently satirical, great brilliancy of thought, a deep insight into the human heart, and a larger share of humour than any other author of antiquity, with the exception perhaps of Aristophanes and Horace.

MOSCHUS, a Greek pastoral poet, born at Syracuse in the island of Sicily, but at what period is not clearly ascertained. He wrote in the Doric dialect, and adopted his master, Bion, as a model. There remain from Moschus four Idyls, and a few smaller pieces.

PAUSANIAS, a traveller and geographical writer, who is commonly supposed to have been born in Lydia, and to have flourished during the reigns of Hadrian and the Antonines. He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon. After this, he appears to have taken up his residence at Rome, and to have there published his "Itinerary of Greece" (*Ἑλλάδος περιήγησις*), in ten books. This work is full of instructive details for the antiquarian, especially in reference to the history of art, combining, as it does, with a description of public edifices and works of art, the historical records and the legends connected with them.

PLATO, a distinguished philosopher, an Athenian by descent, but born in the island of Ægina, where his father Aristo resided, B.C. 429. At the age of twenty he became a disciple of Socrates, and attended the lectures of that philosopher for eight years. After the death of his master, Plato travelled into foreign countries, and on his return to Athens opened a school in a public grove called the Academy, which soon became famous, and attracted crowds of admiring auditors. Plato's works consist of numerous dialogues, thirty-five in number, on different subjects, metaphysical, political, moral, and dialectic. They are exceedingly valuable both for style and matter, rich in

thought, and abounding in beautiful and poetical images.

PLUTARCH, a native of Chæronæa in Bœotia, flourished towards the end of the first century A.C. He was early engaged in civil affairs, and the Emperor Trajan, who patronised him, conferred on him high honours. Civil occupations, however, did not prevent him from pursuing his literary and philosophical studies. He was an extremely voluminous writer, but the most celebrated of his productions is his "Parallel Lives" (*Βίοι Παράλληλοι*). In these he exhibits and compares, in a very full and instructive manner, the characters of the most distinguished Greeks and Romans. There are twenty-two parallels, sketching the lives of forty-four persons, given in such a way that a Roman is always compared with a Greek. Five other biographies are isolated ones, and twelve or fourteen are lost.

STOBÆUS *Johannes*, a native of Stobi in Macedonia, whence his name Stobæus. He published, in four books, a collection of extracts in both prose and verse, from upward of five hundred authors, whose works have in a great measure perished. These extracts he arranged systematically, under separate heads, according to their subjects.

STRABO, a celebrated geographer, born at Amasea in Pontus, about 54 B.C. After travelling through various countries of Asia and Africa, he was sent by Augustus on an expedition into Arabia. At a subsequent period he travelled over Greece, Macedonia, and most of Italy. By this means he became well qualified to compile his "Work on Geography" (*Γεωγραφικά*), in seventeen books. This has come down to our time complete, with the exception of the seventh book, which is imperfect. The work is not a mere register of names and places, but a rich store of interesting facts and mature reflections, and of great utility in the study of ancient literature and art. There

exists also an Epitome, or Chrestomathy, of Strabo, made subsequently to 980 A.C., by some unknown person.

XENOPHON, an Athenian, son of Gryllus, distinguished as an historian, philosopher, and commander. He was born at Ercheia, a borough of Athens, B.C. 445, and was one of

the most worthy characters among the disciples of Socrates. He has left works on history, philosophy, and politics, which have afforded to all succeeding ages one of the most perfect models of purity, simplicity, and harmony of language, and abound with sentiments truly Socratic.

FIRST COURSE.

I. FIRST DECLENSION.

1. Ἡ μέθη μικρὰ μανία ἐστίν.—Πολλάκις βραχεῖα ἡδονὴ μακρὰν τίκτει λύπην.—Φίλει τὴν παιδείαν, σωφροσύνην, φρόνησιν, ἀληθειάν, οἰκονομίαν, τέχνην, εὐσέβειαν.—Βίων ἔλεγε τὴν φιλαργυρίαν εἶναι μητρόπολιν πάσης κακίας.—Οὐ πενία λύπην ἐργάζεται, ἀλλ' ἐπιθυμία.—Ὡς συμπόσιον χωρὶς ὁμιλίας, οὕτως πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡδονῆς ἔχει.

2. Αἱ κτήσεις τῆς ἀρετῆς μόναι βέβαιαί εἰσιν.—Ἡ παιδεία ἐν μὲν ταῖς εὐτυχίαις κόσμος ἐστίν, ἐν δὲ ταῖς ἀτυχίαις καταφυγή.—Πασῶν τῶν ἀρετῶν ἡγεμὼν ἐστίν ἡ εὐσέβεια.—Προσῆκει τοῖς ἀθληταῖς τὸ σῶμα αἰεὶ γυμνάζειν.—Κλεινότατον ἦν ἐν Ὀλυμπίᾳ ἄγαλμα Διὸς, Φειδίου ἔργον.—Μετὰ τὸν Αἰνείου θάνατον, Ἀσκάνιος τὴν βασιλείαν παρέλαβεν.—Ὁ Λίνος παῖς ἦν Ἑρμοῦ καὶ Μούσης ἰσοανίας.—Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο ἀπὸ Θαλοῦ, ἡ 15 ἑλληνικὴ ἀπὸ Πυθαγόρου.

3. Νουμᾶς Πίστεως καὶ Τέρμονος ἱερὸν ἰδρύσατο.—Ἡ Νέα Καρχηδὼν κτίσμα ἐστίν Ἀσδρούβα, τοῦ δεξαμένου ἄρκαν, τὸν Ἀννίβα πατέρα.—Τὸ τάλαντον τὸ Βαβυλῶνιον δύο καὶ ἑβδομήκοντα μνᾶς Ἀττικᾶς δύναται.—Ἐπὶ 20 κορυφῇ τῆς ἄκρας Σουνίου ναὸς ἐστίν Ἀθηνᾶς Σουνιάδος.

II. SECOND DECLENSION.

1. Ὁ θυμὸς ἀλόγιστος.—Ὁ πλοῦτος θνητὸς, ἡ δόξα ἀθάνατος.—Ὁ λόγος τῆς ψυχῆς εἰδωλὸν ἐστίν.—Δειλὸν ὁ πλοῦτος καὶ φιλόψυχον κακόν.—Ὁ Πήγασος ἵππος ἦν πτηνός.—Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.—Μὴ κα- 25 τόκνει μακρὰν ὁδὸν πορεύεσθαι πρὸς τοὺς διδάσκειν τι χρήσιμον ἐπαγγελλομένους.—Οἱ Ἡρακλέους ἔκγονοι κατήλθον εἰς τὴν Πελοπόννησον.

2. Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην θεοὺς εἶναι λέγουσιν.—Ὁ Ἄρης μισεῖ τοὺς κακοὺς.—Οἱ Πυγμαῖοι τοῖς γεράνοις πολεμοῦσιν.

3. Ἀνέκω καὶ ἵππων συννόμῳ ἐστόν· λέαινα δὲ καὶ λέων οὐ τὴν αὐτὴν ἴασιν.—Ἡ ὀργὴ καὶ ἡ ἀσυνεσία, οὕτω μεγίστω κακῷ, πολλοὺς ἀπώλεσαν.—Ὁ Ζεῦξις ἐποίησεν Ἴπποκένταυρον, ἀνατρέφουσαν παιδίῳ Ἴπποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ.

4. Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες μακροβιώτατοι εἶναι λέγονται.—Πολλάκις ἀνθρώπων ὀργὴ νόον ἐξεκάλυψε κρυπτόμενον.—Κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.—Ἀνδρὸς οἶνος ἔδειξε νόον.

5. Ἐν Ἐρυκί τῆς Σικελίας, Ἀφροδίτης νεὸς ἐστὶν ἅγιος, ἐν ᾧ πολὺ πλῆθος περιστερῶν τρέφεται.—Πτολεμαῖος ὁ Φιλοπάτωρ κατεσκεύασεν Ὀμήρῳ νεών. Ἀίρου ται οἱ λαγὼ ὑπὸ ἀλωπέκων, τοτὲ μὲν δρόμῳ, τοτὲ δὲ τέχνη. Ἐν τῇ Σάμῳ τῇ Ἡρᾷ πλείστοις ταῶς ἔτρεφον, καὶ ἐπὶ τοῦ νομισματος τῶν Σαμίων ταῶς ἦν.

III. THIRD DECLENSION.

1. Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.—Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν.—Ἀδωνις, ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ ἐν θήρῃς ὑπὸ σὸς ἐπλήγη.—Πρόκνη ἐγένετο ἀηδῶν, Φιλομήλῃα χελιδῶν, Τηρεὺς ἐγένετο ἔποψ.—Ὁ ἐλέφας τὸν δράκοντα ὀρώδει.—Γλαῦκος, ἔτι νήπιος ὑπάρχων, μῦν διώκων, εἰς μέλιτος πίθον πεσὼν ἀπέθανεν.

2. Διεσπᾶσαντο τὸν Πενθέα αἱ Μαινάδες, καὶ αἱ Θρᾷται τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνες.—Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνες εἰσίν.—Τῇ Ἰταλίᾳ ὤκησαν πρῶτοι Αὔσονες αὐτόχθονες.—Ἀπαντὲς οἱ λέοντές εἰσιν ἄλκιμοι.

3. Σταγόνες ὕδατος πέτρας κοιλαίνουσιν.—Ὁ ὄρνυξ ἡδύφωνος καὶ μαχητικός.—Οἱ Φοῖνικες τῷ Ἡρακλεῖ ὄρνυγας ἔδνουν.—Οἱ πέρδικες ἐν τῇ Ἀττικῇ εὐφῶνοι, οἱ δὲ ἐν Βοιωτίᾳ ἰσχνόφωνοι ἦσαν.—Ἡ παροιμία λέγει, παλίμπαιδας τοὺς γέροντας γίγνεσθαι.—Παλαιὸς μῦθος λέγει τοὺς Μυρμιδόνας ἐκ μυρμήκων ἄνδρας γεγονέναι.

*These are the things which the Lord hath done
in the days of the Lord's anger
as a city I have laid waste. As a city I have laid waste
as a city I have laid waste. As a city I have laid waste
as a city I have laid waste. As a city I have laid waste*

4. Οἱ Νομάδες τῶν Λιθύων οὐ ταῖς ἡμέραις, ἀλλὰ ταῖς νυξὶν ἀοιθοῦσιν.—Περὶάνδρος ἐρωτηθεὶς, τί μέγιστον ἐν ἐλαχίστῳ, εἶπε, φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.—Γνώμη κρείσσων ἐστὶν ἢ ῥώμη χερῶν.—Εὐωδία καὶ μύρον γνψὶν αἰτία θανάτου.—Γυναιξὶ κόσμον ἢ σιγὴ φέρει.—5 Χαλεπὸν ἐστὶ λέγειν πρὸς γαστέρα, ὧτα οὐκ ἔχουσιν.

5. Ὁφαιστος τῷ πόδε χωλὸς ἦν.—Ἡ Μήδεια γράφεται τῷ παιδὲ δεινὸν ὑποβλέπονσα· ἔχει δὲ ξίφος ἐν χερσὶ τῷ δὲ ἀθλίῳ καθησθου γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὁρῶντε τὸ ξίφος ἐν ταῖν χεροῖν τῆς μητρός. 10

IV. CONTRACTED DECLENSION.

1. Μάθησις μέγιστόν ἐστιν ἀγαθόν.—Ἡ φύσις ἄνευ μαθήσεως τυφλόν, ἡ δὲ μάθησις ἄνευ φύσεως ἐλλειπές.—Πόλεως ψυχὴ οἱ νόμοι.—Οὐκ ἔστιν οὐδὲν κρείσσον ἢ νόμοι πόλει.—Ἀρίστιππος· ἔφη πρὸς τὸν ἀδελφόν· μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως 15 ἐγώ.

2. Ἡ ὕδρανλις ἐστὶν εὖρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην.—Ὁμοιοῦντων ἀδελφῶν συμβίωσις παντὸς τείχους ισχυροτέρα.—Ἡθους βάσανός ἐστιν ἀνθρώποις χρόνος.—Πελίαν, τὸν Ποσειδῶνος καὶ Τυροῦς 20 υἱὸν, ἵππος ἔθρεψεν.—Ἀπόλλων, ὁ Διὸς καὶ Διῖτος παῖς, ὅτε τὸν Πύθωνα κατετόξευεν, ἦλθεν εἰς Δελφοὺς καὶ παρέλαβε τὸ μαντεῖον τῆς Γῆς.—Αἰδοῦς παρὰ πᾶσιν ἄξιός ἔσει, ἐὰν πρῶτον ἄρξης σαντὸν αἰδεῖσθαι.

3. Οἱ ὄφεις τὸν ἰὸν ἐν τοῖς ὁδοῖσιν ἔχουσι.—Ὁ Παρ-2· νασσὸς μέγα καὶ σύσκιον ὅρος ἐστίν.—Ἐν Βοιωτίᾳ δύο εἰσὶν ἐπίσημα ὄρη, τὸ μὲν Ἑλικὸν καλούμενον, ἕτερον δὲ Κιθαιρών.—Ὁ Νεῖλος ἔχει παντοῖα γένη ἰχθύων.—Κέρδη πονηρὰ ζημίαν αἰεὶ φέρει.—Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔφν.—Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.—30 Δημήτριος ὁ Πολιορκήτης βία ἤρει τὰς πόλεις, κατασεύων τὰ τείχη, Τιμόθεος δὲ πείθων.—Ἐγένετο κατὰ τοὺς Τιβερίου χρόνους ἀνὴρ τις Ἀπίκιος, ἀφ' οὗ πλακοῦντων γένη πολλὰ Ἀπίκια ὀνομάζεται.—Τίμα τοὺς γόνεις.—Αἱακὸς

τὰς κλεῖς τοῦ ἄδου φυλάττει.—Οἱ πολὺποδες ἐλλοχῶσι τοὺς ἰχθῦς.—'Ανάχαρσις τὴν ἄμπελον εἶπε τρεῖς φέρειν βότρυς· τὸν πρῶτον, ἡδονῆς· τὸν δεύτερον, μέθης· τὸν τρίτον, ἀηδίας.

V. MISCELLANEOUS EXAMPLES.

5 1. Πόνος εὐκλείας πατήρ.—Εὐκλείαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων.—Ψυχῆς νοσοῦσης ἐστὶ φάρμακον λόγος.—Χαλεπὸν τὸ γῆράς ἐστιν ἀνθρώποις βάρος.—'Ωκεανοῦ καὶ Τηθύος παῖς ἦν 'Ιναχος, ἀφ' οὗ ποταμὸς ἐν 'Αργεῖ 'Ιναχος καλεῖται.—Οὔτε τὸν ἄρρωστον ὠφελεῖ ἡ χρυσῇ κλίνῃ, 10 οὔτε τὸν ἀνόητον ἡ ἐπίσημος ἐντυχία.

2. Οἱ τέττιγες σιτοῦνται τῆς δρόσου.—Δόξα καὶ λόγος ἄνευ συνέσιος οὐκ ἀσφαλέα κτήματα.—'Αγαμέμνων ἐκλελοιπότης, πάντα ἐν Σικελίᾳ μεστὰ ἦν στάσεως καὶ ἀναρχίας.

15 'Εκ νεφέλης φέρεται χιόνος μένος ἡδὲ χαλάζης,
Βροντῇ δ' ἐκ λαμπρᾶς ἀστεροπῆς φέρεται,
'Εξ ἀνέμων δὲ θάλασσα ταράσσεται.
—'Η τῶν βροτῶν φύσις καὶ νόσων ἡττων, καὶ γήρως, καὶ ἡ μοῖρα ἀπαράλτῃτος.

20 3. 'Αργος ὁ πανόπτης ὀφθαλμοὺς εἶχε ἐν παντὶ τῷ σώματι.—Κλεάνθης ἔφη, τοὺς ἀπαιδεύτους μόνῃ τῇ μορφῇ τῶν θηρίων διαφέρειν.—'Ανάχαρσις ὀνειδιζόμενος, ὅτι Σκύθης ἦν, εἶπε, τῷ γένει, ἀλλ' οὐ τῷ τρόπῳ.—'Εξῆν καὶ τῷ 'Αχιλλεῖ ζῆν καὶ βασταλεῦειν τῶν Μυρμιδόνων, καὶ 25 τῷ Νέστορι ἐν Πύλῳ εἰρήνην ἀρχειν, καὶ τῷ 'Οδυσσεὶ οἴκοι μένειν, ἢ παρὰ Καλυψοῖ ἐν ἄντρῳ καταρρύτῳ καὶ κατασκίῳ, ἀγῆρῳ ὄντι καὶ ἀθανάτῳ· ἀλλ' οὐχ εἴλετο ἀθάνατος εἶναι, ἀργὸς ὢν, καὶ μηδὲν χρώμενος τῇ ἀρετῇ.—Δεῖ τοὺς νέους κοσμιότητι χρῆσθαι ἐν πορείᾳ καὶ σχήματι 30 καὶ περιβολῇ.—'Ηρακλῆς τῇ χολῇ τῆς Λερναίας ὕδρας τοὺς δῖστοὺς ἔβαψεν.—'Ακρίσιος τὴν ἑαυτοῦ θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἔρριψεν· ἡ δὲ λάρναξ προσηνέχθη Σερίφῳ τῇ νήσῳ.

4. Ποθεῖ ἄνθρωπος νύκτα μεθ' ἡλίου, καὶ λιμὸν μετὰ

κόρον, καὶ δίψαν μετὰ μέθην· καὶ ἀφέλης αὐτοῦ τὴν μεταβολὴν, λύπην τὴν ἡδονὴν ποιεῖς.—Ἡρακλῆς ἔλαβε παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρὰ Ἥφαιστοῦ δὲ θώρακα χρυσοῦν, παρὰ δὲ Ἀθηναῖς πέπλον.—Ὡ Ζεῦ, καὶ Ἀθηναῖα, καὶ Ἀπόλλων, δότε μοι ἀρετὴν ψυχῆς, καὶ ἡσυχίαν βίου, καὶ ζωὴν ἀμεμπτον, καὶ εὐελπιν θάνατον.

5. Ξέρξον ἐν Ἑλλάδι πολεμοῦντος, ἡ αὐτοῦ μήτηρ ἐδόκει ἐν ὀνείροις ἰδεῖν δύο γυναῖκες, μεγέθει πολὺ ἐκπρεπεστάτα, κᾶλλει ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.—Φίλιππος γενόμενος κριτῆς δυεῖν 10 πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

6. Κολάζονται ἐν ἄδου πάντες οἱ κακοὶ, βασιλεῖς, δοῦλοι, κατράπαι, πένητες, πλούσιοι, πτωχοί.—Αἱ Φόρκον θυγατέρες γραῖαι ἦσαν ἐκ γενετῆς, ἓνα τε ὀφθαλμὸν καὶ 15 ἓνα ὀδόντα εἶχον, τρεις αἰῶσαι, καὶ ταῦτα παρὰ μέρος ἀλλήλαις ὥπασαν.—Κλεάνθης εἰς ὄστρακα καὶ βοῶν ὦμο πλάτας ἔγραφεν ἅπερ ἤκουε παρὰ τοῦ Ζήνωνος ἀπορία κερμάτων, ὥστε ὠνήσασθαι χάριτα.

7. Θεὸς ἐκάστῳ ὄπλον τι ἔνειμε, λέουσιν ἀλκὴν καὶ 20 ταχυτῆτα, ταύροις κέρατα, μελίσσοις κέντρα, ἀνδρὶ λόγον καὶ σοφίαν.—Χείρων ὁ Κένταυρος τὸν Ἀχιλλέα, παῖδα ἔτι ὄντα, ἔτρεφε σπλάγχνοις λεόντων καὶ σῶν ἀγρίων, καὶ ἄρκτων μυελοῖς, καὶ καρτερόν ἔθηκε καὶ ποδώκη.—Ζήνων ἔφη, δεῖν τὰς πόλεις κοσμεῖν οὐκ ἀναθήμασιν, 25 ἀλλὰ ταῖς τῶν οἰκούντων ἀρεταῖς.—Ἡ Λερναία ὕδρα εἶχεν ὑπερμέγεθες σῶμα, κεφαλὰς δὲ ἐννέα, τὰς μὲν ὀκτὼ θνητὰς, τὴν δὲ μέσην ἀθάνατον.

VI. ADJECTIVE.

1. Ἑγγὺς Ἰταλίας κεῖται ἡ Σικελία, νῆσος εὐδαίμων καὶ πολυάνθρωπος.—Βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά.— 30 Βραχεῖα τέρψις ἡδονῆς κακῆς.—Κέρδος αἰσχροῦν, βαρὺ κειμήλιον.—Τὸ μέλλον ἀσαφές.—Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.—Τὸν ἀμαθῆ πλούσιον Διογένης πρόβατον εἶπε καλεῖν σόμαλλον.

2. Τυραννὶς χρῆμα μὲν σφαλερὸν, πολλοὶ δὲ αὐτῆς ἐρασταί εἰσιν.—Τυφλὸν ὁ πλοῦτος.—Πιστὸν ἢ γῇ, ἀπιστον ἢ θάλασσα.—Καλὸν ἡσυχία.—Καλὸν ἢ ἀλήθεια καὶ μόνιμον.

5 Τὰ μέγαλα δῶρα τῆς τύχης ἔχει φόβον,
Καὶ τὸ πάνν λαμπρὸν οὐκ ἀκίνδυνον κυρεῖ,
Οὐδ' ἀσφαλὲς πᾶν ὕψος ἐν θνητῷ γένει.

3. Κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς ἅπαντας τοὺς κακοὺς, ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς
10 μάχεσθαι.—Οὐδὲν ὀργῆς ἀδικώτερον.—Πόλεμος ἐνδοξος εἰρήνης αἰσχροῦς αἰρετώτερος.—Βίων ἔφη, δεῖν τὸν ἀγαθὸν ἄρχοντα, πανόμενον τῆς ἀρχῆς, μὴ πλουσιώτερον, ἀλλ' ἐνδοξότερον γεγονέναι.—Οὐδὲν κτῆμα σοφίας τιμιώτερόν ἐστιν.—Σοφία πλούτου κτῆμα τιμιώτερον.—Παρὰ Ταρ-
15 τησίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν οὐκ ἔξεστιν.—Δοῖα ἀσθενῆς ἄγκυρα, πλοῦτος ἔτι ἀσθενεστέρα.—Ἀρετῆς οὐδὲν χρῆμα σεμνότερον, οὐδὲ βεβαιότερόν ἐστιν.

4. Πολλὰ τῶν ζῶων ἀκαμά ἐστε, καθόλου δὲ, ὅσα πλείους πόδας ἔχει τεττάρων.—Χαλεπὸν τὸ ποιεῖν, τὸ
20 δὲ κελεῦσαι ῥάδιον.—Οὐδὲν γλύκιον τῆς πατρίδος.—Οὐκ ἔστιν οὐδὲν μητρὸς ἥδιον τέκνοις.—Κρείσσων οἰκτιρμοῦ φθόνος.—Χρῇ σιγαῖν, ἢ κρείσσονα σιγῆς λέγειν.—Διὰ τοῦτο δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούω-
25 μεν, ἥττονα δὲ λέγωμεν.—Τὸ κενὸν ἐν τῷ βίῳ πλεῖόν ἐστι τοῦ συμφέροντος.—Ἀρχε σαυτοῦ μηδὲν ἥττον ἢ τῶν ἄλλων.—Στέργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω.—Οἱ τῶν τελετῶν μετέχοντες περὶ τῆς τοῦ βίου τελευτῆς ἡδίουσιν τὰς ἐλπίδας ἔχουσιν.

5. Ὁ μέλας οἶνός ἐστι θρεπτικώτατος, ὁ δὲ λευκός,
30 λεπτότατος.—Ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη ἐστὶ καὶ εὐφορωτάτη.—Πρεσβύτατον τῶν ὄντων θεός ἀγένητος γάρ· κάλλιστον κόσμος· ποίημα γὰρ θεοῦ· μέγιστον τόπος· πάντα γὰρ χωρεῖ· τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει· ἰσχυρότατον ἀνάγκη· κρατεῖ γὰρ πάντων
35 σοφώτατον χρόνος ἀνευρίσκει· γὰρ πάντα.—Ὁ κροκόδει-

λος ἐξ ἐλαχίστου γίνεται μέγιστος· τὸ μὲν γὰρ ὦδὸν οὐ
μεῖζόν ἐστι χηνεῖον, αὐτὸς δὲ γίνεται καὶ ἑπτακαίδε-
κάπηχυν.—Ὁ τῶν πλείστων βίος μελλησμῶ παραπόλ-
λυται.

Κάλλιστον τὸ δικαιοτάτον· ῥᾷστόν θ' ὑγιαίνειν, 5

Ἡδιστον δὲ τυχεῖν ὧν τις ἕκαστος ἐρᾷ.

--Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βελ-
τίστοις· οὔτε τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς
θανυμάζει.

6. Ἡ γῆ σφαιροειδὴς ἐστὶ καὶ ἐν μέσῳ κεῖται.—Οἱ 10
πλούσιοι πολλάκις ὑφ' ἡδονῆς διηνεκοῦς οὐ συνίστανται τῆς
εὐτυχίας.—Ἐπαμινώνδας πατρὸς ἦν ἀφανοῦς.—Πάντα ἐκ
τῆς ἐπιμελείας, καὶ τῆς διαρκοῦς φροντίδος, καὶ τῆς σπου-
δῆς τῆς ἀνελλιποῦς κρείττονα γίνγεσθαι δύναται.—Ὅμηρ-
ος τοῖς ἥρωσιν ἀπλῆν καὶ πᾶσιν ὅμοιαν δίαίταν ἀποδέδωκε. 15
—Διονύσιος ὁ τύραννος τὸ Ἀπόλλωνος ἄγαλμα περιεσύν-
λησε, χρυσοῦς βοστρύχους ἔχον, καὶ τὴν παρακειμένην
αὐτῷ χρυσῇν τράπεζαν ἀφεῖλεν.—Σωκράτης ἰδὼν μειρά-
κιον πλούσιον καὶ ἀπαίδευτον, ἰδοὺ, ἔφη, χρυσοῦν ἀνδρά-
ποδον.

20

7. Τὰ ὄρη πόρρωθεν ἀεροειδῆ φαίνεται καὶ λεῖα, ἐγγύ-
θεν δὲ τραχεά.—Οὐ κρεῖττον, πενιχρὸν μὲν, ἀσφαλῆ δὲ
καὶ ἀδεᾶ βίον ἀσπάσασθαι, ἢ πλούσιον καὶ ἐπικίνδυνον ;—
Ἐλευθέρου ἀνδρὸς ἐστίν, ἀεὶ τάληθ' ἰλέγειν.—Νικοκρέων
ὁ Κύπριος τετράκερων ἔλαφον εἶχεν.—Ἐν τινὶ ναῷ Διὸς 25
τρίκερῳ καὶ τετράκερῳ πρόβατα ἦν.—Ἀριστοτέλης ἔφη,
τῆς παιδείας τὰς μὲν ρίζας εἶναι πικράς, γλυκεῖς δὲ τοὺς
καρπούς.—Τρεῖς εἰσι δικασταὶ καθ' ἄδον, οἳ τοὺς εὐσεβεῖς
καὶ πονηροὺς διακρίνουσιν.—Δεινόν ἐστὶ τοὺς χείρους
τῶν βελτιόνων ἄρχειν.

30

8. Ἀνάχαρσις κρεῖττον ἔλεγεν, ἓνα φίλον ἔχειν πολ-
λοῦ ἄξιον, ἢ πολλοὺς μηδενὸς ἀξίους.—Ἡ μυῖα, ἐξάπους
οὔσα, τοῖς μὲν τέσσαρσι βαδίζει μόνοις, τοῖς δὲ προσθίοις
δυσὶ ὡς χερσὶ χρῆται.—Πυρρὸς ἐν Ἰταλίᾳ ἐπολέμησεν
ἔτη δύο καὶ μῆνας τέσσαρας.—Φιλῆμων ὁ κωμικὸς ἔγραψε 35
δράματα ἑπτὰ καὶ ἐννεήκοντα, βιώσας ἔτη ἐννέα καὶ ἐν-

νενήκοντα.—'Αννων, ὁ πρεσβύτερος, ἐκ τῆς Λιβύης ἐπέ-
 ρασε μεγάλην δύναμιν εἰς Σικελίαν, πεζῶν μυριάδας πέντε,
 ἱππεῖς δὲ ἑξακίςχιλίους, ἐλέφαντας δὲ ἑξήκοντα.—Τοὺς
 Σῆρας ἱστοροῦσι μέχρι τριακοσίων ζῆν ἐτῶν, καὶ τοὺς Χαλ-
 5 δαίους ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος.

9. 'Αργανθώνιος, ὁ Ταρτησίων βασιλεὺς, πεντήκοντα
 καὶ ἑκατὸν ἔτη βιώσαι λέγεται.—Κτησίβιος συγγραφεὺς
 ἑκατὸν εἰκοσιτεσσάρων ἐτῶν ἐν περιπάτῳ ἐτελεύτησεν.—
 'Ο Πλάτων ἐτελεύτησε τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ
 10 ἑκατοστῆς 'Ολυμπιάδος, βιοὺς ἔτος ἐν πρὸς τοῖς ὀγδοή-
 κοντα.—Σιλουῖον ἐνὸς δέοντα τριάκοντα ἔτη βασιλεύσαν-
 τος, Αἰνείας, υἱὸς αὐτοῦ, ἐνὶ πλειῷ τριάκοντα ἐτῶν την
 δυναστείαν εἶχεν.—Οἱ Λακεδαιμόνιοι τοῖς 'Αθηναίοις βοη-
 θήσουντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια
 15 καὶ χίλια στάδια διῆλθον.

VII. PRONOUNS.

1. Δημήτριός τις εἶπε τῷ Νέρωνι· σὺ μὲν ἀπειλεῖς ἐμοὶ
 τὸν θάνατον, σοὶ δὲ ἡ φύσις.—Διδύμων ἀδελφῶν εἰς
 ἐτελεύτησε· σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι, ἡρώτα·
 σὺ ἀπέθανες ἢ ὁ ἀδελφός σου;—Τί τοῦτ' ἐστίν, ὦ γύναι.
 20 ὅτι ἐμὲ ἀπολιποῦσα ἄστυδε θαμίζεις; οὐκ ἔστι τοῦτο
 σωφρονεῖν, οὐχ οὕτω δέ σε ὁ πατήρ σου ἐμοὶ εἰς γάμον
 παρέδωκεν.

2. Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκε,
 καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· σύγχαιρε ἡμῖν, πάτερ·
 25 ἥδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.—'Εν Λάτμῳ τῆς Καρίας
 σκόρπιοι εἶναι λέγονται, οἱ τοὺς μὲν πολίτας σφίσι παίου-
 σιν εἰς θάνατον, τοὺς δὲ ξένους ἡσυχῇ.—Κορῶναι ἀλλή-
 λαις εἰσὶ πιστόταται καὶ πάνν σφόδρα ἀγαπῶσι σφᾶς.

3. 'Ανάχαρις ὁ Σκύθης ἐρωτηθεὶς ὑπὸ τινος, τί ἐστὶ
 30 πολέμιον ἀνθρώποις; αὐτοὶ, ἔφη, ἑαυτοῖς.—'Ο Ζεὺς τὴν
 'Αθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς.—Οὐδεὶς ἐλεύ-
 θερος ἑαυτοῦ μὴ κρατῶν.—Νόμος οὗτος Περσικὸς, ὅταν
 εἰς ἀγροὺς ἐλαύνη ὁ βασιλεὺς, πάντες Πέρσαι, κατὰ τὴν
 ἑαυτοῦ δύναμιν ἕκαστος, δῶρα αὐτῷ προσκομίζουσιν.—

Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερεν.—Κριτῆς ὢν, ἀεὶ ταῦτ' ἀπερὶ τῶν αὐτῶν γιγνώσκει, οὐδὲν πρὸς χάριν ποιῶν.—Ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ.—Βούλον ἀρέσκειν πᾶσι, μὴ σφντῶ μόνον.—Πάντων μάλιστα σαντὸν αἰσχύνου.

5

VIII. REGULAR VERB IN Ω.

1. ACTIVE VOICE.

1. Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσιν.—Ὅστις μὴ κολάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κολάζεται.—Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπέκει τῇ ἀρετῇ.—Ὅταν τινὰ θέλωσιν οἱ θεοὶ σῶζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι βαράθρων.—Οὐδὲν τῆς εὐμορφίας ὄφελος, ὅταν τις 10 μὴ φρένας ἔχῃ.—Εὖ θνήσκεις, ὅταν σοὶ τὸ χρεὼν ἔλθῃ.—Τήρης, ὁ βασιλεὺς, ἔλεγεν, ὅποτε σχολάζοι καὶ μὴ στρατεύοιτο, τῶν ἱπποκόμων οἶεσθαι μηδὲν διαφέρειν.—Ἀγασίλαος ἐρωτηθεὶς, πῶς ἂν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίῃ, εἰ λέγοι. εἶπε, τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα. 15 —Ἄγις ἐρωτηθεὶς, πῶς ἂν τις ἐλεύθερος διαμένει, θανατοῦ καταφρονῶν, ἔφη.

2. Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες, Ῥωμαῖοι δὲ καίοντες.—Ἄνθρωποι τὸν θάνατον φεύγοντες διώκουσιν.—Φίλιππος τοὺς Ἀθηναίους εἵκαζε τοῖς Ἑρμαῖς, 20 στόμα μόνον ἔχουσιν.

3. Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν ἐσπούδασε, καὶ αὐτὸς ἰᾶτο, καὶ ἔτεμνε, καὶ ἔκαιε, καὶ τὰ λοιπά.—Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι παῖδε ὄντε.—Θησεὺς τὴν Ἀριάδνην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσεν 25 Διόνυσος δὲ αὐτὴν ἀπήγαγεν.—Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.—Ἐπρώτευσεν ἡ Λακεδαιμόνων τῆς Ἑλλάδος, εὐνομία καὶ δόξη, χρόνον ἑτῶν πεντακοσίων, τοῖς Λυκούργου χρωμένη νόμοις.

4. Ὁ Διογένης ἔλεγεν, ὅτι οἱ μὲν ἄλλοι κίνεσιν τοὺς 30 ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω.—Μηδενὶ συμφορὰν ὀνειδίσης, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.—Κἂν μόνος ᾗς, φῶλον μήτε λέξης, μήτε ἐργάσῃ

μηδέν.—Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔσει, ἐὰν πρῶτον ἄρξης σαυτὸν αἰδεῖσθαι.

5. Ἀδύνατον ἄνευ τῆς τῶν οὐρανίων θεωρίας γεωγραφῆσαι.—Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον.—

5 Διογένης λύχνον μέθ' ἡμέραν ἄψας, ἄνθρωπον, φησὶ, ζητῶ.—Οἱ Λάκωνες, τὴν τῆς παλαιᾶς διαίτης σκληρότητα καταλύσαντες, ἐξώκειλαν εἰς τρυφήν.—Ὁ Θησεύς, μετὰ τὴν Αἰγέως τελευτήν, συνοικίσας τοὺς τὴν Ἀττικὴν κατοικοῦντας εἰς ἓν ἄστυ, ἓνα δῆμον ἀπέφηνεν.

10 6. Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἢ φύσις ἀπένειμεν.—Οὐπόποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέμεινα τοσοῦτον χειμῶνα.—Ἐξ οὗ φιλοσοφεῖν ἐπενόησας, σεμνός τις ἐγένου, καὶ τὰς ὀφρῦς ὑπὲρ τοὺς κροτάφους ἐπῆρας.—Ἄρτι μοι τὴν ἄλλω διακαθήραντι ὁ δεσπότης ἐπέστη καὶ
15 ἐπῆνει τὴν φιλεργίαν.—Κάδμος ἀποκτείνει δράκοντα, τῆς Ἀρείας κρήνης φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ σπείρει· τούτων δὲ σπαρέντων, ἀνέτειλαν ἐκ γῆς ἄνδρες ἔνοπλοι.—Ἀφροσύνης ἐστὶ τὸ κρῖναι κακῶς τὰ πράγματα.—Οὔτε πῦρ ἱματίῳ περιστεῖλαι δυνατὸν, οὔτε αἰσχρὸν ἀμάρτημα
20 χρόνῳ.

7. Σχολαστικὸς, μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.—Φιλεῖ τῷ κάμνοντι συγκάμνειν θεός.—Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτὸς
25 ἔτεμεν ἐκ Νεμέας.—Δημοσθένους εἰπόντος πρὸς τὸν Φωκίωνα, ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, ναὶ, εἶπεν, ἐμὲ μὲν, ἐὰν μανῶσι, σὲ δὲ, εἰαν σωφρονῶσιν.

8. Πλάτων λαιδορούμενος ὑπὸ τινος, λέγε, ἔφη, κακῶς, ἐπεὶ καλῶς οὐ μεμάθηκας.—Ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ
30 τὴν ἑαυτοῦ γνώμην ὑποτέταχε τῷ διοικοῦντι τὰ ὅλα, καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.—Τὸν εὐτυχοῦντα χρή σοφὸν πεφυκέναι.—Σχολαστικὸς, κατ' ὅναρ δοκῶν ἥλον πεπατηκέναι, τὸν πόδα ὕπαρ περιεδῆσατο· ἕτερος δὲ μαθὼν τὴν αἰτίαν, ἔφη· διὰ τί γὰρ ἀνυπόδητος
35 καθεύδεις;—Βίων ὁ σοφιστής, ἰδὼν φθονερὸν σφόδρα κεκνυφότα, εἶπεν· ἢ τούτῳ μέγα κακὸν συμβέβηκεν, ἢ ἄλλῳ

μεγα ἀγαθόν.—Οἱ πρὸς τὴν δόξαν κεκηνότες σπανίως ἐνδοξοὶ γίνονται.—Εἰρήκασί τινες, τὸν ἥλιον λίθον εἶναι καὶ μύδρον διάπυρον.—Δαίδαλος, ἀρχιτέκτων ὢν, ἐν Κρήτῃ κατεσκεύασε Λαβύρινθον, πεφευγὼς ἐξ Ἀθηνῶν ἐπὶ φόνῳ.

9. Ἀταλάντῃ ἐπεφύκει ὠκίστῃ τοὺς πόδας.—Ἐπέπνεον οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἀφρὸς τοῦ ὕδατος ἐξηνθήκει.—Δημοσθένης πρὸς κλέπτην εἰπόντα, οὐκ ἤδειν ὅτι σὸν ἐστίν, ὅτι δὲ, ἔφη, σὸν οὐκ ἐστίν ἤδεις.—Τῆς τῶν παίδων τελευτῆς προσαγγελθείσης Ἀναξαγόρα, εἶπεν ἤδειν αὐτοὺς θνητοὺς γεννήσας.—Ὁ χρήσιμ' εἰδῶς, οὐχ ὁ πόλλ' εἰδῶς, σοφός.

2. MIDDLE VOICE.

1. Θεόκριτος ἐρωτηθεὶς, διὰ τί οὐ συγγράφει, ὅτι, εἶπεν, ὥς μὲν βούλομαι, οὐ δύναμαι, ὥς δὲ δύναμαι, οὐ βούλομαι.—Πάντων μάλιστα σπαντὸν αἰσχύνο.—Οὐκ ἄμισθον τὸ εὖ ποιεῖν, κὰν μὴ παραχρῆμα τῆς εὐεργεσίας ἢ ἀντίδοσις φαίνεται.—Οὐ τὸ πένεσθαι αἰσχρὸν, ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὕνειδος.—Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν.—Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις ἐπερχομένοις, οὐκ, ἔφη, φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ὀπίσω κείμενον.—Οἱ πάλοι Ἀθηναῖοι ἀλουργῇ ἡμπεύχοντο ἱμάτια, ποικίλους δὲ ἐνέδυνον χιτῶνας.—Ἐρωτήσαντός τινος τὸν Ἀνταλκίδαν, πῶς ἂν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; εἰ ἡδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέροιτο.

2. Γεγόναμεν ἅπαξ· δις δ' οὐκ ἐστι γενέσθαι.—Ἐοικεν ὁ βίος θεάτρῳ.—Αἱ καμηλοπαρδάλεις κατὰ τὴν ράχιν κύρτωμα παρεμφερὲς ἔχουσι καμήλῳ, τῷ δὲ χρώματι καὶ τῇ τριχώσει παρδάλεσιν εἰκόσιν.—Δεδοίκασιν αἱ μέλισσαι οὐ τοσοῦτον τὸ κράτος, ὅσον τὸν ὄμβρον.—Οὐκ ἀκήκοας, ὥς οἱ τέττιγες, ὄντες ἄνθρωποι τὸ παλαιὸν, εἰς ὄρνιθας μετέβαλον;—Ἐλπίς ἐγρηγορότος ἐνύπνιον.—Πίνδαρος εἶπε, τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.

3. Δημῶναξ ἐρωτηθεὶς, πότε ἤρξατο φιλοσοφεῖν, ὅτε, ἔφη, καταγιγνώσκειν ἑμᾶντοῦ ἡρξάμην.—Ἀρίστιππος ἔφη

πρὸς τὸν ἀδελφὸν, μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως ἐγώ.—Φιλόξενος, ὁ γαστρίμαργος, ἐπιμεμφόμενος τὴν φύσιν, ἠΰξατο γεράνου τὴν φάρνγγα ἔχειν.—Κῦρος, ὁ μέγας, Πυθάρχῳ τῷ Κυζικηνῷ, φίλῳ
5 ὄντι, ἐχαρίσατο ἐπτὰ πόλεις.

4. Λόγισαι πρὸ ἔργου.—Διογένης πρὸς τὸν ἐνσείσαντα αὐτῷ δοκὸν, εἶτα εἰπόντα, φύλαξαι, πλήξας αὐτὸν τῇ βακτηρίᾳ, εἶπε, φύλαξαι.—Τοιοῦτος γίγνουν περὶ τοὺς γονεῖς, οἷους ἂν εὖξαιο περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ
10 παῖδας.—Λέγεται Ἰῶ, ἡ Ἰνάχου, εἰς βοῦν μεταμορφωθείσα, τὸν Βόσπορον νήξασθαι καὶ δοῦναι τῷ πορθμῷ τὸ ὄνομα.—Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπνίγη ὥμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἐὰν μὴ πρῶτον μάθῃ κολυμβᾶν.

5. Γραῦν τινά φασι μόσχον μικρὸν ἀραμένην, καὶ τοῦτο καθ' ἡμέραν ποιοῦσαν, λαθεῖν βοῦν φέρουσαν.—Μίλων, ὁ ἐκ Κρότωνος ἀθλητῆς, ταῦρον ἀράμενος, ἔφερε διὰ τοῦ σταδίου μέσου.—Λεύκουλλος, ὁ Ῥωμαίων στρατηγός, ὁ τὸν Μιθραδάτην καὶ Τιγράνην καταγωνισάμενος, πρῶτος διεκόμι-
20 σεν εἰς Ἰταλίαν τὸν κέρασον.

6. Ἐπειδὴ θεοὶ σωτῆρες κυμάτων καὶ κινδύνου ἐμὲ ἐξείλοντο, ἐπ' ἐργασίαν τρέφομαι, καὶ βαδιοῦμαι ἐν τῷ ἀγρῷ διατρίβων.—Λεωνίδης, ἀκούσας τὸν ἥλιον ἐπισκιάζεσθαι τοῖς Περσῶν τοξεύμασι, χάριεν, ἔφη, ὅτι καὶ ὑπὸ σκιᾷ
25 μαχοῦμεθα.—Θεόκριτος ἐρωτηθεὶς ὑπὸ ἀδολέσχου, ὅπου αὐτὸν αὖριον ὕψοιτο; ἔφη, ὅπου ἐγὼ σὲ οὐκ ὕψομαι.

3. PASSIVE VOICE.

1. Ἐπὶ τῆς κολακείας, ὡς ἐπὶ μνήματος, αὐτὸ μόνον τὸ ὄνομα τῆς φιλίας ἐπιγέγραπται.—Ὑπὸ τοῦ πλήθους τῶν παρόντων ἐν τῇ ἐκκλησίᾳ διατετάραγμαί τὴν γνώμην, καὶ
30 ὑπότρομός εἰμι, καὶ ἡ γλῶττά μοι πεπεδημένη ἔοικε, καὶ ἐπιλέλησμαι τὸ προοίμιον τῶν λόγων, ὃ παρεσκευασάμην.

Εἰ τοῖς ἐν οἴκῳ χρήμασιν λελείμεθα,

Ἢ δ' εὐγένεια καὶ τὸ γενναῖον μένει.

2. Οὐδεμία ἔτι τῶν πόλεων ἀκέραιός ἐστιν, ἥτις οὐχ

ὁμόρους ἔχει τοὺς κακῶς ποιήσοντας, ὥς τετμηθῆναι μὲν τὰς χώρας, πεπορθῆναι δὲ τὰς πόλεις, ἀναστάτους δὲ γεγενῆσθαι τοὺς οἴκους τοὺς ἰδίους, ἀνεστράφθαι δὲ τὰς πολιτείας, καὶ καταλελύσθαι τοὺς νόμους.—Ἀνθρωπος ὢν, μέμνησο τῆς κοινῆς τύχης.—Μέμνησο ὅτι θνητὸς εἶς. 5 —Εὐριπίδης ἐν Μακεδονίᾳ τέθαιπται.

3. Ὁ Σαρδανάπαλλος ἐκεῖνος, ὁ τὸ σῶμα ἐντετραμμένος, καὶ τὴν χαίτην διαπεπλεγμένος, καὶ ἐν πορφυρίσι κατωρυγμένος, καὶ ἐν βασιλείοις κατακεκλεισμένος, οὐδὲν ἄλλο ἐδίδωκεν ἢ εὐδαιμονίαν καὶ ἡδονήν.—Οἱ Πυθαγορικοὶ 10 ἔλεγον, ἐνδεδέσθαι τῷ σώματι τὰς ἀνθρώπων ψυχὰς τιμωρίας χάριν.—Τυφῶν, Γῆς υἱὸς καὶ Ταρτάρου, μεμιγμένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου.

4. Τοῦ μὲν ἀνθρώπου ἡ καρδιά τῷ μαζῷ τῷ λαιῷ προσήρτηται, τοῖς δὲ ἄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσ- 15 πέπλασται.—Ῥωμαίων αἱ πολλαὶ γυναῖκες τὰ αὐτὰ ὑποδήματα φορεῖν τοῖς ἀνδράσιν εἰθισμέναι εἰσίν.—Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, ἔτι παῖς ὢν, περὶ τρόπαιον γυμνὸς ἀηλημιμένος ἐχόρευσεν. Διογένης ἰδὼν ποτε γυναῖκας ἀπ' ἐλαίας ἀπηγχοτισμένας, εἶθε γάρ, ἔφη, πάντα 20 τὰ δένδρα τοιοῦτον καρπὸν ἤνεγκεν.—Οἱ περὶ τὸν Θεμιστοκλέα Ἕλληνες διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο.—Τὸ εἰμαρμένον διαφυγεῖν ἀδύνατον.—Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ τοῦ δὲ εἰπόντος· εἴμαρτό μοι κλέψαι καὶ δαρῆναι, Ζήνων ἔφη.—Ἐν τοῖς Δράκοντος νόμοις μία 25 ἅπασιν ὥριστο τοῖς ἁμαρτάνουσι ζημία, θάνατος.—Οἱ Γιγαντες ἠκόντιζον εἰς οὐρανὸν πέτρας καὶ δρῦς ἡμμένας.

5. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν.—Πυθαγόρας τῆς αὐτῆς ἡμέρας καὶ κατὰ τὴν αὐτὴν ὥραν ὥφθη ἐν Μετα- 30 ποντίῳ καὶ ἐν Κρότῳ.—Οἱ εὐεργέται τῶν ἀνθρώπων ἀθανάτων τιμῶν ἡξιώθησαν.—Ἦν Ἀθηναίοις ποτὲ πατριον, ἡγεῖσθαι τῆς Ἑλλάδος, καὶ τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας ἀνταγωνίζεσθαι.—Οὗτος ὁ νόμος ἥρξατο μὲν ἀπὸ Μιλτιάδου, ἤκμασε δὲ ἐπὶ Θεμιστοκλέους, κατέβη 35 δὲ εἰς Κίμωνα, ἐφυλάχθη δὲ ὑπὸ Περικλέους, καὶ ἐθανυμάσθη

ὑπὸ Ἀλκιβιάδου.—Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς ὑπὸ Γαλατῶν ἐσφάγη, καὶ πᾶσα ἡ Μακεδονικὴ δύναμις κατεκόπη καὶ διεφθάρη.—Δοῦρις ὁ Σάμιός φησι, Πολυσπέρχοντα, τὸν Μακεδόνων στρατηγὸν, εἰ μεθυσθεῖη, καίτοι
5 πρεσβύτερον ὄντα, ἐν δείπνῳ ὀρχεῖσθαι.—Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν.

6. Νέος ὢν ὁ Πλάτων οὕτως ἦν αἰδήμων καὶ κόσμιος, ὥστε μηδέποτε ὀφθῆναι γελῶν ὑπεράγαν.—Λόγος τις ἐστὶ, Ῥοδίους ὑσθῆναι χρυσῷ, χρυσῆν ἐπ' αὐτοὺς τοῦ Διὸς νεφέ-
10 λην ῥήξαντος.—Ἡρόδοτος λέγει, ἐπὶ Ἄττος διὰ λιμὸν εὐρεθῆναι τὰς παιδιάς.—Ἀριάδνην οἱ μὲν φασὶν ἀπάγξασθαι ἀπολειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δὲ εἰς Νάξον κομισθεῖσαν Διονύσῳ γαμηθῆναι.—Ἡρακλῆς ἐν Θήβαις τραφεῖς καὶ παιδευθεὶς καὶ μάλιστα ἐν τοῖς γυμνασίοις διαπονη-
15 θεὶς περιβόητος ἐγένετο.—Ἀπόλλων καταδικασθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ, κάξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ, κατεπέμφθη ἐς γῆν, καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι.—Πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

20 7. Ὁ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχὼν γὰρ γελασθήσει.—Βασιλεὺς ὢν, σκόπει, ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς ἔξουσιν, οἱ δὲ ἄλλοι μηδὲν ἀδικηθήσονται.—Αἰδοῦσαντὸν, καὶ ἄλλον οὐκ αἰσχυνθήσει.—Ἄπαντα δόκει ποιεῖν ὥς μηδεὶς ἀλήσων· καὶ γὰρ ἐὰν παραντίκα κρύψης,
25 ὕστερον ὀφθήσει.

8. Ὑλας ὁ Θειοδάμαντος παῖς, ἐν Μυσίᾳ ἀποσταλεὶς ὑδρεύσασθαι, διὰ κάλλος ὑπὸ Νυμφῶν ἠρπάγη.—Σοφοκλῆς, ὁ τραγωδοποιὸς, ῥᾶγα σταφυλῆς καταπιὼν ἀπεπνίγη.—Ἡφαιστος ἐρρίφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χωλὸς
30 ἐγένετο.—Σχολαστικὸς, ἰατρῷ συναντήσας, ἐκρύβη· πνυθομένου δέ τινος τὴν αἰτίαν, ἔφη· καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἰατροῦ.—Λέγεται, τὸν Κινέαν, ἐπεὶ τὴν τῶν Ῥωμαίων ἀρετὴν κατενόησε, τῷ Πύρρῳ εἰπεῖν, ὥς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν
35 συνέδριον φανείη.—Συγκρινομένων τῶν τριῶν ἡπείρωι πρὸς ἀλλήλας, μεγίστη μὲν φανείη ἂν ἡ Ἀσία, εἴτα ἡ Λιβύη τελευταῖα δὲ ἡ Εὐρώπη.

IX. CONTRACT VERBS.

1. ACTIVE VOICE.

1. Ὁ φθονέων ἑαυτὸν ὡς ἐχθρὸν λυπέει.—Ἀγαθοῖσιν
 ἡμίλειε.—Θάρσος σὺν λόγῳ αἴνεε, τὸ δὲ μετὰ ἀλογίης ὄν
 ἀπρωστύγει.—Πολλοὶ, δοκέοντες ἑαυτοὺς φιλέειν, οὐκ ἀλη-
 θῶς φιλέουσιν.—Μηδενὶ φθώνει.—Νόει, καὶ τότε πρᾶττε.

2. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων 5
 οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι αὐτάρκης κόσμος μοί
 ἔστιν ἢ τοῦ ἀνδρὸς ἀρετή.—Ὁ οἶνος

τὸν ταπεινὸν μέγα φρονεῖν ποιεῖ,
 τὸν τὰς ὀφρῦς αἶροντα συμπεῖθει γελᾶν,
 τὸν δ' ἀσθενῇ τολμᾶν τι, τὸν δειλὸν θρασεῖν. 10

Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλασ-
 σαν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν.—Οἱ
 πλεονεκτοῦντες πολεμοῦσιν αἰεὶ, τὸ ἐπιβουλεύειν καὶ φθον
 εἶν ἔμφυτον ἔχοντες.—Κανσιανοὶ τοὺς μὲν γεννωμένους
 θρηνοῦσι, τοὺς δὲ τελευτήσαντας μακαρίζουσιν. 15

Οἶνου γὰρ εὖροις ἂν τι πρακτικώτερον;
 Ὅρᾳς; ὅταν πίνωσιν ἄνθρωποι, τότε
 Πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
 Εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.

3. Αἰσχύλος, ὡς λέγουσι, τὰς τραγωδίας μεθύων ἐποίει. 20
 —Ὅρφεὺς ἄδων ἐκίνει λίθους τε καὶ δένδρα.—Οἱ Σαρδῶρι
 τοὺς ἤδη γεγηρακότας τῶν πατέρων ῥοπάλοις ἀνῆρουν.—
 Οἱ ἄνθρωποι τὸ παλαιὸν ἐν ἄντροις ὄκουν.—Τὴν Σικελίαν
 τὸ παλαιὸν ταμεῖον τῆς Ῥώμης ἐκάλουν οἱ Ῥωμαῖοι.

4. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμον.—Κυβερνήτου 25
 νοσοῦντος, ὅλον συμπάσχει τὸ σκάφος.—Σχολαστικὸς, ναυ-
 αγεῖν μέλλων, πινακίδας ἤπει, ἵνα διαθήκας γράφῃ· τοὺς
 δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τοῦ κινδύνου, ἔφη, μὴ
 λυπεῖσθε, ἐλευθερῷ γὰρ ὑμᾶς.—Οὐ μόνος ὁ Πλοῦτος
 τυφλὸς, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη.—Τὴν Ἀχιλ- 30
 λέως ἀσπίδα Ὅμηρος ἐποίησε φέρουσαν ὅλον τὸν οὐρανὸν,
 καὶ γεωργοῦντας, καὶ γαμοῦντας, καὶ δικαζομένους, καὶ
 πολεμοῦντας.

5. Ὁ Βάκχος καὶ Ἀθηναῖος καλεῖται ἀπὸ τοῦ πατησαι τὰς σταφυλὰς ἐν ληνῷ.—Ὁ Θαλῆς λέγεται πρῶτος ἀστρολογῆσαι.—Ἐν Μακεδονίᾳ οὐκ ἔθος ἦν κατακλίνεσθαί τινα ἐν δειπνῷ, εἰ μὴ τις ἔξω λίνων ἦν ἄγριον κεντήσειεν.—
- 5 Ἐπίκουρος ἐρωτηθεὶς, πῶς ἂν τις πλουτήσειεν; οὐ τοῖς οὔσι προστιθεὶς, ἔφη, τῆς δὲ χρείας τὰ πολλὰ περιτέμνων.—Σχολαστικὸς, ἰατρῷ συναντήσας, συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψη, ὅτι οὐκ ἐνόησα.—Μηδέποτε φρονήσης ἐπὶ σεαυτῷ μέγα, ἀλλὰ μηδὲ καταφρονήσης σεαυτοῦ.—
- 10 Πλάτων τὴν φιλοσοφίαν θανάτου μελέτην ἐκάλεσεν.
6. Ὡ παῖ, σιώπα· πόλλ' ἔχει σιγὴ καλὰ.—Μὴ κακοῖς ὀμίλει· θεοὺς τίμα· τὰ σπονδαῖα μελέτα· μὴ ψεύδου.—Γελᾷ ὁ μῶρος κἄν τι μὴ γελοῖον ᾗ.—Ὁ Σαλμωνεὺς ἀνιβροντᾷ ἐτόλμα τῷ Διὶ.—Καλὸν τὸ γηρᾶν, καὶ τὸ μὴ γηρᾶν
- 15 καλόν.—Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾷ τοὺς οἰκέτας, εἰ ἡρίστηκεν.—Ἀναξαγόρας πρὸς τὸν δυσφοροῦντα, ὅτι ἐπὶ ξένης τελευτᾷ, πανταχόθεν, ἔφη ὁμοία ἐστὶν ἢ εἰς ἄδου κατάβασις.
7. Οἱ πολύποδες ἑλλοχῶσι τοὺς ἰχθῦς τὸν τρόπον
20 τοῦτον· ὑπὸ ταῖς πέτραις κάθηνται, καὶ ἑαυτοὺς εἰς τὴν ἐκείνων μεταμορφοῦσι χροιάν, καὶ πέτραι εἶναι δοκοῦσιν. Οἱ τοίνυν ἰχθῦς προσνέουσιν, οἱ δὲ πολύποδες αὐτοὺς ἀφυλάκτους ὄντας περιβάλλουσι ταῖς ἑαυτῶν πλεκτάναις.—Ἱππειον Ποσειδῶνα τιμῶσιν Ἑλλήνες, καὶ θύουσιν αὐτῷ
25 ἐπὶ Ἰσθμῷ.—Οἱ Κόλχοι τοὺς ἄνθρωποις ἐν βύρσαις θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαρτῶν.—Ἀναξαγόραν τὸν Κλαζομένιον φασὶ μὴ γελῶντά ποτε ὀφθῆναι, μήτε μειδιῶντα.—Διογένης ἰδὼν ποτε μειράκιον ἐρυθριῶν, θάρρει, ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα.—Οἱ ἄνθρωποι οὐδὲ
30 τὸν ἀέρα τοῖς ὄρνεσιν εἶων ἐλεύθερον.
8. Μάτρις ὁ Ἀθηναῖος, ὃν ἐβίω χρόνον, οὐδὲν ἐσιτεῖτο ἢ μυρρίνης ὀλίγον, οἶνον δὲ καὶ τῶν ἄλλων πάντων ἀπέιχετο, πλὴν ὕδατος.—Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα ἐξετύφλωσεν.—Ὀμηρος τὸν οἶνον ἀπογνιῶν λέγει.—Βέ-
35 θαιον οὐδὲν ἐστὶν ἐν θνητῶν βίῳ· βιοῖ γὰρ οὐδεὶς οὐ
προαιρεῖται τρόπον.

2. MIDDLE VOICE.

1. Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον.—Παρά Ἀντιόχῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ πρὸς ὄπλα ὠρχοῦντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ βασιλεύς.—Οἱ Ταράντινοι ἐβουλεύοντο ποιεῖσθαι Πύρρον ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον.—Ἐμπεδοκλῆς τὴν 5 βασιλείαν αὐτῷ διδομένην παρητήσατο, τὴν λιτότητα δηλονότι πλέον ἀγαπήσας.—Φίλους μὴ ταχὺ κτῶ.—Λάμπρις, ὁ ναύκληρος, ἐρωτηθεὶς, πῶς ἐκτήσατο τὸν πλοῦτον; οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—Οὕτω περὶ ζῆν, ὥς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος.— 10 Ἡδέως μὲν ἔχε πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις.— Εἰ σὺ ἐθεάσω ἅπερ ἐγὼ, εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν.— Πάντων ἐστὶν ἡδιστον καὶ λυσιτελέστατον, πιστοὺς ἄνθρωποι καὶ χρησίμους φίλους κτᾶσθαι ταῖς ἐνέργεσίαις.

3. PASSIVE VOICE.

1. Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδικεῖσθαι 15 τοὺς ἀγαθοὺς.—Οἱ καλῶς ἀγωνισάμενοι τῶν Λακεδαιμονίων καὶ ἀποθανόντες θαλλοῖς ἀνεδοῦντο.—Κλεάνθης διεβοήθη ἐπὶ φιλοπονίᾳ· πένης γὰρ ὢν, νύκτωρ μὲν ἐν τοῖς κήποις ἦντλει, μεθ' ἡμέραν δὲ ἐν τοῖς λόγοις ἐγυμνάζετο.—Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.—Ἱππόλυ- 20 τος ὑπὸ τῆς Ἀρτέμιδος ἐτιμᾶτο καὶ ἐν λόγοις ἦν.—"Όταν αἱ μέλισσαι σκιρτήσωσιν ἢ πλανηθῶσιν, οἱ σμηνουργοὶ κροτοῦσι κρότον τινὰ ἐμμελῆ, οὗ ἀκούουσαι αἱ μέλισσαι ὑποστρέφουσιν.—Ἀγάθων ἔφη, τὸν ἄρχοντα τριῶν δεῖν μεμνησθαι· πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει· δεύτερον, 25 ὅτι κατὰ νόμους ἄρχει· τρίτον, ὅτι οὐκ ἀεὶ ἄρχει.—Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας χεῖρα ἢ ὀφθαλμὸν, θανάτῳ ζημιοῦται.—Φινεὺς ὁ μάντις τὰς ὄψεις πεπηρωμένος ἦν· περωθῆναι δὲ φασιν αὐτὸν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα.—Πλάτων πρὸς τινα τῶν παίδων, 30 μεμαστίγωσο ἄν, ἔφη, εἰ μὴ ὠργιζόμην.

X. VERBS IN μι.

1. ACTIVE VOICE.

1. Ζεὺς πάντα τίθησιν, ὅπη θέλει.—Τί τὸν νεκρὸν ο
κωκυτὸς ὀνίνησιν;—Λέοντα νοσοῦντα οὐδεν ἄλλο ὀνίνησι
φάρμακον, εἰ μὴ βρωθεῖς πίθηκος.—Χίλων ἐρωτηθεῖς, τί
χαλεπώτατον; τὸ γιγνώσκειν ἑαυτὸν, ἔφη· πολλὰ γάρ
5 ὑπὸ φιλαυτίας ἕκαστον ἑαυτῷ προστιθέναι μάτην.—Σόλων
τοῖς ἐν Πρυτανείῳ σιτουμένοις μάζαν παρέχειν κελεύει,
ἄρτον δὲ ταῖς ἑορταῖς προσπαρατιθέναι.
2. Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν· εἴ τι ἀγαθὸν
θέλεις, παρὰ σεαυτοῦ λαβέ.—Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν
10 ὀβολὸν εἰς τὸ στόμα κατέθηκαν.—Ῥάδιον ἐξ ἀγαθοῦ
θεῖναι κακὸν, ἢ ἐκ κακοῦ ἐσθλόν.—Ἀθηνᾶ ἐν μέσῃ τῇ
Ἀσιίῳ τὴν τῆς Γοργόνης κεφαλὴν ἀνέθηκεν.—Νόμος ἐστὶ
Θηβαϊκός, ὅτι οὐκ ἔξεστιν ἀνδρὶ Θηβαίῳ ἐκθεῖναι παιδίον.
—Φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὐρεῖν τὰ γράμματα,
15 ἀλλὰ τοὺς τύπους μεταθεῖναι μόνον.—Ἀντίγονος, ὁ βασι-
λεὺς, Διόνυσον πάντα ἐμιμεῖτο, κισσὸν περιτιθεῖς τῇ
κεφαλῇ ἀντὶ διαδήματος, καὶ θύρσον ἀντὶ σκῆπτρου φέρων.
—Λυκοῦργον, τὸν θέντα Λακεδαιμονίοις νόμους, υἷαλιστα
θανυμάζω καὶ σοφώτατον εἶναι ἡγοῦμαι.
- 20 3. Εἰ ἀηδὼν ἤμην, ἐποίουν ἂν τὰ τῆς ἀηδόνης· εἰ κύκνος,
τὰ τοῦ κύκνου· νῦν δὲ λογικός εἰμι, ὑμνεῖν με δεῖ τὸν
θεόν· τοῦτό μου τὸ ἔργον ἐστίν.—Οὐκ ἀγαθὸν πολυκοι-
ρανίη, εἰς κοίρανος ἔστω, εἰς βασιλεύς.—Ἐὰν ἦς φιλομα-
θῆς, ἔσει πολυμαθής.—Οἱ Λουσιτανοὶ παιᾶνας ᾄδουσιν,
25 ὅταν ἐν μάχῃ ἐπίωσι τοῖς ἀντιτεταγμένοις.—Εὐκόλον
ἔφασκεν ὁ Βίων τὴν εἰς ἄδον ὁδὸν· καταμύοντας γὰρ αὐτὴν
ιέναι.—Μαρίου μὲν τὸν πατέρα οὐκ ἴσμεν, αὐτὸν δὲ θαν-
μάζομεν διὰ τὰ ἔργα.
4. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὐτοῦ ἔστηκεν.—Τριπτολέμῳ
30 μὲν ἱερὰ καὶ βωμοὺς ἀνέστησαν, ὅτι τὰς ἡμέρας τροφὰς
ἡμῖν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι τίς ὑμῶν βωμὸν
ιδρύσατο;—Ἀριστῶντι Διογένει ἐν ἀγορᾷ οἱ περιεστῶτες
συνεχῆς ἔλεγον· κύον, κύον· ὁ δὲ, ὑμεῖς, εἶπεν, ἐστὲ

κύνες, οἳ με ἀριστῶντα περιεστήκατε.—Οὐδὲ τὸν ἀέρα οἱ ἄνθρωποι τοῖς ὄρνισιν εἶων ἐλεύθερον, παγίδας καὶ νεφέλας ἰστάντες.—Τὸν Κρόνον λέγουσι τοὺς καθ' ἑαυτὸν ἀνθρώπους ἐξ ἀγρίας διαίτης εἰς βίον ἡμερον μεταστῆσαι.

5. Οὐδὲν τῶν μὴ καλῶν δίδωσι θεός· ἀλλ' ἐστὶ ταῦτα 5
 δωρεὰ τύχης ἀλόγουν.—'Απλῆν Ὅμηρος θεοῖς δίαιταν ἀποδίδωσιν.—Δίδου παρῤῥησίαν τοῖς εὖ φρονοῦσιν.—Τένθης τις δακτυλήθρας ἔχων ἤσθιε τὸ ὄψον, ἵν' ὥς θερμότατον ἀναδιδοίῃ τῇ γλώττῃ.—'Η φύσις τὰ δάκρυα ἔδωκεν ἡμῖν παραμυθίαν ἐν ταῖς τύχαις.—Προμηθεὺς, Ἰαπέτου υἱός, 10
 τὸ πῦρ τοῖς ἀνθρώποις ἔδωκεν.—Οἱ Φοῖνικες τοῖς Ἑλλήσι τὰ γράμματα παραδεδώκασιν.—Φασὶν Εὐριπίδην Σωκράτη, ἀποδόντα τι Ἡρακλείτου σύγγραμμα, ἔρωςθαι, τί δοκεῖ; τὸν δὲ φάναι, ἃ μὲν συνῆκα, γενναῖα, οἶμαι δὲ καὶ ἃ μὴ 11
 συνῆκα.

6. Ὁ οἶνος μέτριος μὲν ληφθεὶς ῥώννυσσι, πλείων δὲ παρίησιν.—'Η πλαστικὴ δείκνυσσι τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν.—'Απλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ.—Οὐδὲν θαλάσσης ἀπιστότερον· πλοῦτον γὰρ διδοῦσα, αὐτὸν πάλιν ἀφαιρεῖται, καὶ μετ' αὐτοῦ 20
 ἀφαιρεῖται τὰς ψυχάς· καὶ τις, ἀναχθεὶς μετὰ πολλῶν χρημάτων, ἢ συγκατέδυ τοῖς χρήμασιν ἢ ἀπεσώθη γυμνός.—'Η σαλαμάνδρα, ὥς φασι, διὰ τοῦ πυρὸς βαδίζουσα, κατασβέννυσσι τὸ πῦρ.

2. MIDDLE VOICE.

1. Ὅτε εἶλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο 25
 τοὺς ἐλευθέρους πάντας.—'Ηρακλεῖ ἡ ἀρετὴ τὴν προσηγορίαν ἔθετο· 'Ηρακλῆς γὰρ προσηγορεύθη, ὅτι δι' Ἡραν κλέος ἔσχεν.—Ὁ νόμος λέγει· ὃ μὴ κατέθου, μὴ λάμβανε.—Ξενοφῶντι θύουσι ἡκέ τις ἐκ Μαντινείας ἄγγελος, λέγων, τὸν υἱὸν αὐτοῦ, τὸν Γρύλλον, τεθνάναι· κάκεῖνος 30
 ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἀπέθετο τὸν στέφανον.—'Ηρακλῆς χειρωσάμενος τὸν λέοντα, τὴν μὲν δορὰν ἠμφιέσατο, τῷ χάσματι δὲ

ἐχρήσατο κόρυθι.—Οἱ Ἀθηναῖοι τὸν Πειραιᾶ ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος κατεστήσαντο.—Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ, θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν.

- 5 2. Ἀρετὴ, καὶ θάνη τις, οὐκ ἀπόλλυται.—Ἐν Τήνῳ κρήνη ἐστὶν, ἧς τῷ ὕδατι οἶνος οὐ μίγνυται.—Ὅσον ἐν πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.—Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—Οἱ Ἀθηναῖοι ἐψηφίσαντο, Αἰγινητῶν ἐκάστῳ τὸν μέγαν ἀποκόψαι
10 τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν βαστάξεν μὴ δύνωνται, κώπην δὲ ἐλαύνειν δύνωνται.—Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.—Σχολαστικὸς οἰκίαν πρι-
άμενος, τῆς θυρίδος προκύψας, ἡρώτα τοὺς παριόντας, εἰ
15 πρέπει αὐτῷ ἡ οἰκία.—Τὰ Τέμπη χωρὸς ἐστὶ κείμενος
μεταξὺ τοῦ Ὀλύμπου καὶ τῆς Ὀσσης.

3. PASSIVE VOICE.

1. Ἐωράκαμεν ἀνθρώπους οἱ καὶ κυνῶν θανάτῳ καὶ ἵππων αἰσchrῶς ὑπὸ λύπης διετέθησαν.—Δάφνιν τὸν βου-
κόλον λέγουσι τεχθέντα ἐκτεθῆναι ἐν δάφνῃ, ὅθεν καὶ τὸ
ὄνομα ἔλαβεν.—Οἱ ἐστιῶντες τὸν Ἀλέξανδρον τὸν Φιλίπ-
20 πον τῶν φίλων, τὸ μέλλον παρατεθήσεσθαι τῶν τραγη-
μάτων περιεχρύσουν.—Τοῦ Κάρανου ἐν Μακεδονίᾳ γάμους
ἐστιῶντος, τοῖς συγκεκλημένοις εὐθέως ἐδόθησαν φιάλαι
ἀργυραῖ, ἐκαστῷ μία, δωρεά.—Ἡρακλῆς, τὸν Ἐρυμάνθιον
κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλήν, παρειμένον
25 ἐνεβρόχισεν.

2. Πλάτων πρὸς Ἀρίστιππον εἶπε· σοὶ μόνῳ δέδοται
καὶ χλαμύδα εὖ φορεῖν καὶ ῥάκος.—Πυθαγόρας ἔλεγε, δύο
ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δεδοσθαι κάλλιστα,
τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν.—Ταῖς Μούσαις λέγουσι
30 παρὰ Διὸς τὴν γραμμάτων εὗρεσιν δοθῆναι.—Ὁ οἶνος εἰς
τὴν ἱατρικὴν χρησιμώτατος· πολλάκις γὰρ τοῖς ποτοῖς φαρ-
μάκοις κεράννυται.—Νεῶς ἐν Ῥώμῃ δείκνυται, οὐ πρόσω
τῆς ἀγορᾶς, ἐν ᾧ αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν κεῖνται

XI. SOME IRREGULAR VERBS.

1. Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν.—Ἀπέκειρεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσοῦσα τὰ λήϊα, καὶ λιμοῦ φάρμακον οὐδέν.—Εἰπόντος τινὸς τῶν στρατιωτῶν πρὸς Πελοπίδαν, ἐμπεπτώκαμεν εἰς τοὺς πολεμίους, τί μᾶλλον, 5 εἶπεν, ἢ εἰς ἡμᾶς ἐκείνοι;—Νῆνος Σεμίραμιν ἔγημε, τὴν ἐπιφανεστάτην ἀπασῶν τῶν γυναικῶν, ὧν παρειλήφαμεν.—Ὁ Κάτων φησὶν, αὐτὸς πλείονας εἰληφέναι πόλεις, ὧν διήγαγεν ἡμερῶν ἐν Ἰθηρία.—Πολὺς ὁ χειμῶν· πάντα ἡ χιὼν κατείληφε, καὶ λευκανθίζουσιν οὐχ οἱ λόφοι μόνον, 10 ἀλλὰ καὶ τὰ κοῖλα τῆς γῆς.—Ὡ δαῖμον, ὅς με εἴληχας, ὥς πονηρὸς εἶ, καὶ λυπεῖς, ἀεὶ τῇ πενίᾳ συνδέων.

2. Εἰς τοῦτό τινες ἀνοίας ἐληλύθασιν, ὥσθ' ὑπειλήφασιν, τὴν μὲν ἀδικίαν ἐπονείδιστον μὲν εἶναι, κερδαλέαν δὲ, τὴν δὲ δικαιοσύνην, εὐδόκιμον μὲν, ἀλυσιτελῆ δέ.—Ἐὰν 15 τὰ παρεληλυθότα μνημονεύης, ἀμείνων καὶ περὶ τῶν μελλόντων βουλευσεί.—Μαρσύας εὐρῶν αὐλοῦς, οὓς ἔρριψεν Ἀθηνᾶ, ἦλθεν εἰς ἔριν περὶ μουσικῆς Ἀπόλλωνι.—Σχολαστικὸς, βουλόμενος περάσαι ποταμὸν, ἀνῆλθεν ἐς τὸ πλοῖον ἔφιππος· πυθομένου δὲ τινος τὴν αἰτίαν, ἔφη, σπονδάζειν. 20 —Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλατοῦντες εἰς τὴν Ἀσίαν διέβησαν.

3. Μακαριώτατον ἐν ἀνθρώποις εὐτυχοῦντα ἀποθανεῖν.—Ὁ Ἑλλήσποντος ἐκλήθη ἀπὸ τῆς Ἑλλης ἐν αὐτῷ θανούσης.—Περικλῆς, τοὺς ἐν Σάμῳ τεθνηκότας ἐγκω- 25 μιάζων ἐπὶ τοῦ βήματος, ἀθανάτους ἔλεγε γεγονέναι καθ' ἀπερ τοὺς θεοὺς.—Τεθνάναι πολὺ κρεῖττον ἢ δι' ἀκрасίαν τὴν ψυχὴν ἀμαυρῶσαι.—Ἡρακλῆς, τυχὼν ἀθανασίας, καὶ διαλλαγεὶς Ἡρᾶ, τὴν ἐκείνης θυγατέρα Ἥβην ἔγημεν.—Τὸ κάλλος ἢ χρόνος ἀνήλωσεν, ἢ νόσος ἐμάρανεν· ἢ 30 δὲ τῆς ἀρετῆς κτῆσις συγγηράσκει.—Τίς οὐκ οἶδεν, οἷα ἔπαθεν ὁ Προμηθεὺς, διότι καθ' ὑπερβολὴν φιλάνθρωπος ἦν;—Δίκαια δράσας συμμάχου τεύξει θεοῦ.

4. Πολλὰ λυπηρὰ ὁ βίος ἐν ἑαυτῷ φέρει —Ἀνὴρ σοφὸς

τὰς ἐν βίῳ συμφορὰς ῥᾶον οἴσει τῶν ἄλλων.—Μέγιστον μὲν, καὶ θεοῦ μόνον, τὸ ἀναμάρτητον· γενναίων δὲ, μετὰ τὸ ἀμάρτημα ὡς τάχιστα ἀνενεγκεῖν.—Θάμυρις κάλλιε διενεγκὼν καὶ κιθαρωδία, περὶ μουσικῆς ἤρισε Μούσαις.—
 Ὅτε οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις 5 ἐπόρθουν, ἐν Μιλήτῳ Θεσμοφορίων ὄντων, καὶ συνηθροισμένων γυναικῶν ἐν τῷ ἱερῷ, ὃ βραχὺ τῆς πόλεως ἀπέχει, μέρος τι τῶν βαρβάρων διῆλθεν εἰς τὴν Μιλησίαν, καὶ ἐξαπιναίως ἐπιδραμὸν εἶλε τὰς γυναῖκας.—Ἡ Σφίγξ, Οἰδιποδος τὸ αὐτῆς αἶνιγμα εὐρόντος, ἐκ σκοπέλου ἐαυτὴν 10 ῥίψασα ἀνείλεν.—Ἀδμήτου μέλλοντος θανεῖν, Ἀλκηστis εἶλετο ὑπὲρ αὐτοῦ θάνατον.—Λέγεται ὅτι ὁ Λερναῖος ὄφις πεντήκοντα κεφαλὰς εἶχε, σῶμα δὲ ἓν· καὶ ὁπότε Ἡρακλῆς ἀφέλοιτο κεφαλὴν μίαν, δύο ἀνεφύοντο.

5. Γλαῦκος, ὁ Σισύφου νίδος, ὑφ' ἵππων κατεβρώθη.— 15 Φασὶν Ἀκταίωνα μὲν ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆναι· πολλοὶ δὲ ὑπὸ κολάκων καὶ παρασίτων καταβιβρώσκονται.—Κύκνος, ὑπ' Ἀχιλλέως πληγεὶς λίθῳ, οὐκ ἐτρώθη· ὅθεν ἄτρωτος γεγονέναι λέγεται.—Μίνως, ὁ Κρήτης βασιλεὺς, Δαίδαλον καὶ Ἴκαρον καθεῖρξε· Δαίδαλος δὲ ποιήσας πτέρ- 20 υγας προσθετὰς ἐξέπτη μετὰ τοῦ Ἰκάρου.—Ὁ δὲ Ἴκαρος τελευτᾷ ἐν τῷ πελάγει· ὅθεν ἀπ' ἐκείνου Ἰκάριον πέλαγος ἐκλήθη.—Φρίξος μαθὼν ὅτι ὁ πατήρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κριδόν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνου πόντον. 25

6. Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθης, σαυτῷ γε συνειδήσεις.—Πύρ- 30 ρος, ἐπεὶ συμβαλὼν τοῖς Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπολέσας, ἂν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπολώλαμεν.—Θεμιστοκλῆς 30 τῆς Ἑλλάδος ἐκπεσὼν, πλούσιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν· ὦ παῖδες, ἀπωλόμεθα ἂν, εἰ μὴ ἀπολώλειμεν.

7. Οὐδεὶς ἀνθρώπων ἡξιώθη τοῖς θεοῖς ὀμιλεῖν, πλὴν ὅσοι μετεσχῆκασιν κάλλους. Πέλκψ γὰρ τούτου χάριν ἀμβροσίας μετέσχε, καὶ Γανυμήδης, καὶ ἄλλοι τινές.—Ὁ 35 Θησεὺς τὴν Ἑλένην ἥρπασε, Πειρίθουν παραλαβὼν κοινω-

νοῦντα, καὶ μεγίστην ἔσχεν αὐτῷ χάριν τῆς συμμαχίας ταύτης. Ἡ γὰρ Ἑλένη πλεῖστον μέρος μετέσχηκε κάλλους.—Δαναὸς ἐξ Αἰγύπτου φυγῶν Ἄργος κατέσχευ.

XII. MISCELLANEOUS EXAMPLES OF THE VERBS.

1. Οἱ Πέρσαι θύουσι πυρὶ, καὶ ἐπιφοροῦντες αὐτῷ τὴν
 5 πυρὰς τροφήν, λέγουσι· πῦρ, δέσποτα, ἔσθιε.—Οἱ Αἰγύπτιοι θηρία τιμῶσι, καὶ οἱ αὐτῶν θεοὶ ἀπ' αὐτῶν θύουσιν, καὶ πενθοῦνται, καὶ δείκνυνται τάφοι θεῶν.—Τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις ἔπεται κατ' ἀνάγκην σκιά· τοῖς δὲ διὰ τῆς δόξης βαδίζουσιν ἀκολουθεῖ φθόνος.—Τὸ ἐσθίειν πολ-
 10 λὰ τοὺς μὲν λογισμοὺς ἐξαιρεῖ, καὶ τὰς ψυχὰς ποιεῖται βραδυτέρας, ὀργῆς δὲ καὶ σκληρότητος ἐμπύμπλησιν.—Ὁ Ἀθάμας, δυναστεύων Βοιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν παῖδα Φρίξον, θυγατέρα δὲ Ἑλλην· αὐτὸς δὲ Ἰνώ γαμεῖ, ἐξ ἧς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο.

15 2. Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι ἥστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα.—Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθον τὴν πόλιν, καὶ ἀνίστη, καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ.

3. Ἀλέξανδρος, ὅτε ἐνίκησε Δαρεῖον, ἀπέστειλε τοῖς
 20 Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι.—Ἡρα δύο δράκοντας ἀπέστειλεν, ἀναλώσοντας Ἡρακλέα, ἔτι βρέφος ὄντα.—Ὁ δὲ παῖς, οὐ καταπλαγεὶς, ἐκατέρα τῶν χειρῶν τὸν ἀνχένα σφίγξας, ἀπέπνιξε τοὺς δράκοντας.—Κόνων τῇ περὶ Κνίδον ναυμαχίᾳ νικήσας Λακεδαιμονίους, ἐκατόμβην θύσας,
 25 πάντας Ἀθηναίους εἰστίασε.—Τίς λοιμὸς ἢ σεισμὸς τοσούτας πόλεις ἐκένωσεν, ἢ τοσαῦτα γένη ἀνθρώπων ἠφάνισεν ἢ κατέδυσεν, ὅσα ἡ τῶν βασιλέων φιλοτιμία;—Ἀθηνᾶ Κάδμῳ βασιλείαν κατεσκεύασε· Ζεὺς δὲ ἔδωκεν αὐτῷ γυναῖκα Ἀρμονίαν, καὶ πάντες θεοὶ, καταλιπόντες τὸν
 30 οὐρανὸν, ἐν τῇ Καδμείᾳ τὸν γάμον εὐωχούμενοι ἀνύμνησαν.—Ὁ Ξέρξης τῷ στρατοπέδῳ ἔπλευσε μὲν διὰ τῆς ἠπείρου, ἐπόρευσε δὲ διὰ τῆς θαλάσσης, τὸν μὲν Ἑλλήσποντον ζεύξας, τὸν δὲ Ἀθω διορύξας.

4. Ὁ Ζεὺς τοῖς θεοῖς ἀπειλήσας, ἦν ἐθελήσω, ἔφη, ἐγώ

μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ', ἣν ἀποκρεμ-
 ασθέντες βιάζησθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθ-
 ελκύσετε· εἰ δ' ἐγὼ ἐθελήσαιμι, οὐ μόνον ὑμᾶς, ἀλλὰ
 καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν συναρτήσας μετεωριῶ.
 —Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλησιν ἐτόλμη- 5
 σεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήξεται, ἡ δὲ ψυχὴ ἀνα-
 πτᾶσα οἰχήσεται ἀθάνατος καὶ ἀγήρως.—Ἐμπεδοκλῆς τὴν
 τῶν Ἀκραγαντίνων τρυφὴν ἰδὼν, ἔλεγεν· Ἀκραγαντῖνοι
 τρυφῶσι μὲν ὥς αὔριον ἀποθανούμενοι, οἰκίας δὲ κατα-
 σκευάζονται ὥς πάντα τὸν χρόνον βιωσόμενοι.—Ἡρακλῆς, 10
 τὴν Ἡσιόνην ἰδὼν κῆτει ἐκκειμένην, ὑπέσχετο σώσειν
 αὐτήν, εἰ τὰς ἵππους τοῦ Λαομέδοντος λήψεται.

5. Τῷ Ἀλωέως παῖδε, ἀτασθάλω ὄντε, δίκας ἐτισάτην,
 ἢ κλίμακα ἐπὶ τὸν οὐρανὸν ἐποίησάσθην.—Πολλὰ ἦσαν ἐν
 τοῖς παλαιοῖς χρόνοις θεῶν ἀγάλματα, ὧν τὰ μὲν δι' ἕκ- 15
 πληξιν ἐσεβάσθη, τὰ δὲ διὰ τὸ κάλλος ἐπηνέσθη.—Μηδέ-
 ποτε ἐπὶ μηδενὸς εἴπης, ὅτι ἀπώλεσα αὐτὸ, ἀλλ' ὅτι ἀπέ-
 δωκα· τὸ παιδίον ἀπέθανεν; ἀπεδόθη· τὸ χωρίον ἀφηρέ-
 θη; οὐκοῦν καὶ τοῦτο ἀπεδόθη.—Ἀκταίων, τραφεὶς παρὰ
 Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν 20
 τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν.

6. Τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται,
 ἀλλὰ δεδάνεικεν.—Ἀλεξάνδρου ἡ σκηνὴ πολυτελεὴς ἦν·
 χρυσοῖ γὰρ κίονες διειλήφεσαν αὐτήν, καὶ τὸν ὄροφον
 διάχρυσος ἦν, καὶ ἐκπεπόνητο ποικίλμασι πολυτελέσι.— 25
 Καὶ πρῶτοι μὲν Πέρσαι πεντακόσιοι περὶ αὐτὴν εἰστήκε-
 σαν, πορφυρᾶς καὶ μηλίνας ἡσθημένοι στολᾶς· ἐπ' αὐτοῖς
 δὲ τοξόται χίλιοι, φλόγινα ἐνδεδυνκότες καὶ ὕσγινοβαφῇ.

7. Γινῶθι σαυτόν· μὴ πολλὰ λάλει· τὸν τετελευτηκότα
 μακάριζε· τοὺς πρεσβυτέρους σέβου· ἢ γλῶσσά σου μὴ 30
 προτρεχέτω τοῦ νοῦ· θυμοῦ κράτει· ἀδικούμενος διαλλάσ-
 σου, ὑβριζόμενος δὲ τιμωροῦ.—Φίλων παρόντων καὶ ἀπόν-
 των μέμνησο.

Ἀγάπα τὸν πλησίον· νόμῳ πείθου· θεοὺς σέβου· γονεῖς
 κίδοῦ· ἄρχε σεαυτοῦ· πρόνοιαν τίμα· κακίας ἀπέχου· χρόν- 35
 ον φείδου· ὅρα τὸ μέλλον· σοφοῖς χρῶ.—Λαβὼν ἀπόδος· τὸ

συμφέρον θηρῷ· ἐπὶ ῥωμῆς μὴ καυχῶ· κακοῖσι μὴ προσομίλει ἀνδράσιν, ἀλλ' αἰετῶν ἀγαθῶν ἔχον· θεοὺς δείδιδι· ἐπίορκον μὴ ἐπόμενυθι.

Μίνως. Ὁ μὲν ληστής οὗτος ἐς τὸν Πυρίφλεγέθοντα ἐμβεβλήσθω· ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω· ὁ δὲ τύραννος ὑπὸ τῶν γυπῶν κειρέσθω τὸ ἦπαρ· ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπιτε ἐς τὸ Ἥλύσιον πεδῖον, καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε κατὰ τὸν βίον.

8. Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθίοιεν, αὐτὸν δὲ ἐσθίειν ἵνα ζῶῃ.—Ὁ αὐτὸς ἡξίου τοὺς νέους συνεχῶς κατοπτρίζεσθαι, ἵν', εἰ μὲν καλοὶ εἶεν, ἄξιοι γίγνουντο· εἰ δὲ αἰσχροὶ, παιδεῖα τὴν δυσειδεῖαν ἐπικαλύπτοιεν.—Σόλων ἐρωτηθεὶς, πῶς ἂν μὴ γίγναιτο ἀδίκημα ἐν τῇ πόλει, εἶπεν, εἰ ὁμοίως ἀγανακτοῖεν οἱ μὴ ἀδικούμενοι τοῖς ἀδικουμένοις.—Πυθαγόρας ἐρωτηθεὶς, πῶς ἂν οἰνόφλυξ τοῦ μεθύειν παύσαιτο, εἰ συνεχῶς, ἔφη, θεωροίη τὰ ὑπ' αὐτοῦ πρασσόμενα.—Ἀνάχαρσις ἐρωτηθεὶς, πῶς ἂν τις μὴ μεθύσκοιτο, εἰ, ἔφη, ὀρώῃ τοὺς μεθύοντας οἷα ποιοῦσι.—Θεόπομπος πρὸς τὸν ἐρωτήσαντα, πῶς ἂν τις ἀσφαλῶς τηροίη τὴν βασιλείαν, εἰ τοῖς μὲν φίλοις, ἔφη, μεταδιδοίη παρρησίας δικαίας, τοὺς δὲ ἀρχομένους κατὰ δύναμιν μὴ περιορώῃ ἀδικουμένους.

Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς ψυχῆς ἀρεταῖς διήνεγκεν, ὥστε, ὅποτε μὲν αὐτὸν ὀρῶεν οἱ τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς· ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, οὕτω σφόδρα πιστεύειν, ὥστε καὶ εἴ τις ἄλλος τολμῶῃ περὶ αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς ἔσεσθαι βοηθόν.—Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμήσειε λέγειν.

Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ λέγοντος· ἀπολοίμην, εἰ μὴ σε τιμωρησαίμην, ἐγὼ δὲ, εἶπεν, εἰ μὴ σε φιλεῖν ἡμᾶς πείσαιμι.—Εἴ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοι ἐκ τοῦ βίου, τί ἂν ἔτι ἀγαθὸν ἡμῖν γένοιτο.

ἢ τίς ἂν τι λαμπρὸν ἐργάσασθαι ἐπιθυμήσειεν;—Τῷ αὐτῷ φνσήματι τὸ μὲν πῦρ ἀνακαύσειας ἂν, καὶ μεῖζον ποιήσειας ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσθέσειας.—Μάλιστα ἂν εὐδοκιμοίης, εἰ φαίνοιο ταῦτα μὴ πράττων, ἢ τοῖς ἄλλοις ἂν πράττονσιν ἐπιτιμῶης.—Εἰ ἅπαντες μιμησαίμε- 5
θα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα· εἰ δὲ τοῖς τῶν Αἰγυπτίων χρῆσθαι νομίμοις βουληθείημεν, εὐδαιμόνως ἂν τὸν βίον διατέλοιμεν.

Θ. Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν, καθόσον οἱ μὲν ζῶσιν, ἔν' ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα 10
ζῇ.—Θεῶρει ὥσπερ ἐν κατόπτρῳ τὰς σαυτοῦ πράξεις, ἵνα τὰς μὲν καλὰς ἐπικοσμῇς, τὰς δ' αἰσχροὺς καλύπτῃς.—'Ο Πίττακος τῷ μεθύοντι, ἔαν ἁμάρτη, διπλὴν ζημίαν ἔθηκεν, ἵνα μὴ μεθύοιεν οἱ πολῖται.—Τὸν οἶνον ἦν πίνῃ τις μετρίως, τὸ σῶμα ὤνησε, τὴν δὲ ψυχὴν οὐκ ἔβλαψεν· ἦν δὲ 1.
πίνῃ πρὸς ὑπερβολὴν, καὶ ἤδη μεθύσκειται, αἰσχροὺς πάσχει, καὶ γελοῖον θέαμα τοῖς ἄλλοις παρέχει.—'Απόλλων ἡτήσατο παρὰ τῶν Μοιρῶν, ἵνα, ὅταν Ἄδμητος μέλλῃ τελευτᾶν, ἀπολυθείη τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔλθῃ.—Πομπηίου καὶ Καίσαρος διαστάντων, ὁ 20
Κικέρων ἔφη, γινώσκω ὃν φύγω, μὴ γινώσκων πρὸς ὃν φύγω.—Οἱ δραπεταί, κἂν μὴ διώκωνται, φοβοῦνται, οἱ δὲ ἄφρονες, κἂν μὴ κακῶς πράττωσι, ταράττονται.

Οἱ Κρῆτες τοὺς παῖδας μανθάνειν τοὺς νόμους κελεύουσι μετὰ τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυχαγωγῶνται, 25
καὶ εὐκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσιν.—Διογένης ἰδὼν τοξότην ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν, εἰπὼν, ἵνα μὴ πληγῶ.

—Χωρὶς τῶν ἀναγκαίων κακῶν
αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν.
λυπούμεθ', ἦν πτάρη τις· ἦν εἴπη κακῶς,
ὀργιζόμεθ'· ἦν ἴδῃ τις ἐνύπνιον, σφόδρα
φοβούμεθ'· ἦν γλαυξ ἀνακράγη, δεδοίκαμεν.

39

10. Ἐδιδάχθη Ἡρακλῆς ἀρματηλατεῖν μὲν ὑπὸ Ἀμφιτρῶνους· παλαίειν δὲ ὑπὸ τοῦ Αὐτολύκου· τοξεύειν δὲ 35

ὑπὸ Εὐρύτου· ὀπλομαχεῖν δὲ ὑπὸ Κάστορος· κιθαρωδεῖν δὲ ὑπὸ Αἰνίου· οὗτος δὲ ὑπὸ Ἡρακλέους τῇ κιθάρα πληγεῖς ἀπέθανεν· ἐπιπλήξαντα γὰρ αὐτὸν ὀργισθεῖς ἀπέκτεινεν.

Πυθαγόρας λέγεται παρεγγυᾶν τοῖς μαθηταῖς, τοὺς 5 πρεσβυτέρους τιμᾶν, μὴ ὀμνύναι θεοὺς, ἀνομία πολεμεῖν, φυτὸν ἡμέρον μήτε φθείρειν μήτε σίνεσθαι, μνήμην ἀσκεῖν, ἐν ὀργῇ μήτε τι λέγειν, μήτε πράσσειν.—Χεῖλῳ, εἰς τῶν ἐπὶ σοφῶν, προσέταττε, γλώττης κρατεῖν, μὴ κακολογεῖν τοῖς πλησίον, γῆρας τιμᾶν, ζημίαν αἰρεῖσθαι μᾶλλον ἢ 10 κέρδος αἰσχροῦν, ἀτυχοῦντι μὴ ἐπιγελαῖν, νόμοις πείθεσθαι.

Κάδμον φασὶ τὸν Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης, ἐντολὰς λαβόντα, ἢ τὴν παρθένον ἀγαγεῖν, ἢ μὴ ἀνακάμπτειν εἰς τὴν Φοινίκην. Μὴ δυνάμενον δὲ ἀνευρεῖν, ἀπογνῶναι τὴν 15 ἐς οἶκον ἀνακομιδὴν, καὶ κατὰ τινα χρησμὸν κτίσαι τὰς Θήβας. Ἐνταῦθα δὲ ἀτοικήσαντα γῆμαι μὲν Ἀρμονίαν, γεννῆσαι δὲ ἐξ αὐτῆς Σεμέλην, καὶ Ἰνῶ, καὶ Αὐτονόην, καὶ Ἀγαυήν.

11. Λέγεται Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἵττης 20 ἐνάλασθαι, καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην βεβαιῶσαι, ὅτι γεγόνοι θεός· ὕστερον δὲ γνωσθῆναι, ἀναρρίπισθείσης αὐτοῦ μιᾶς τῶν κρηπίδων· χαλκᾶς γὰρ εἶδιστο ὑποδεῖσθαι.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι ῥάδιον· τὸ δὲ, ὅπως 2, τὰ παρόντα βελτίω γένηται, συμβουλεῦσαι, τοῦτ' ἔμφρονος συμβούλου ἔργον.—Θεὸν μὲν νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον· τὸ γὰρ ἀσώματος ὁματι σημῆναι ἀδύνατον.

Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναι φασι, καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀνα- 30 φῦναι· οἱ Θηβαῖοι δὲ ἐξ ὄφews ὀδόντων ἀνδρας ἀναβελαστηκέναι λέγουσιν.—Οἱ Νάξιοι μυθολογοῦσι τὸν Διόνυσον παρ' αὐτοῖς τραφῆναι· καὶ διὰ τοῦτο τὴν νῆσον αὐτῷ γεγονέναι προσφιλεστάτην.

Λόγος ἐστὶ Δῆλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις 35 φανῆναι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι, φανέν

τος δὲ τοῦ θεοῦ ἀναδραμεῖν ἐκ τῶν βυθῶν καὶ στήναι ἐν μέσοις τοῖς κύμασιν.

12. Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι τὸν ἥλιον μύδρον ἔλεγε διάπυρον· ἀπολογησαμένου δὲ ὑπὲρ αὐτοῦ Περικλέους, πέντε ταλάντοις ζημιωθῆναι καὶ φυγα- 5
δενδῆναι.—Σχολαστικὸς, νοσοῦντα ἐπισκεπτόμενος, ἡρώτα περὶ τῆς ὑγείας· ὁ δὲ οὐκ ἠδύνατο ἀποκριθῆναι· ὀργισθεὶς οὖν, ἐλπίζω, ἔφη, κάμῃ νοσήσειν, καὶ ἐλθόντι σοι μὴ ἀποκρινεῖσθαι.—Λέγεται, τὴν Χίμαιραν τραφῆναι μὲν ὑπὸ Ἀμισωδάρου, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ Ἐχίδνης. 10

Ξέρξης ὥς ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, καὶ τὸν Ἀθῶ διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων.—Ὁ Πλάτων τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι· ἀποστή-
σεσθαι γὰρ τῆς τοιαύτης ἀσχημοσύνης.

Καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται.—Οἱ δελφῖνες 15
ἀνασκιρτῶντες χειμῶνα ἐπιόντα μηνύουσιν.—Οἱ περὶ τὴν Σαλαμῖνα διατρίβοντες Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούον-
τες κατεσκάφθαι, δεινῶς ἠθύμουν.

Δαίδαλος πρῶτος τῶν ἀγαλμάτων τὰ σκέλη διαβεβηκό- 20
γα, καὶ τὰς χεῖρας διατεταμένας ποιῶν, ζῶντα ἀγάλματα κατασκευάζεσθαι ἐλέγετο. Οἱ γὰρ πρὸ αὐτοῦ τεχνίται
κατεσκεύαζον τὰ ἀγάλματα τοῖς μὲν ὄμμασι μεμνκότα, τὰς δὲ χεῖρας ἔχοντα καθειμένας, καὶ ταῖς πλευραῖς κεκολλημένας. 25

13. Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίων, ἢ τούτῳ, ἔφη, κακὸν γέγονεν ἢ ἄλλῳ ἀγαθόν.—Ὁ αὐτὸς πρὸς τὸν τὰ χωρία κατεδουλοῦντα, τὸν μὲν Ἀμφιάραον, ἔφη, ἢ γῇ κατέπιε, σὺ δὲ τὴν γῆν.—Τὸν Μίνω βεβασιλευκότα νομιμώτατα, καὶ μάλιστα δικαιοσύνης πεφροντικότα, δικασ- 30
τὴν καθ' ἄδου ἀποδεδεῖχθαι λέγουσι.—Τὰ παιδία, ἄχρι γένηται τετταράκοντα ἡμερῶν, ἐγρηγορότα μὲν οὐ γελαῖ, οὐδὲ δακρύει, ὑπνοῦντα δὲ ἀμφοτέρα.

14. Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἀμαρτάνοντι τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσεις, οὐκ ἔστιν, εἶπεν, 35
ἐν πολέμῳ δις ἀμαρτάνειν.—Δημοσθένης, λοιδορομένον

τινὸς αὐτῷ, οὐ συγκαταβαίνω, εἶπεν, εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός ἐστι κρείττων.

Εἴ τις οἶεται τερπνότερον εἶναι τὸν ἐν ἄστει βίον τοῦ ἐν ἀγροῖς, ἐνθυμηθήτω πρὸς ἑαυτὸν, οἷον μὲν ἐστι βότρυς 5 ὄρῳ ἐξ ἀμπέλου κρεμαμένους, οἷον δὲ ἰδεῖν λήϊα Ζεφύρων αὔραις κινούμενα, οἷον δὲ ἀκοῦσαι βοῶν μυκωμένων καὶ προβάτων βληχωμένων, οἷον δὲ θέαμα δαμάλεις σκιρτῶσαι καὶ ἔλकुσαι γάλα· ἐμοὶ γὰρ δοκεῖ τὰ ἐν τοῖς θεάτροις δεικνύμενα μὴδὲν εἶναι πρὸς τὴν ἀπ' ἐκείνων ἡδονήν.

0 Μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὑρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν ἀντιδωρησαμένην.

15 Τοῦ Κρόνου τὰ ἑαυτοῦ τέκνα κατεσθίουτος, ὁ Ζεὺς, κλαπεῖς ὑπὸ τῆς Ῥέας, καὶ ἐς τὴν Κρήτην ἐκτεθεὶς, ὑπ' αἰγὸς ἀνετράφη.—Ὁ Ἴκαρος, ὁ τοῦ Δαιδάλου υἱὸς, τακέντος αὐτῷ τοῦ κηροῦ, καὶ τῶν πτερῶν περιρρύεντων, εἰς τὰ πέλαγος ἐνέπιπτεν.



SECOND COURSE.

EXERCISES IN READING.

FABLES AND ANECDOTES

I. ÆSOPIC FABLES.

1. *The Wolf.*

Λύκος ἰδὼν ποιμένας, ἐσθίουσας ἐν σκηνῇ πρόβατον.
Ἰγγὺς προσελθὼν, ἡλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ
τοῦτο ἐποίουν!

2. *The Lioness.*

Λεαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντός
ἕνα τίκτειν, ἕνα, ἔφη, ἀλλὰ λέοντα.

3. *The Gnat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοῶς ἐκαθέσθη καὶ ἠϋλεῖ· εἶπε δὲ
πρὸς τὸν βούν, εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω.
Ὁ δὲ ἔφη, οὔτε ὅτε ἤλθες ἔγνω, οὔτε ἐὰν μένης, μελήσει
μοι.

4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὥρα, ὄφιν εὐρὼν ὑπὸ κρίους πεπη-
γότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς
δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἔπληξε τὸν
εὐεργέτην.

5. *The Fox and the Grapes.*

Βότρνας πεπείρους ἀλώπης κρεμαμένους ἰδοῦσα τούτους
ἐπειρᾶτο κατάφαγεῖν. Πολλὰ δὲ καμοῦσα καὶ μὴ δυνή-
θεισα ψαῦσαι, τὴν λύπην παρομνυμένη, ἔλεγεν, ὁμφα-
κες ἔτι εἰσίν

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινος δώματος ἐστῶς, ἐπειδὴ λυκὸν περι-
 ὄντα εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος
 ἔφη ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς λουσάμενος ἐν ποταμῷ, ἐκινδύνευε πνιγῆναι· καὶ
 5 ἰδὼν τινα παροδίτην, ἐπεφώνει, βοήθησον. Ὁ δὲ ἐμέμ-
 φετο τῷ παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον εἶπεν,
 ἀλλὰ νῦν μοι βοήθησον, ὕστερον δὲ σωθέντι μέμφου.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὥς δε
 ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ
 10 ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη, ὦ
 κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες, οὗτινος οὐδὲ τὸν βρυχηθ-
 μὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσ-
 καλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι
 15 θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν·
 ἀλλὰ αἰρετώτερόν μοι ἐστὶ θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ
 διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὄνος, δορὰν λέοντος ἐπενδυνθεὶς, λέων ἐνομίζετο πᾶσι,
 καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ
 20 ἄνεμος, βιαιότερον πνεύσας, ἐγύμνου αὐτὸν τοῦ προκα-
 λύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις
 αὐτὸν ἔπαιον.

11. *The Woman and the Hen.*

Γυνὴ τις χήρα ὄρνιν εἶχε, καθ' ἐκάστην ἡμέραν ὠδὺν
 αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὥς, εἰ πλείους τῇ ὄρνιθι
 25 κριθὰς παραβάλαι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν.
 Ἡ δὲ ὄρνις τιμελὴς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν
 ἠδύνατο

12. *The Birds and the Peacock.*

Τῶν ὀρνιθῶν βουλομένων ποιῆσαι βασιλέα, ταῶς ἔαιτον ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοῖος ὑπολαβὼν ἔφη· ἀλλ' εἰ, σοῦ βασιλεύοντος, ὁ αἰτὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

5

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἐμαστίγον. Τοῦ δὲ εἰπόντος, εἴμαρτό μοι κλέψαι, καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μειράκιον, διὰ τοῦτο, εἶπε, δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, τὰ ὦτά σου εἰς τὴν γλῶσσαν συνεῤῥύηκεν.—4. Ζήνων, Ἀντιγόνοι πρέσβεις Ἀθήναζε πέμψαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κἀκείνων παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγεῖλωσι περὶ αὐτοῦ πρὸς Ἀντίγονον; τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγᾷ ἐπιστάμενον.

15

Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενός ποτε, ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἄνθρωπον ἡλέησα.—6. Τοὺς Ἀθηναίους ἔφασκεν εὐρηκέναι πυροὺς καὶ νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή.—7. Πρὸς τὸν κανχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἴη, οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν πρόκοπτοιεν οἱ μαθηταί, ἔφη, ἐὰν, τοὺς προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα, ἔφη, ὡς ἂν εὐξαίμεθα

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αὐτοὺς ἡμῖν προσφέρεισθαι.—10. Ἀριστοτέλης, ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, οὐ θαυμαστὸν ὃ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ἀλλ' εἴ τις πόδας ἔχων σὲ
5 ὑπομένει.

Plato.

11. Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, οὐ παύσει, μεираκιον, εἶπε, τούτου καταφροσῶν, δι' ὃν μέγα φρονεῖν ἀξιοῖς;—12. Πλάτων, ὀργιζόμενος ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, λαβὼν, ἔφη,
10 τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὀργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππη λαιδοροῦσα, οὐ καὶ σὺ, εἶπε, χηνῶν βοώντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον
15 θεάσασθαι, καὶ προϊόντος· ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης· ὁ Σινωπεὺς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρία
20 ἐπηρείσατο ἀσθενήσας· ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτήν. Καὶ πήραν ἐκομίσατο, ἔνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δέ τινα, οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντος, πίθον τινα ἔσχεν οἰκίαν.—17. Διογένης ἡνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῷ τῶν οἰκετῶν ἡκολούθει,
25 ὄνομα Μάνης· ὃς αὐτὸν φέρων τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, οὐκ αἰσχρὸν ἐστὶ, Μάνην μὲν μὴ δεῖσθαι Διογένους, Διογένην δὲ Μάνους;—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξέρριψε τῆς πήρας τὴν κοτύλην, εἰπὼν, παιδίον με νερί-
30 κηκεν εὐτελεία. Ἐξέβαλε δὲ καὶ τὸ τρυβλίον, ὁμοίως παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτῳ

τὴν φακὴν ὑποδεχόμενον.—19. Δύχνον μεθ' ἡμέραν ἄψας, ἄνθρωπον, ἔφη, ζητῶ.—20. "Ὅτε ἀλούς καὶ πωλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, ἀνδρῶν ἄρχειν καὶ πρὸς τὸν κήρυκα, κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην αὐτῷ πρίασθαι.—21. "Ἐλεγε τῷ Ξενιάδῃ, τῷ πριαμένῳ αὐ-⁵ τὸν, δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ ἰατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.—22. Μοχθηροῦ τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, μηδὲν εἰσίστω κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσ-
έλθοι ἄν;—23. Ἐκ τοῦ βαλανείου ἐξιὼν, τῷ μὲν πνυθόμε-¹⁰ νῳ, εἰ πολλοὶ ἄνθρωποι λούνται, ἠρνήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὡμολόγησεν.—24. Πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς, ἰδοῦ, φησὶ, καὶ Διογένους παρασίτου τρέφει.—25. Πρὸς τὸν πνυθόμενον, ποία ὥρα δεῖ ἀριστᾶν, εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχη.—26.¹⁵ Πλάτωνος ὀρισαμένου, ἄνθρωπός ἐστι ζῶον δίπουν, ἄπτερον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτριόνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.—27. Διογένους ἄσωτον ἦται μνᾶν· τοῦ δὲ εἰπόντος, διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μνᾶν αἰτεῖς;²⁰ ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. Ἀττικοῦ τινος ἐγκαλοῦντος αὐτῷ, διότι Λακεδαιμονίους μᾶλλον ἐπαινῶν, παρ' ἐκείνοις οὐ διατρίβει· οὐδὲ γὰρ ἰατρὸς, εἶπεν, ὑγείας ὦν ποιητικὸς, ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται.—29. Διογένους²⁵ τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετάβασιν αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἕαρος μὲν ἐν Σούσοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δ' ἐν Μηδίᾳ διατριβαῖς.

Antisthenes

30. Ἀντισθένης ποτὲ ἐπαινοῦμενος ὑπὸ πονηρῶν, ἀγω-³⁰ νιῶ, ἔφη, μή τι κακὸν εἴργασμαι.—31. Ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν.—32. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκαϊότα-
τον, ἔφη, τὸ κακὰ ἀπομαθεῖν.—33. Συνεβούλευεν Ἀθη-

ναίοις, τοὺς ὄνους ἵππους ψηφίσασθαι. "Αλογον δὲ ἡγουμένων, ἀλλὰ μὴν καὶ στρατηγοὶ, φησὶ, γίνονται παρ' ὑμῶν μηδὲν μαθόντες, μόνον δὲ χειροτονηθέντες.—34. Αἰρετώτερον εἶπεν εἶναι, εἰς κόρακας ἐμπεσεῖν ἢ εἰς κόλακας· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιέγεγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι θαρρύνοντως ὁμιλεῖν.
 —36. Ἐρωτηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι, 10 ἔφη, ἔὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσομεν.
 —37. Ἐρωτηθεὶς ποτε, τίνι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει.—38. Ἐρωτηθεὶς, τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, ἔφη, ὥπερ οἱ δεδαμασμένοι ἵπποι 15 τῶν ἀδαμάστων.—39. Ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μανθάνειν, ἔφη, οἷς ἄνδρες γενόμενοι χρήσονται.
 —40. Ἐρωτηθεὶς ὑπὸ τινος, τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Συνίσταντός 20 τινος αὐτῷ υἱόν, ἤτησε πεντακοσίας δραχμάς· τοῦ δὲ εἰπόντος, τοσοῦτου δύναμαι ἀνδράποδον ὠνήσασθαι, πρίῳ, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ βαρυνομένου, ἀπόχεε, ἔφη, τὸ πλέον, καὶ ὅσον δύνασαι βάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ 25 τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκέτι, ἔφη, ὅτι οἱ μὲν ἴσασιν ὧν δέονται, οἱ δὲ οὐκ ἴσασι.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον παριόντα ἔσκωψε καὶ ἔφη, εἰ ταῦτα ἔμαθες προσφέρεσθαι, οὐκ ἂν τυράννων 30 αὐλὰς ἐθεράπευες· ὁ δὲ, καὶ σὺ, εἶπεν, εἴπερ ἦδεις ἀνθρώποις ὁμιλεῖν, οὐκ ἂν λάχανα ἔπλυνες.—45. Εἰς Κόρινθον αὐτῷ πλείοντί ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι πρὸς οὖν τὸν εἰπόντα, ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν. ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε· οὐ γὰρ περὶ ὁμοίας, ἔφη. 35 ψυχῆς ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν νῖδον ἔκλαυσεν. Εἰπόντος δὲ τι νος πρὸς αὐτὸν, ὥς οὐδὲν προὔργου ποιεῖ κλαίων, δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντῖνος ἐρωτηθεὶς, ποία διαίτη χρώμενος εἰς μακρὸν γῆρας ἦλθεν, οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν οὔτε φαγῶν, οὔτε δρᾶ- 5
σας.—48. Γοργίας, ἥδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἡδέως ἀποθνήσκοι, μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐ-
τὸς ἐπὶ τέρματι ὦν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δέ τις 10
αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττοι; ὁ Γοργίας ἀπεκρίνατο· ἡδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

Pittacus. Xenophon.

50. Πιττακὸς, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀφῆκεν, εἰπὼν, συγγνώμη τιμωρίας ἀμεί- 15
νων· τὸ μὲν γὰρ ἡμέρον φύσεως ἐστὶ, τὸ δὲ θηριώδους.
—51. Γρύλλος, ὁ Ξενοφῶντος νῖδος, ἐν τῇ μάχῃ περὶ Μαν-
τίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ
τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηνικαῦτα δὴ καὶ τὸν
Ξενοφῶντα φασὶ θύειν ἐστεμμένον· ἀπαγγεληθέντος δὲ 20
αὐτῷ τοῦ θανάτου τοῦ παιδὸς, ἀποστεφανώσασθαι· ἔπειτα
μαθόντα ὅτι γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον.
Ἐνιοι δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν, ὅλλὰ γὰρ, εἰπεῖν.
ἥδειν θνητὸν γεγεννηκώς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πέντε 25
τάλαντα, ὥς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν, ἀπέδω-
κεν αὐτὰ, εἰπὼν· μισῷ δωρεὰν ἥτις ἀναγκάζει ἀγρυπνεῖν.
—53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετε-

- νόησε, σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγῳδὸς ἐκρίνετο ἀσεβείας ἐπὶ τινι δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφὸς, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν 5 ἔρρημον τῆς χειρός. Ἐτυχε δὲ ἀριστεύων ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκὼς τὴν χειρα, καὶ πρῶτος Ἀθηναίων τῶν ἀριστεύων ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικάσται τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσθησαν τῶν ἔργων αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλόξενος, παραδοθεὶς ὑπὸ Διο- 10 νυσίου ποτὲ εἰς τὰς λατομίας, διὰ τὸ φανλίζειν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος ὑπομείνας, ἀνέστη. Πυθομένου δὲ τοῦ Διονυσίου, ποῖ δὴ σύ; εἰς τὰς λατομίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπο τοῦ Ἰοφῶντος 15 τοῦ υἱέος ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος, ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δράματος, ὅπως τὸν νοῦν ὑγιαίνειν ὥς τοὺς δικαστὰς τὸν μὲν ὑπερθαυμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ μανίαν.—57. Φιλήμων, ὁ κωμικὸς, ἐπτά πρὸς 20 τοῖς ἐννευήκοντα ἔτη βιοῦς, κατέκειτο μὲν ἐπὶ τῇ πόλει ἡρεμῶν θεασάμενος δὲ ὄνον τὰ παρεσκευασμένα αὐτῷ σῦκα κατεσθίουσα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀνδρὶ γέλωτι εἰπὼν, προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν, ἀποπνιγείς ὑπὸ τοῦ 25 γέλωτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶον λεπτότατον γενέσθαι τὸ σῶμα. Ἐπεὶ τοίνυν ἀνατραπῆναι ῥάδιος ἦν ἐκ πάσης προφάσεως, ~~κολίβδου~~, φασὶ, πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον.—59. Φιλιππί- 30 δης ὁ κωμωδοποιὸς, φιλοφρονούμενου τοῦ βασιλέως αὐτὸν Λυσιμάχον, καὶ λέγοντος, τίνος σοὶ μεταδῶ τῶν ἐμῶν; οὐ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀπορρήτων.—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ βουλομένου, διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν 35 πνυθόμενου, ἕνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγᾷς.—61. Λυσίας τινὲ δίκην ἔχοντι λόγον συγγράψ-

ας ἔδωκεν· ὁ δὲ πολλάκις ἀναγνοὺς, ἤκε πρὸς τὸν Λυσίαν ἀθυμῶν καὶ λέγων, τὸ μὲν πρῶτον αὐτῷ διεξιόντι θανμαστὸν φανῆναι τὸν λόγον, αὐθις δὲ καὶ τρίτον ἀναλαμβάνοντι παντελῶς ἀμβλύν καὶ ἄπρακτον· ὁ δὲ Λυσίας γελάσας, τί οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ 5 τῶν δικαστῶν;

IV. ANECDOTES OF KINGS AND STATESMEN

62. Πύρρον τὸν Ἡπειρώτην οἱ υἱοὶ, παῖδες ὄντες, ἡρώτων, τί τι καταλείψει, τὴν βασιλείαν; καὶ ὁ Πύρρος εἶπεν· ὅς ἂν ὑμῶν ὀξυτέραν ἔχη τὴν μάχαιραν.—63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχον κουρέως περιβα- 10 λόντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένου, πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἔφη.—64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.

Philip, King of Macedonia.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων, 15 λέοντος στρατηγοῦντος, ἢ λεόντων, ἐλάφου στρατηγοῦντος.—66. Φίλιππος, ὁ Ἀλεξάνδρου πατήρ, Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καθ' ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγοὺς εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα.—67. Φίλ- 20 ιππος ἐρωτώμενος, οὗστινας μάλιστα φιλεῖ, καὶ οὗστινας μάλιστα μισεῖ, τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον, τὸν τῆς τραγωδίας ὑποκριτὴν, ἤρετό τις, τί θαυμάζοι τῶν ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ 25 Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὁ δ' αὐτὸς ἐθεάσατο ἐπὶ μείζονος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ τρισκαιδέκατον θεὸν ἐπικληθέντα, τῇ ἐξῆς ἐπισφαγέντα ἐν τῷ θεάτρῳ, καὶ

ἐρρίμμενον.—69. Τριῶν Φιλίππῳ προσαγγελθέντων εὐτυχιμάτων ὑφ' ἑνα καιρὸν, πρώτου μὲν, ὅτι τεθρίππῳ νενίκηκεν Ὀλύμπια· δευτέρου δὲ, ὅτι Παρμενίων ὁ στρατηγὸς μάχῃ Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρρεν αὐτῷ παιδίον
 5 ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς χεῖρας, ὦ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθεες ἐλάττωμα! εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, ᾤετο δεῖν
 10 αὐτὸν ὑπομιμνήσκεσθαι, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξέ τιμι παιδὶ τοῦτο ἔργον ἔχειν. Τρὶς δὲ ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε, ἄνθρωπος εἶ.

Alexander. .

71. Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν, οὕτω κατεπλάγῃ τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρὸς, ὥστε
 15 πολλάκις αὐτοῦ μνημονεύων λέγειν, εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος κατεμήνυε τῷ χαλκῷ τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν ἀποστροφὴν τοῦ
 20 τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρρενωπὸν καὶ λεοντώδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τι δακρύει, οὐκ ἄξιον, ἔφη, δακρύειν, εἰ, κόσμων ὄντων ἀπεί-
 25 ρων, ἐνδὸς οὐδέπω κύριοι γεγόναμεν;

Successors of Alexander.

74. Πτολεμαῖόν φασι τὸν Λάγον, καταπλουτίζοντα τοὺς φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν γραῦν, εἰ ἦδεις, ἔφη, ὦ μῆτερ, ὅσων κακῶν
 30 μεστόν ἐστι τουτὶ τὸ ῥάκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ νιοῦ, πηνίκα μέλλουσιν ἀναζευγνύειν, τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;

Alexander of Pheræ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγωδὸν, ἐμπαθέστερον διετέθη πρὸς τὸν οἶκτον· ἀναπηδήσας οὖν ἐκ τοῦ θεάτρου ἀπιὼν ὥχετο, δεινὸν εἶναι λέγων, εἰ τοσούτους ἀποσφάξας πολίτας ὀφθήσεται τοῖς Ἑκάβης καὶ Πολυξένης πάθεσιν ἐπιδακρύων. 5

Cræsus.

78. Ὅτε Κροῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα. Προσελθὼν δέ τις τῶν Λυδῶν, ὃ βασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις αἰτιός ἐστι, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος 10 πάντα συμφλεχθέντα διαφθαρῆναι. Οὕτως ἓνα μὲν βισιλέα δέχονται Λυδοὶ, καὶ σωτῆρα πιστεύουσιν εἶναι. δύο δὲ ἅμα οὐκ ἂν ἀνάσχοιντο.

Themistocles.

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν ἐν πότοις ἐκνλιν-
δεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαρα- 15
θῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλεγεν, οὐκ ἔα με καθεύδειν, οὐδὲ ῥαθυμεῖν, τὸ Μιλτιά-
δου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλετ' ἂν εἶναι ἢ Ὅμηρος; σὺ δὲ αὐτὸς, ἔφη, πότερον 20
ἤθελες ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσων τοὺς νικῶν-
τας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, πάταξον μὲν, ἔφη, ἄκουσον δέ. Ἦιδει δὲ, ὅτι ἂ μέλλει λέγειν, τῷ κοινῷ 25
σι-τελεῖ.—82. Σεριφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὥς οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἔνδοξός ἐστιν, ἀληθῆ λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σεριφίος ὢν ἐγενόμην ἔνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἐξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκεῖνον 30
γενέσθαι ποιητὴν ἀγαθὸν, ἄδοντα παρὰ μέλος, μήτ' αὐτὸν

ἄρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον.—84. Ἀπεὶ καζεν αὐτὸν ταῖς πλατάνοις, αἷς ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι καὶ κολοῦουσιν.

Epaminondas.

- 6 85. Ἐπαμινώνδας ἓνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἑτέρου.—86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, ἠλίκον, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει!—87. Ἐλεγε πρὸς Πελοπίδαν, μὴ
10 πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρα, πρὶν ἢ φίλ-
σιν τοῖς ἀρχαίοις τινὰ προσπορίσαι νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, μήτε πλείονα ;
νῶσκοντι, μήτε ἐλάττονα φθεγγομένῳ ῥαδίως ἐντυχεῖν
ἑτέρῳ.

Pelopidas and other Commanders.

- 15 89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐ-
τῷ, ὥς βλασφημήσαντος αὐτὸν, ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα.—90. Ἰφικράτης τὸ στράτευμα οὕτως ἔφασκε δεῖν συντετάχθαι, ὥς ἐν σῶμα·
θώρακα μὲν ἔχον τὴν φάλαγγα, χειῖρας δὲ τοὺς ψιλοὺς,
20 πόδας δὲ τοὺς ἱππέας, κεφαλὴν δὲ τὸν στρατηγόν.—91.
Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρει-
ότατα τὸν θάνατον αὐτῶν ἤνεγκε, καὶ πάντας Ἀθηναίους
ἔπεισε τοὺς τῶν φιλτάτων θανάτους εὐθυμότερον φέρειν.
—92. Ὀδυρομένων τῶν μετὰ Φωκίωνος μελλόντων ἀπο-
25 θνήσκεν, εἶπεν ὁ Φωκίων, εἴτα οὐκ ἀγαπᾷς, Θούδιππε,
μετὰ Φωκίωνος ἀποθνήσκων ;

V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἐρω-
τᾷν, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσιν οἱ πολέμιοι ; καὶ ἐρω-
τῶντός τίνος, πόσοι εἰσὶ Λακεδαιμόνιοι, ὅσοι, ἔφη, ἱκανοὶ

τοὺς κακοὺς ἀπερύκειν.—94. Δημάρατος, ἀνθρώπον τινὸς πονηροῦ κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν, ἔφη, ὁ σοὶ ἄνομοιότατος.—95. Πλειστώναξ, ὁ Πανσανίου, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς ἀποκαλοῦντος, ὁρῶν, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου, εἰπόντος τινὸς, ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυνθον κατέσκαψε, μὰ τοὺς θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρί- 10
λαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκοῦργος οὕτως ὀλίγους ἔθηκεν, ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἔστι χρεία.

98. Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος, ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, 15
ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτὸς, σοφιστοῦ τινος μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν ἐπαινοῦντα κιθαρῳδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς 20
ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρῳδὸν οὕτως ἐπαινῇς.—101. Ταῖς θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελεῇ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, φοβοῦμαι μὴ περιθήμεναι αἱ κόραι φανῶσί μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγησιλάου, καταπελτικὸν βέλ- 25
ος ἰδὼν, τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγησίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀηδόνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς ἀκήκοα 30
πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγη-
σιλάου τοῦ βασιλέως, ὡς ταῖς συνεχέσι καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Διὸ καὶ τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους 35
αὐτοὺς μῆδ' εἰδότας μάχεσθαι διδάξας.—105. Ἀνὴρ εἰς

Λακεδαιμόνα ἀφίκετο Κεῖος, γέρων ἤδη ὢν, τὰ μὲν ἄλλα ἀλαζών, ἠδεδῖτο δὲ ἐπὶ τῷ γήρῳ, καὶ διὰ ταῦτα τὴν τρίχα, πολὺν οὖσαν, ἐπειρᾶτο βαφῇ ἀφανίζειν· παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἄρ-
 5 χίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, τί δ' ἂν, ἔφη, οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασ-
 ιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακε-
 10 δαιμονίων εἶναι ποιητὴν, ὥς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὥς χρὴ γεωργεῖν.—

107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσ-
 κον παρὰ τοῦ δήμου, ἵνα τιμωρήσαιο, ὅπως αὐτὸς βού-
 15 ληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπό-
 φηνας ἄνδρα ἀγαθόν, παρήγαγεν εἰς τὸ θέατρον. Θαν-
 μαζόντων δὲ τῶν Λακεδαιμονίων, τοῦτον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπιεικῇ καὶ δημοτικόν.—108. Περσῶν τὴν Ἑλλάδα λεηλα-
 20 τούντων, Πανσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσίου λαβὼν, ἔμελλε προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν μεσολαβη-
 θεισῶν, Ἠγησίλαος, ὁ πατὴρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ τῆς χαλ-
 25 κιοίκου συνεδίωξεν Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρού-
 ρησε, καὶ λιμῷ τὸν προδότην ἀνείλεν, ὃν ἡ μήτηρ ἀείρασε ὑπὲρ τοὺς ὄρους ἔρριψεν.

109. Ὁ Βρασίδας μῦν τινα συλλαβὼν ἐν ἰσχάσι, καὶ
 30 δηχθεὶς, ἀφῆκεν· εἵτα πρὸς ἑαυτὸν, ὦ Ἡράκλεις, ἔφη, ὥς οὐδὲν ἐστὶν οὕτω μικρὸν, οὐδ' ἀσθενές, ὃ μὴ ζήσεται, τολμῶν ἀμύνασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαντευόμενον αὐτοῖς θάνατον εἶλοντο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὖ καὶ
 35 καλῶς ἀγωνισάμενοι τέλους ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος

—111. Λέγοντός τινος, ἀπὸ τῶν οὔστενμάτων τῶν βαρ-
 βάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν· οὐκοῦν, ἔφη, χαρίεν,
 εἰ ὑπὸ σκιὰν αὐτοῖς μαχεσόμεθα.—112. Βουλόμενος ἤδη
 τοῖς πολεμίοις ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν,
 ἀριστοποιεῖσθαι, ὥς ἐν ἄδου δειπνοποιησόμενους. 5

Spartan Women.

113. Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπνυνθάνοντο τοὺς
 παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ ἀφικόμεναι, τὰ
 τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ
 ὀπισθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γαυρούμεναι
 τοὺς παῖδας εἰς τὰς πατρῴας ἔφερον ταφάς· εἰ δὲ ἑτέρως 18
 εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι,
 καὶ, ὥς ἐνι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο,
 καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι, ἢ
 λάθρα εἰς τὰ οἰκεῖα ἡρία ἐκόμιζον αὐτούς.—114. Λάκαινα
 γυνή, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χλωθέντος, καὶ δυσ- 15
 φοροῦντος ἐπὶ τούτῳ, μὴ λυποῦ, τέκνον, εἶπε· καθ' ἕκασ-
 τον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσει.—115. Γορ-
 γῶ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ
 στρατείαν πορευομένον, τὴν ἀσπίδα ἐπιδιδούσα, εἶπεν· ἢ
 ταύταν, ἢ ἐπὶ ταύτα.—116. Εἰπούσης τινὸς, ὥς ἔοικε, 20
 ξένης πρὸς Γοργῶ, τὴν Λεωνίδου γυναῖκα, ὥς μόναι τῶν
 ἀνδρῶν ἄρχετε ὑμεῖς αἱ Λάκαιναι, μόναι γὰρ, ἔφη, τίκτο-
 μεν ἄνδρας.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωνὶς, ὥς ἀφικόμενοί
 τινες εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς 25
 αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασίδας ἀπέθανε, καὶ τῆς
 Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ
 λεγόντων, ὥς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη, μὴ
 λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ
 Βρασίδας, πολλοὺς δ' ἄνδρας ἢ Λακεδαίμων ἔχει κείνου 30
 κρείττονας.—118. Λάκαινά τις, ἐκπέμψασα τοὺς υἱοὺς αὐ-
 τῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰσ-
 τήκει, καραδοκοῦσα, τί ἐκ τῆς μάχης ἀποθήσοιτο· ὥς δὲ
 παραγενόμενός τις πνυθομένης ἀπήγγειλε, τοὺς παῖδας

ἅπαντας τετελευτηκέσαι, ἀλλ' οὐ τοῦτο ἐπυνθόμην· εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί πράσσει ἡ πατρίς. Φήσαντος δὲ, ὅτι νικᾷ, ἀσμένῃ, τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

- 5 119. Λακῶν τρωθεῖς ἐν πολέμῳ καὶ βαδίζειν οἱ Ἰωνάμενος, τετραποδιστὶ ὤδευεν· αἰσχυνομένῳ δ' αὐτῷ ἐπὶ τῷ γελοίῳ, ἢ μῆτηρ, καὶ πόσῳ βέλτιον, ὦ τέκνον, εἶπε, μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλωτι ἀνοήτῳ.—120. Σεμνυνομένης γυναικὸς τινος Ἴωνικῆς ἐπὶ τινὶ τῶν ἑαυτῆς ὑφασμάτων ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμιωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ μεγαλὰν χεῖν.—121. Γοργῶ, ἡ βασιλέως Κλεομένους θυγάτηρ, 15 Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχνουμένου χρημάτων πλῆθος, καὶ ὅσῳ ἀντέλεγε, πλείονα προστιθέντος, καταφθερεῖ σε, ὦ πάτερ, ἔφη, τὸ ξενύλλιον, εἰ μὴ τάχιστα αὐτὸν τῆς οἰκίας ἐκβάλης.—122. Τὸν δὲ Ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν ὑποδούμενον θεασαμένη, 20 πάτερ, ἔφη, ὁ ξένος χεῖρας οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ βραδέως, ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολύν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν 25 Πολυβιάδου, ὑπερσαρκοῦντα τῷ σώματι, καὶ ὑπέρπαχυν διὰ τρυφὴν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπείλησαν αὐτῷ φυγῆς προστίμησιν, εἰ μὴ τὸν βίον, ὃν ἐβίου τότε, τοῦ λοιποῦ μεθαρμόσῃται· φέρειν γὰρ αὐτοῦ τὸ εἶδος, καὶ τὴν τοῦ σώματος διάθεσιν, αἰσχύνην καὶ τῇ 30 Λακεδαίμονι καὶ τοῖς νόμοις.—125. Δημάδης, ὁ ῥήτωρ, ληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἐκείνου παρὰ πότον σεμ-

νυνομένου, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; ἔγνωσ ἄν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης, ὁ τῶν μελῶν ποιητῆς, Πανσανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς 5 ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαί τι αὐτῷ σοφὸν, μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσοῦσης τῆς οἰκίας, ἐν ᾗ μετὰ πλειόνων ἐδεῖπνε, 10 μόνος σωθεὶς, καὶ πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ, ὦ Τύχῃ, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεται; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους τοῦ ἱατροῦ, ἐπεὶ κατατυχὼν ἐν τισιν 15 ἀπεγνωσμέναις θεραπαίαις Ζεὺς ἐπεκλήθη, φορτικῶς ταύτη χρωμένου τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησιλάῳ χαίρειν· οὐκ ἀναγνοὺς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει ὑγιαίνειν.—129. Μενεκ- 20 ράτης, ὁ ἱατρός, εἰς τοσοῦτον προῆλθε τύφον, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θυμιατήριον παρέθηκε, καὶ ἐθυμιάτο αὐτῷ· οἱ δὲ λοιποὶ εἰστιῶντο, 25 καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτὸν, καὶ ἡλέγχετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα εὐήθης, ἐξαναστὰς ἀπὼν ὤχετο, καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάνν τοῦ Φιλίππου τὴν 30 ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἐνόσησε μανίαν. Ἀπουλιῶν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταίρουτα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὐτὰ πάλιν 35 ἐξέπεμπε. καὶ τοῖς περιωζήμενοις καὶ εἰσιοῦσιν εἰς τὸν

λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς συνοικ
 ὦν τῷ ἀρρώστῳ τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεῖς ὁ
 ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι, καὶ
 ἐπαύσατο τῆς νόσου οὕτως. Ἐμέμνητο δὲ πολλάκις τῆς
 5 ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον,
 ὅσον τότε ἦδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις ναυσὶν
 ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐήμερή-
 σαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς
 ἐκκλησίας ἐπιφανῶς, οὐ παρῆλθεν, οὐδ' ἐξέκλινεν, ὥσπερ
 6 εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, εὐ
 γ', ἔφη, ποιεῖς αὐξόμενος, ὦ παῖ· μέγα γὰρ αὖξει κακὸν
 ἅπασι τούτοις.

132. Σώστρατος, ὁ αὐλητῆς, ὄνειδιζόμενος ὑπὸ τινος
 ἐπὶ τῷ γονέων ἀσῆμων εἶναι, εἶπε, καὶ μὴν διὰ τοῦτο
 7 ὄφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος
 ἄρχεται.—133. Ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο· τοῦ δὲ
 βασιλέως πολλάκις λέγοντος, τὴν νήτην ἐπίσφιγξον, εἶτα
 πάλιν, τὴν μέσην, ὅδε ἀγανακτήσας, ἔφη· μὴ γένοιτό σοι
 οὕτω κακῶς, ὦ βασιλεῦ, ὥς ἐμοῦ ταῦτα ἀκριβοῦν μᾶλλον.

30 134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν
 ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι
 αὐτάρκης κόσμος μοι ἐστὶν ἡ τοῦ ἀνδρὸς ἀρετή.—135. Θεα-
 νῶ, ἡ τυθαγορικὴ φιλόσοφος, ἐρωτηθεῖσα, τί πρέπον εἴη
 γυναικί, τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.—136. Στρατ-
 35 ονίκη, ἡ Σελεύκου γυνὴ, φαλακρὰ οὔσα, τοῖς ποιηταῖς
 ἀγῶνα προὔθηκε περὶ ταλάντου, ὅστις ἂν ἄμεινον ἐπαινεῖ
 σαι αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει τὸ πλατος
 πήχεως, τὰ δὲ ὦτα αἱ αἰγες σπιθαμῆς καὶ παλαιστῆς· καὶ
 30 ἐνίαι συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοισι.

The Elephant.

2. Ὀρρώδεϊ ὁ ἐλέφας κεράστην κριὸν καὶ χοῖρον βοην. Οὕτω τοίνυν, φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι ὁ μυκτὴρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρῆται αὐτῷ ὥσπερ χειρί· λαμ- 5
 θάνει γὰρ τούτῳ, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφήν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοὺς ὁδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ ὑπομένει τὴν τοῦ νικῆσαντος φωνήν. Διαφέρουσι δὲ 10
 καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θανμαστὸν ὄσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ Λιβυκῶν οἱ Ἰνδικοὶ μείζονες τέ εἰσιν καὶ ῥωμαλεώτεροι. Ταῖς γοῦν προβοσκίσις ἐπάλξεις καθαίρουσι, καὶ δένδρα ἀνασπῶσι πρόρριζα, διανιστάμενοι εἰς τοὺς ὀπισθίους 15
 πόδας. Τοσοῦτον δὲ εἰσιν εὐτιθάσσενοι καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ σκοπὸν μανθάνουσι, καὶ ὅπλοις χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδασκομένων στάσεις τινὰς ἴστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἀνακνέειν, εἰς ὃ δυσμαθέστατος 20
 αὐτῶν, ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νυκτὸς αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προβοσκίδα κεντῶντων, ἓνα αὐτῶν συλλαβὼν καὶ μετέωρον ἐξάρας. 25
 ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν χῆν πάλιν ἀπηρείσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ φοβηθῆναι.—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θανμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν 30
 ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἐπιδούς ἑαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεώρουσιν, ὥς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεῦμα, πολλὴν τοῖς κείνου πρὸς τὸ θαρρρεῖν περιουσίαν τῆς ἀσφαλείας οὔσαν

9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἀναβάντει ἐπὶ τινας τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύσωσιν. Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδῆσας κατευθύνει τῷ
 5 δρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. Ἐπιβεθηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ ἅπαντες πραεῖς εἰσιν· ὅταν δ' ἀποθῇ, οἱ μὲν, οἱ δ' οὐ· ἀλλὰ τῶν ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν' ἡσυχάζωσιν.

The Rhinoceros.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεθηκότος ῥινόκερος, ἀλκῇ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι, τῷ δὲ ὕψει ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χροάν πυξοειδῇ. Ἐπὶ δ' ἄκρων τῶν μυκτῆρων φέρει κέρας, τῷ τύπῳ σιμὸν, τῇ δὲ στερεότητι σιδήρῳ παρεμφερές.
 15 Γοῦτο; περὶ τῆς νομῆς αἰεὶ διαφερόμενον ἐλέφαντι, τὸ μὲν κέρας πρὸς τινα τῶν μειζόνων πετρῶν θήγει, συμπεσὼν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ, καὶ ὑποδύνον ὑπὸ τὴν κοιλίαν, ἀναρρήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα.
 Ὅταν δὲ ὁ ἐλέφας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν,
 20 τῇ προβοσκίδι προκαταλάβηται τὸν ῥινόκερον, περιγίγνεται ῥαδίως, τύπτων τοῖς ὀδοῦσι, καὶ τῇ βίᾳ πλεον ἐσχύει.

The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει μὲν ἐστὶν οὐκ ἐλάττων πηχῶν πέντε, τετράπους δ' ὢν καὶ δίχηλός τε παραπλησίως τοῖς βουσὶ, τοὺς χανλιόδοντας ἔχει μείζους τῶν
 25 ἀγρίων ὤν, τρεῖς ἐξ ἀμφοτέρων τῶν μερῶν. Ὅσα δὲ καὶ κέρκον καὶ φωνὴν ἵππῳ παρεμφερῇ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι, καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ
 30 νύκτας ἐπὶ χώρας κατανέμεται τὸν τε σῖτον καὶ τὸν χορτόν. Ὡστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἐλνυμαίνετο ἂν ὀλοσχερῶς τὰς γεωργίας τὰς κατ' Αἴγυπτον.

The Camel.

12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον ἐπὶ τῷ νώτῳ· διαφέρουσι δὲ αἱ Βάκτραι τῶν Ἀραβίων· αἱ μὲν γὰρ δύο ἔχουσιν ὕβους, αἱ δ' ἓνα μόνον. Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκτει δὲ αἱ ἓν μόνον. Ζῇ δὲ χρόνον πολὺ πλείω ἢ πεντήκοντα 5 ἔτη.

The Ape with a Dog's Head.

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώποις δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμοῖς ἀνθρωπίνους προΐενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῷα καὶ παντελῶς ἀνιδάσσευτά εἰσι. 10

The Crocottas.

14. Ὁ λεγόμενος παρὰ Αἰθίοις κροκόττας μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκον, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων· τοῖς δὲ ὁδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὄντων μέγεθος συντρίβεται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως. 15

The Fox.

15. Οἱ Θράκες, ὅταν παγέντα ποταμὸν διαβαίνειν ἐπιχειρῶσιν, ἀλώπεκα ποιοῦνται γνῶμονα τῆς τοῦ πάγου στερρότητος. Ἡσυχῇ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κὰν μὲν αἰσθῇται ψόφῳ τοῦ ρεύματος ἐγγὺς ὑποφερομένου, τεκμηριωμένη μὴ γεγονέναι διὰ βαρύτος τὴν πῆξιν, ἀλλὰ 20 λεπτήν καὶ ἀβέβαιον, ἴσταται, καὶ ἂν τις, ἐπανέρχεται· τῷ δὲ μὴ φοβεῖν θάρσυνται, διήλθει.

The Deer.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδόν, ὅπου τὰ σαρκοβόρα θηρία μὴ πρόσεισιν· οἱ δὲ ἄρρενες, ὅταν αἰσθωνται βαρεῖς ὑπὸ πιμελῆς καὶ πλυσαρ- 25 κίας γίνεσθαι, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν. ὅτε τῷ φεύγειν οὐ πεποίθασιν.

The Hedgehog.

17. Ἡ τῶν χερσαίων ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάνν γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τὰς ἀμπέλων, ὑποδύμενος, καὶ τοῖς ποσὶ τὰς ῥᾶγας ἀποσεύσας τοῦ βότρυος χαμᾶζε, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάν-
 5 θαῖς· εἴτα καταδύς εἰς τὸν φωλὸν, τοῖς σκύμοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ ἀέρος, ἐμφράσσουσι τὴν κατ' ἄνεμον, τὴν δὲ
 10 ἑτέραν ἀνοίγουσιν.

The Dog.

18. Πύρρος, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὶ φρου-
 ρουντι σῶμα πεφοικευμένον, καὶ πυθόμενος τρίτην ἡμέραν
 κείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν
 νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν.
 15 Ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτασις ἦν τῶν στρατιωτῶν,
 καὶ πάροδος, καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύων
 ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φυνέας τοῦ δεσπότου πα-
 ριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτοὺς,
 καὶ καθυλακτεὶ πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον·
 20 ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς
 παροῦσι τοὺς ἀνθρώπους γενέσθαι διὸ συλληφθέντες
 εὐθὺς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων ἔξωθεν
 προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ὑρκανόν. Οὗτος νεκρῷ τε
 25 μόνος παρέμεινεν αὐτῷ, καὶ καιομένου τοῦ σώματος ἐνδραμ-
 ῶν αὐτὸς ἑαυτὸν ἐπέρριψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν
 δρᾶσαι λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός
 τις ἰδιώτης, ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ, περὶ τὸ
 σῶμα διατρίβων, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφε-
 30 ρομένον, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέ-
 καυσε.—Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν ῥῖσαχ-
 θέντα πρὸς Ἀλέξανδρον, ἐλάφον ἀφιεμένου καὶ κάπρου
 καὶ ἄρκτου, ἡσυχίαν ἔχοντα κεῖσθαι, καὶ περιορᾶν· ὁφθέν-

τος δὲ λέοντος εὐθύς ἐξαναστῆναι καὶ διακονίεσθαι, καὶ φανερόν εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων ὑπερφρονοῦντα πάντων.

The Raven.

20. Ὁ κόραξ ὁ ἥδη γέρων, ὅταν μὴ δύνηται τρέφειν τοὺς νεοπτοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ 5 ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεῦθεν φασὶ τὴν γένεσιν λαβεῖν, τὴν λέγουσαν· κακοῦ κόρακος κακὸν ὦν.

The Pelican.

21. Φασὶ τοὺς πελεκᾶνας τὰς ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθίειν· ἔπειτα ὅταν πληθὺς 10 εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἶθ' οὕτως τὰ μὲν κρέα ἐσθίειν τῶν κογχῶν, τῶν δὲ ὀστράκων μὴ ἄπτεσθαι.

The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλῳ παραπλήσιον, τὰς δὲ κεφαλὰς πεφρικνίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροάν μέλανας. 15 Μακροτράχηλον δ' ὑπαρχον, ῥύγχος ἔχει βραχὺ παντελῶς, καὶ εἰς ὅξυ συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς μαλακοῖς καὶ τετριχωμένοις, καὶ δυσὶ σκέλεσι στηριζόμενον, καὶ ποσὶ διχήλοις, χερσαῖον ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος οὐ δυνάμενον ἐξᾶραι καὶ πέτεσθαι, κατὰ τῆς γῆς 20 ὥκεως ἀκροβατεῖ, καὶ, διωκόμενον ὑπὸ τῶν ἱππέων, τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς διώκοντας, ὥστε πολλάκις καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.

The Magpie.

23. Κουρεύς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ 100 25 τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θαυμαστόν τι χρῆμα πολυφώνου κίττης ἔτρεφεν, ἥ ἀνθρώπου ῥήματα καὶ θηρείους φθόγγους ἀνταπεδίδου, καὶ ψόφους ὀργάνων, μηδενὸς ἀναγκάζοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμου-

μένη μηδὲν ἄρρητον ἀπολιπεῖν, μηδὲ ἀμίμητον. Ἐτυχὰ δέ τις ἐκεῖ τῶν πλουσίων ἐκκομιζόμενος ὑπὸ σάλπιγξι πολλαῖς, καὶ γενομένης, ὥσπερ εἶωθε, κατὰ τὸν τόπον ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλπιγκταὶ καὶ κελευόμενοι, 5 πολὺν χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν ἐκείνην ἄφθογγος ἦν καὶ ἄναυδος. Τοῖς οὖν πρότερον αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα μεῖζον ἢ σιωπῇ παρεῖχεν· ὑποψίαί δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους ἦσαν· οἱ δὲ πλείστοι τὰς σάλπιγγας εἵκαζον ἐκπλῆξαι τὴν 10 ἀκοῇ, τῇ δ' ἀκοῇ συγκατεσβέσθαι τὴν φωνήν. Ἦν δὲ οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὡς ἔοικεν· ἄφνω γὰρ αὐθις ἀφῆκεν, οὐδὲν τῶν συνηθῶν καὶ παλαιῶν μιμημάτων ἐκείνων, ἀλλὰ τὰ μέλη τῶν σαλπίγγων, αὐταῖς περιόδοις φθεγγομένη, καὶ μεταβολὰς πάσας διεξιούσα.

The Crocodile.

- 15 24. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος, ὡς ἂν ὡὰ μὲν τοῦ ζῶον τίκτοντος τοῖς χηνείοις παραπλήσια, τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἐκκαίδεκα. Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχύρωται. Τὸ μὲν γὰρ δέρμα αὐτοῦ πᾶν φολιδωτόν ἐστι καὶ τῇ σκληρό- 20 τητι διαφέρων, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοὶ, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει τῶν ἄλλων διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν ἐπὶ τῆς γῆς ζῶων τὰ προσπελάζοντα τῷ ποταμῷ. Πλήθος δ' αὐτῶν ἀμύθητόν 25 ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, ὡς ἂν πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν γὰρ ἐγχωρίων τοῖς πλείστοις νόμιμόν ἐστιν ὡς θεὸν σέβεσθαι τὸν κροκόδειλον· τοῖς δ' ἄλλοφύλοις ἀλυσιτελής ἐστιν ἢ θήρα παντελῶς, οὐκ οὔσης 30 ἐδωδίμου τῆς σαρκός. Ἄλλ' ὅμως τοῦ πλήθους τούτου φνομένον κατὰ τῶν ἀνθρώπων, ἢ φύσις κατεσκεύασε μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων παραπλήσιος ὢν μικρῷ κυνὶ, περιέρχεται τὰ τῶν κροκοδείλων ὡὰ συντρίβων, τίκτοντος τοῦ ζῶον παρὰ τὸν ποταμόν.—25. Ὁ κροκόδειλος

ἐχ- ὀφθαλμοὺς μὲν ὕδρ, ὀδόντας δὲ μεγάλους καὶ χανλιό-
δοντας κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον
θηρίων οὐκ ἔφυσε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν
ἄνω γνάθον προσάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροῦς,
καὶ δέρμα λεπιδωτὸν ἄρρηκτον ἐπὶ τοῦ νώτου· τυφλὸν δὲ 5
ἐν ὕδατι, ἐν δὲ τῇ αἰθρία ὀξυδερκέστατον.

The Ephemeron.

26. Περί τὸν Ὑπανιν ποταμὸν τὸν περὶ Βόσπορον
τὸν Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ
δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δειλῆς· καταφερ-
ομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ἅμα δνομένῳ 10
ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφή-
μερον.

Bees. Geese.

27. Θαυματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ
τὰ τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδες
τι μέλλουσai κάμπειν ἀκρωτήριον, ἐρματίζουσιν ἑαυτὰς, 15
ὑπὲρ τοῦ μὴ παραφέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες
τοὺς ἀετοὺς δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον,
εἰς τὸ στόμα λίθον εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομί-
ζοντες αὐτῶν καὶ χαλινούντες τὸ φιλόφωνον καὶ λάλον,
ὅπως λάθωσι σιωπῇ παρελθόντες. 20

Of some Marine Animals.

28. Τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐ-
τῆς ἐκπῆγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγῆνης βαρύτητα ναρ-
κώδη ταῖς χερσὶ τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἐνιοὶ
δὲ ἱστοροῦσι, πείραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν
ἐκπέσῃ ζῶσα, κατασκεδαννύντες ὕδωρ ἄνωθεν, αἰσθάνεσ- 25
θαι τοῦ πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν
ἀμβλύνοντος, ὥς ἔοικε, διὰ τοῦ ὕδατος τρεπομένου καὶ
προπεπονθότος.—29. Ὁ πιννῶν ζῶόν ἐστι καρκινῶδες,
καὶ τῇ πίννῃ σὺννεστι, καὶ πυλωρεῖ τὴν κόγχην προκαθήμε-
νος, ἑὼν ἀνεωγμένην καὶ διακεχηννῖαν, ἄχρι προσπέσῃ τι 30
τῶν ἀλωσίμων αὐτοῖς ἰχθυοῖν· τότε δὲ τὴν σάρκα τῆς

πίννης δακῶν παρεισῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκους γενομένην κατεσθίουσιν

The Pilot-fish and the Whale.

30. Ὁ καλούμενος ἡγεμὼν αἰεὶ σύνεστιν ἐνὶ τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐνσχεθήσεται βράχεσιν, οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεται γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἶακι ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων ὃ τι ἂν παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος 10 ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβενθισμένον· ἐκεῖνο δὲ γιγνώσκον, ἀναλαμβάνει τῷ στόματι καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, καὶ τὸ κῆτος ἔστηκεν ἀναπανομένου καὶ ὀρμεῖ· προελθόντος δὲ αὐτὸς ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολειπόμε- 15 νον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ ἀκυβέρνητα πρὸς γῆν ἐξενεχθέντα.

The Tortoise.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν γεννωμένων ἐπιμέλεια. Τίττει μὲν γὰρ ἐκβαίνουσα τῆς θαλάττης πλησίον· ἐπιάζειν δὲ μὴ δυναμ- 20 ἔνη, μηδὲ χερσεύειν πολὺν χρόνον, ἐντίθησι τῇ ψάμμῳ τὰ ὠὰ, καὶ τὸ λειότατον ἐπαμᾶται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ καταχώσῃ καὶ ἀποκρύψῃ βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύττειν καὶ καταστίζειν τὸν τόπον, εὖσημον ἑαυτῇ ποιοῦσαν, οἱ δὲ, τὴν θήλειαν ὑπὸ 30 τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιώτερόν ἐστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ ἐκπέττεται καὶ περιρρήγνυται τὰ ὠὰ) πρόσεισι, καὶ γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησαυρὸν, ὥς οὐδεὶς χρυσίου θήκην ἄνθρω- 30 πος, ἀσμένως ἀνοίγει καὶ προθύμως.

The Magnet. Nitre.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν, οἱ δὲ πολλοὶ Ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροῦς ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλίοις, ὥστε δύνασθαι ταῦτόν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐνίοτε ὄρμαθός μακρὸς 5 πάνυ σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἥρτηται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανία λίμνῃ οὕτω νιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἐτέρου ῥύμματος προσδεῖσθαι· καὶ πλείω χρόνον ἐν τῷ ὕδατι ἐάσῃ τις, διαπίπτει. 10

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς ἐστι τὰ ἔξω. Ἦ τερβάντι δὲ καὶ ἐπὶ τοῦ νώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διανγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δὲ, πρῶτον μὲν αἰκοῦσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, 15 ὄντες ὑπηρεταὶ καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀγάμεστον ἀπάσης τέχνης· μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασίλεια, ταῦτα πάντως περικαλλῇ τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, νέκταρ 20 πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνεισιτῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκεῖνοι μὲν ἐτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός.

25

2. Οἱ θεοὶ οὔτε σῖτον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἡδονται σιτούμενοι τὸν ἐκ τῶν

θυσιῶν καπνὸν αὐτῇ κνίσσῃ ἀνῆνεγμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.—3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῦν μὲν ὁ γεωργὸς, ἄρνα δὲ ὁ ποιμὴν, καὶ αἶγα ὁ αἰπόλος· ὁ δὲ τις δ' λιβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἱλάσκεται τὸν θεὸν φιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν Ἀθηνᾶν παρθένον καλὴν, γλαυκῶπιν, αἰγίδα ἀνεζωσμένην, κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνῳ, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμυδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θέοντα.—Ἐκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἢ θεοῖς ἢ ἀνθρώποις χρησίμην.
15 Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἄρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγόνους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἄρτεμιν, καὶ τὰς προσαγορευομένας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαιστον καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία τῶν
25 εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, βουλόμενον αἰώνιον αὐτοῖς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς,
30 καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι δοθῆναι τὴν τῆς ὀφείας κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας.
35 6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν ἐν γῇ τίκτειν κακοπαθουσῶν

διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνεύουσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν δέ φασιν εὔρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τροφάς τινας ἁρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον αὐτὴν ὀνομάζεσθαι. Τῶν δὲ 5 ὀνομαζομένων Ὠρῶν ἐκάστη δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ Εἰρήνης.

10

7. Ἀθηνᾶ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμασι εἰσηγήσασθαι τοῖς 15 ἀνθρώποις· εὔρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν 20 γραμμάτων εὔρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην ποιητικὴν. Ἡφαιστον δὲ λέγουσιν εὔρετὴν γενέσθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην 25 δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὔρετὴν ἀναγορεύουσι, 30 καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξενεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστούντας· εὔρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος 35 δὲ καὶ Κορωνίδος Ἀσκληπιδὸν γεννηθέντα, καὶ πολλὰ

παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα, προσεξευνοεῖν τήν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιάσαι τὴν τέχνην ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

- 5 10. Τῷ δ' Ἑρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις γινομένας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφετερίζεσθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαιόστρας γεν-
10 ἐσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον δὲ μυθολογοῦσιν εὐρετὴν γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἰνοποιΐας, καὶ τοῦ πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησανρίζειν.

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι
15 λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,
Τερψιχόρη τ', Ἑρατώ τε, Πολύμνιά τ', Οὐρανίη τε,
Καλλιόπη θ', ἥ σφέων προφερεστάτη ἐστὶν ἀπασέων.

* * * * *

- 20 12. Ὁ πολὺς ὄμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὀμήρῳ τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον τινὰ ὑπὸ τῇ γῇ πάνυ βαθὺν Ἀδην ὑπειλήφασι, μέγαν τε καὶ πολύχωρον τοῦτον εἶναι, καὶ ζοφερὸν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς, Πλούτωνα κεκλημένον.
25 Περιβρεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνομάτων· Κωκυτοὶ γάρ, καὶ Πυριφλεγέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ μέγιστον, ἥ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἔνι διαπλεῦσαι, ἣ παρελθεῖν
30 ἄνευ τοῦ πορθμέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλη οὔση ἀδαμαντίνη, ἀδελφιδοῦς τοῦ βασιλέως Αἰακός ἐστι τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ' αὐτῷ κύων τρικέφαλος. Περαιωθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται μέγας, καὶ ποτὸν, μνήμης πολέμιον. Λήθης γοῦν διὰ
35 τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτῳ καὶ ἡ Περσεφονῇ

δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννύες, καὶ Φόβοι, καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρῆτες ὄντες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἥλύσιον πεδῖον, τῷ ἀρίστῳ βίῳ συνεσομένους· τοὺς 5 δὲ πονηροὺς ταῖς Ἑριννύσι παραδόντες, εἰς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ ἄδου φρουρὸς, εἶχε τρεῖς μεν κυνῶν κεφαλὰς, τὴν δὲ οὐρανὸν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων ὄφειν κεφαλὰς.—14. Ὁ Τάρταρος τόπος 10 ἐστὶν ἐρεβώδης ἐν ἄδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον ἀπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS

I. APOLLO AND DIANA.

1. Λητώ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἄπασαν ὑφ' Ἡρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ 15 πρῶτην Ἀρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.—Ἀρτεμις μὲν οὖν, τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανός, ἦκεν εἰς Δελφοὺς, χρησμοδούσης τότε Θέμιδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφεις ἐκώλυνεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ 20 μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐδήτευσεν, καὶ ἡγήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἂν 25 ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔληται. Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκειν θελόντων, Ἀλκηστis, ἡ αὐτοῦ ἄλοχος, υπεραπέθανεν. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη ὥς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ Θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ μισθῷ τειχιεῖν τὸ Πέργαμον· τοῖς δὲ τειχίσασι τὸν μισθὸν οὐκ ἀπέδιδον. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε.
- 5 Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, εἰὰ προθῇ Λαομέδων Ἑσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν τῷ κῆτει, οὗτος προὔθηκε, ταῖς πλησίον τῆς θαλάσσης πέτραις προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκ
- 10 κειμένην Ἑρακλῆς, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους παρὰ Λαομέδοντος λήψεται, ἃς ὁ Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἑσιόνην ἔσωσε. Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἑρακλῆς αὐτὸν ἀπέκ-
- 15 τεινε, καὶ τὴν πόλιν εἴλεν.
4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ διαφέρων, κατῴκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλεῖον. Ὑστερον δὲ τὴν εὐτυχίαν
- 20 οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης καὶ πάσης παρρησίας, ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ τελευτήσας αἰωνίου τιμωρίας ἡξιώθη, καταχθεὶς εἰς τοὺς ἀσεβεῖς.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτ-
- 25 ηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας τὰς ἴσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρυαττομένη, πλεονάκεις ἐκαυχᾶτο, καὶ τῆς Λητοῦς ἑαυτὴν εὐτεκνοτέραν ἀπεφαίνετο. Εἰθ' ἡ μὲν Λητὼ, χολωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατα-
- 30 τοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυγατέρας. Τούτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὑφ' ἑνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιποῦσα, πρὸς
- 35 τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· κάκει Διὶ εὐξαμένη, τὴν μορφήν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτω καὶ μεθ' ἡμέραν.

6. Ἀκταίων, Αὐτονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ιδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λουομένην εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφήν εἰς 5 ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη· ἀπολομένοι δὲ Ἀκταίωνος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, κατωρύνοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδὼλον κατεσκεύασεν 10 Ἀκταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδ- 15 ἀχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυε τινας ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς 20 Ἀπόλλων κτείνει Κύκλωπας, τοὺς τὸν κεραννὸν δι' κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ρίπτειν αὐτὸν εἰς Τάρταρον· δεηθείσης δὲ Λητοῦς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ θηγεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φερὰς πρὸς Ἀδμητον, τὸν Φέρητος, τούτῳ λατρεύων ἐποίμαινε, καὶ τὰς θηλείας 25 βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκοῦργος, παῖς Δρύαντος, Ἡδωνῶν βασιλεύων, οἱ Στρυμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι 30 δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μανίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει πλήξας

ἀπέκτεινε, καὶ ἀκρωτηριάσας ἑαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἂν θανατωθῇ Λυκοῦργος. Ἦδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος, ἔδησαν· κάκει
5 κατὰ Διονύσου βούλησιν ὑφ' ἵππων διαφθαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην, καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας, ἤκεν εἰς Θήβας, καὶ τὰς γυναικάς ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱὸς, παρὰ Κάδμου εἰληφώς τὴν
10 βασιλείαν, διεκώλυε ταῦτα γίνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγαύης κατὰ μανίαν ἐμελεῖσθη. Ἐνόμισε γὰρ αὐτὸν θηριον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομ-
15 ισθῆναι, Τυρρῶνῶν ληστρικὴν ἐμισθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθήμενοι, Νάξον μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἔπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης
20 ἔφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἴνοποιαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρή-
25 σασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἳ γενσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὕδατος δι' ἠδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτόν. Ἡριγόνῃ δὲ τῇ θυγατρὶ, τὸν πατέρα μαστενούσῃ, κύων συνήθης, ὄνομα Μαίρα, ἥ τῷ Ἰκαρίῳ συνείπετο, τὸν
30 νεκρὸν ἐμήνυσε· κακείνη ὀδυρομένη τὸν πατέρα, ἑαυτὴν ἀνήρτησεν.

III. MERCURY.

Ἑρμῆς, Μαίας καὶ Διὸς υἱὸς, ἔτι ἐν σπαργάνοις ὢν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἵνα δὲ μὴ φωραθεῖν ὑπὸ τῶν ἰχνῶν

ὑποδήματα τοῖς ποσὶ περίεθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὤχετο, καὶ εὕρισκει πρὸ τοῦ ἄντρον νεμομένην χελώνην. Ταύτην ἐκκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντείνας, λύραν εὔρε καὶ πληκτρον.—'Απόλλων δὲ τὰς βόας ζητῶν, εἰς Πύλον 5 ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἡλάθησαν, διὰ τὸ μὴ εὔρεῖν ἔχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κεκλοφότα, πρὸς Μαΐαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν 'Ερμῆν ἠτιᾶτο· ἡ δὲ ἀπέ- 10 δειξεν αὐτὸν ἐν τοῖς σπαργάνοις. 'Απόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κομίσας, τὰς βόας ἀπῆτει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ἡρνεῖτο. Μὴ πείθων δὲ, ἄγει τον Απόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—'Ακούσας δὲ τῆς λύρας, ὁ 'Απόλλων ἀντιδίδωσι τὰς βόας. 15 'Ερμῆς δὲ, ταύτας νέμων, σύριγγα πηξάμενος ἐσύριζεν. 'Απόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσῆν ῥάβδον ἐδίδου αὐτῷ, ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν. 20

IV. MINERVA.

1. Κέκροψ αὐτοχθὼν, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς 'Αττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν γῆν, πρότερον λεγομένην 'Ακτην, ἀφ' ἑαυτοῦ Κεκροπίαν ὠνόμασεν. 'Επὶ τούτου, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις κατα- λαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος. 25 Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν 'Αττικὴν, καὶ πλήξας τῇ τριαίνῃ, κατὰ μέσσην τὴν ἀκρόπολιν ἀνέφηνε θάλασσαν, ἣν νῦν 'Ερεχθίδα καλοῦσι. Μετὰ δὲ τοῦτον ἦκεν 'Αθηνᾶ, καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσίῳ δείκνυται. Γενομένης δὲ ἔριδος ἀμφοῖν περὶ τῆς χώρας, 30 'Αθηνᾶν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς 'Αθηνᾶς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. 'Αθηνᾶ μὲν οὖν ἀφ' ἑαυτῆς τὴν

πόλιν ἐκάλεσεν Ἀθήναις. Ποσειδῶν δὲ, θυμῷ ὀργισθεὶς τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφάλον ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ
 5 Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς. Οὐ περὶ τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυνεν ἄλλοι δὲ, ὑπὸ Ἀθηναῖς αὐτὸν τυφλωθῆναι, ὅτι
 10 αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης τὴν θεὸν (ἦν δὲ προσφιλὴς τῇ Ἀθηναῖ ἢ Χαρικλῶ) ἀποκαταστῆσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἐδωρήσατο, ὃ φέρων
 15 ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα. Δεύτερον, ἐν Λέρνῃ πολναύχενον ἔκτανεν ὕδραν. Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἑρμάνθιον ἔκτανε κάπρον. Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν τέταρτον
 20 Πέμπτον δ', ὀρνίθας Στυμφαλίδας ἐξεδίωξεν. Ἔκτον, Ἀμαζονίδος κόμισε ζωστῆρα φαεινόν. Ἑβδομον, Αὐγείου πολλὴν κόπρον ἐξεκάθηνεν. Ὀγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον. Εἵνατον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.
 25 Γηρυόνου, δέκατον, βόας ἤλασεν ἐξ Ἑρυνθείης. Ἐνδέκατον, κύνα Κέρβερον ἤγαγεν ἐξ Αἰδαο. Δωδέκατον δ', ἦνεγκεν ἐς Ἑλλάδα χρύσεα μῆλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμῃ σώματος πολὺ τῶν ἀπάντων διενέγκας, ἐπῆλθε
 30 τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀοίκητον ποιοῦντα θηρία. πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν περιποιήσας, ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλέος παιδὸς ὄντος ὀκταμηνιαίου, δύο δράκον-
 τας ὑπερμεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε,
 διαφθαρῆναι τὸ βρέφος θέλουσα. Ἐπιβοωμένης δὲ Ἀλκ-
 μήνης Ἀμφιτρύωνα, Ἡρακλῆς διαναστὰς ἄγχων ἐκατέρ-
 ας ταῖς χερσὶν αὐτοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπ- 5
 ἔταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λεοντος τὴν δορὰν κομίζειν.
 Τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον.
 Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν
 ἀφικόμενος, τὸν λέοντα ἐτόξευσε πρῶτον. Ὡς δὲ ἔμαθεν
 ἄτρωτον ὄντα, τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ 10
 λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν
 ἐτέραν ἀπωκοδόμησεν εἴσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε
 τῷ θηρίῳ, καὶ περιθεὶς τὴν χεῖρα τῷ τραχήλῳ κατέσχευεν
 ἄγχων, ἕως ἐπνιξε, καὶ θέμενος ἐπὶ τῶν ὤμων, ἐκόμιζεν
 εἰς Μυκῆνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμ- 15
 φαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει
 τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συν-
 ηρεφῆς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἅπλετοι.
 Ἀμνηχανοῦντος οὖν Ἡρακλέος, πῶς ἐκ τῆς ὕλης τὰς ὄрни-
 θας ἐκβάλλη, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηνᾶ, παρ' 20
 Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄρου τῇ
 λίμνῃ παρακειμένον, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν
 δοῦπον οὐχ ὑπομένουσαι, μετὰ δέους ἀνίπταντο, καὶ τοῦ-
 τον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Λιβύης ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς 25
 ξένους ἀναγκάζων παλαίειν ἀνῆρει. Τούτῳ δὲ παλαίειν
 ἀναγκαζόμενος, Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον, ἀπ-
 ἐκτείνε· ψαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι.
 Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. Μετὰ
 Λιβύην Ἡρακλῆς Αἴγυπτον διεξῆει. Ταύτης ἐβασίλευε 30
 Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθνευ
 ἐπὶ βωμῷ Διὸς, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία
 τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου,
 μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, ἐὰν
 ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ, 35
 ἐκείνον πρῶτον σφάζας τὸν μάντιν, πάντας τοὺς κατιόν-

τας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ δεσμὰ διαρρήξας, τόν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς, οἱ παῖδες 5 αὐτοῦ, φυγόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας, καὶ καθεσθέντες ἐπὶ τὸν Ἑλέου βωμόν, ἠξίουں βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ 10 ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας Ὑλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυξεν αὐτοῦ

VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπο 15 τῆς μητριᾶς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλον, τὴν μὲν παρθένον ἀποπείσειν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι· 20 τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τέ τι λόγιον θύσαντα τὸν κριδόν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτη χρησμὸν ἐκπέσειν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπ- 25 λεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὴ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὠμότητα καταδειξαὶ θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσαι τῆς χώρας.

30 2. Τῷ Περίῳ, τῆς Ἰώλκου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθεσπισεν ὁ θεὸς, τὸν μονοσάνδαλον φυλάξασθαι. Τὸ μὲν οὖν πρῶτον ἡγνῶει τὸν χρησμόν· ὕστερον δὲ αὐτὸν ἔγνω Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶνι θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ

ποθῶ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπενσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἄναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ῥείθρῳ πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν, ἡρώτα προσελθὼν, τί ἂν ἐποίησεν, ἐξουσίαν ἔχων, εἰ 5 λόγιον ἦν αὐτῷ πρὸς τινος φονευθήσεσθαι τῶν πολιτῶν; Ὁ δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέταπτον ἂν φέρειν αὐτῷ. Τοῦτο Πελίας ἀκούσας, εὐνὺς ἐπὶ τὸ δέρας ἐλθεῖν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει κρεμάμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος 10 αὐπνον.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φρίξον· κάκεῖνος, Ἀθηνᾶς ὑποθεμένης, πεντηκόντορον ναῦν κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργώ· κατὰ δὲ τὴν πῶραν ἐνήρμοσεν Ἀθηνᾶ φωνῆεν φηγοῦ τῆς Δωδωνίδος ξύλον· ὥς δὲ 15 ἡ ναῦς κατεσκευάσθη, χρωμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε, συνναυροῖσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης Σαλμυδησσὸν, ἔνθα ὥκει Φινεὺς μάντις, τὰς ὅψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγῆ-20 νορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν· καὶ πηρωθῆναι φασὶν αὐτὸν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρὶν, τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί. 25 Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνῆρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν 30 ἔφη, τῶν Ἀρπυιῶν αὐτὸν εἰς ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαϊς, ὄντες πτερωτοί, σπασάμενοι τὰ ξίφη, δι' αἼρος ἐδίωκον. Ἦν δὲ ταῖς 35 Ἀρπυίαις χρεὼν τεθνάναι ὑπὸ τῶν Βορέου παίδων· τοῖς

- δὲ Βορέου παισὶ, τότε τελευτήσῃ, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται
- 5 ἑστράφη γάρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσῃν.
- 10 4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν, Φινεύς ἐμήνυσσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἴσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὗται, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον
- 15 ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὁμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἔαν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονούντας· ἔαν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι.
- 20 Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφιασιν ἐκ τῆς πρώρας πελειάδα· τῆς δὲ ἵπταμένης, τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνον, συλλαβομένης Ἥρας, διῆλθον, τὰ ἄκρα
- 25 τῶν ἀφλάστων τῆς νηὸς περικοπίσης. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν· χρεῶν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στήναι παντελῶς.
5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμώδοντα καὶ Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολ-
- 30 χικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, ἔαν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον
- 35 Ἡφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπεῖρειν

δράκοντος ὀδόντας· εἶχε γὰρ λαβὴν παρ' Ἀθηνᾶς τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταξεῦσαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. 5 Δεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθαρῇ, κρύφα τοῦ πατρὸς συνεργήσειν αὐτῷ πρὸς τὴν κατὰξευσιν τῶν ταύρων ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, εἰς ὁμόση αὐτὴν ἔξειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγεται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ κατα- 10 ξευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῖσαι τὴν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μήτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μήτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι 15 ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὰν ἀθρόους θεάσεται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἄποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῶ ἄλσος, ἐμάστευσε 20 τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέξευξε. Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἑνοπλοὶ· ὁ δὲ, ὅπου πλείονας ἐώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσιῶν, ἀνήρει. Κατεξευγμένων δὲ τῶν ταύρων, οὐκ ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο δὲ τὴν τε 25 Ἀργῷ καταφλέξαι, καὶ κτεῖναι τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσωνα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργῷ 30 παρεγένετο. Συνεΐπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσωνα, τὸν Ἰάσονος πατέρα, κτεῖναι ἠθέλεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς 35 ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ,

ἐπαρασαμένη Πελία, νήπιον ἀπολιπούσα παῖδα Πρόμαχον, ἑαυτὴν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ὧν δὲ ἡδίκηθη μετελθεῖν ἐθέλων, 5 καιρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστεῶν πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὐτὸς δὲ Μήδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι καὶ 10 καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσιν νέον· καὶ, τοῦ πιστεῦσαι χάριν, κριδὸν μελίσασα καὶ καθεψήσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἀκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα 15 μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου νιὸς, ἄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς ἄδου, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ 20 ὑπέσχετο τοῦτο ποιήσιν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασὶ, Φαέθοντα τὸν Ἥλιον μὲν 25 νιὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους, καταφρονήσαντας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους 30 ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλοῦμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, κεραυνῶσαι μὲν τὸν Φαέθοντα

ἀποκαταστήσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανοῦ προσαγορευομένον, θρηνῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχημα- 5 τισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱὸς, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα 10 Διὸς, ἐν νάρθηκι κρύψας. Ὡς δὲ ἦσθετο Ζεὺς, ἐπέταξεν Ἡφαίστῳ τῷ Κανκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἦπαρ αὐτοῦ ἐνέμετο, 15 αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἑρακλῆς αὐτὸν ἔλυσεν.

4. Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πύρραν, τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην 20 γυναικα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνάμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολλὴν ὑετὸν ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν· ὥστε διαφθαρ- 25 ῆναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ γῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, γῶ Παρνασσῷ προσίσχει, κάκεϊ, τῶν ὄμβρων παῦλαν λαβόντων, ἐκβὰς ἔθυσσε Διὶ Φυξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν 30 πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὁ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς εἰπόντος, ὑπὲρ κεφαλῆς αἵρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λίθου. 35

5. Σαλμωναὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ

ἑαυτὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, εαυτῷ προσέτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπ
5 τειν. Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἰγύπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῶ πεντήκοντα. Στασιασ-
10 ἄντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης Ἀθηνᾶς αὐτῷ, ναῦν κατεσκεύασε πεντηκόντορον, καὶ, τὰς θυγατέρας ἐνθέμενος, ἔφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν
15 Δαναὸν, τῆς τε ἔχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξίου. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὡμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι
20 ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας. Αὕτη δὲ Λυγκέα διέσωσε· διὸ καθεῖρξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Δέρνῃ κατῶρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδεν-
25 σαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκεὶ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθῆν
30 ας, καὶ Μέγαρα εἴλε, Νίσου βασιλεύοντος, τοῦ Πανδίωνος. Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἣς ἀφαιρεθείσης αὐτὸν μοῖρα ἦν τελευτᾶν), ἡ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως, ἐξεῖλε τὴν τρίχα κοιμωμένῳ. Μίν-
35 ως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν

8. Σφίγγα μυθολογοῦσι, θηρίον δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἶνιγμα προτιθέναι τῷ δυναμένῳ λύσαι, καὶ πολλοὺς ὑπ' αὐτῆς οἱ ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός· Τί ἐστὶ τὸ αὐτὸ δῖπουν, τροῖπουν, καὶ τετράπουν·

5

ἀλλ' ὁπότε βαῖνῃ πλείστοισι πόδεσσι,

Ἐνθα μένος γυῖοισι ἀφαιρότατον πέλει αὐτοῦ.

Απορουμένων δὲ τῶν ἄλλων ὁ Οἰδίπους ἀπεφώνητο, ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν εἶναι· αὐξήσαντα δὲ, δῖπουν· γηρά- 10
σαντα δὲ, τρίπουν· βακτηρία χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα ἑαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνοουμένην ὑφ' ἑαυτοῦ μητέρα, τῷ λύσαντι ἔπαθλον προτιθεμένην.

9. Ἑλένη, Λήδας καὶ Τυνδάρεω θυγάτηρ, ὥς δὲ ἄλλοι 15
λέγουσι, Διὸς, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἑνὸς, στασιάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου 20
τινὸς ἀδικῇται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα. Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλ- 25
εὺς εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτός, ἔφθειρεν ὃ ἦν αὐτῷ θυητὸν πατρῶον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρός, ἐβόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρείδας ᾤχε- 30
το. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεύς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχχοις λεόντων καὶ συῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπων 35
διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ-

βαλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἂν εὐρέσθαι, παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυχόντες
 5 ἀπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντα κοινὸν τῶν Ἑλλήνων, οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχήν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτῳ καὶ Κόρῃ τιμὰς μεγίσ-
 10 τας ἔχων παρεδρεύειν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεὺς. Ὡν ὁ μὲν ἕτερος μετ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεὺς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι,
 15 τῇ Νηρέως, θνητὸς ὧν ἀθανάτῳ, συνώκησε· καὶ μόνον τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῆναι. Τούτοις δ' ἐκατέροις, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλέως δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρε-
 20 τῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατόικουν· ἀλλὰ στρατείας τοῖς Ἑλλήσιν ἐπὶ τοὺς Βαρβάρους γενομένης, καὶ πολλῶν μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομασ-
 τῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεὺς
 25 μὲν ἀπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκεῖνον ἡρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἄξιος, καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξεῖλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνα κατόικισεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος,
 30 καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφυεῖς, οἳ καὶ τάχει καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕβριν αὐτῶν ἔπανσεν, οὐ πολλῷ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐ-
 τοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ
 35 τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἡγανάκτησεν, ὥσθ' ἠγάγατο κρεῖττον

εἶναι τεθνάναι, ἣ ζῆν αἰσχυρῶς, ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἡναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλὴν, ὦ Ἑρμῇ;

Ἑρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι πᾶς ἐκείνη ἐστίν, ἀλλὰ δάμαλις. 10

Ἑ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὖπνος ὢν. 15

Ἑ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ζ. Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποιήσων. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον ἀναγ- 20 ἔτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλόντας.

II. VULCAN AND JUPITER.

Ἥφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γὰρ, ὥς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μὲν πληγῇ διατεμεῖν. 25

Ζ. Εὖγε, ὦ Ἥφαιστε. Ἀλλὰ δίελέ μου τὴν κεφαλὴν εἰς δύο κατενεγκών.

Ἥφ. Πειρᾶ μου, εἰ μέμνη; Προστάττε δ' οὖν τάληθες, ὅπερ θέλεις σοι γενέσθαι.

Ζ. Διαιρεθῆναι μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νυν
 πρῶτον ὀργιζομένον πειράσει μου· ἀλλὰ χρὴ καθικνεῖσθ-
 αι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυται γὰρ ὑπὸ
 τῶν ὠδύνων, αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

5 Ἦφ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὁξὺς γὰρ ὁ
 πέλεκυς ἐστι.

Ζ. Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρῶν· οἶδα γὰρ
 ἐγὼ τὸ συμφέρον.

Ἦφ. Ἀκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σου
 10 κελεύοντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ
 κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὁξύθυμος ἦσθα.
 τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα
 ἔνοπλον· ἧ που στρατόπεδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων
 ἧ δὲ πηδᾶ, καὶ πυρῖριχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ
 15 δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάνυ
 καὶ ἀκμαία γεγέννηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν,
 ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ÆSCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες
 πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα,
 20 καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

Ἦρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προ-
 κατακλίνεσθαί μου;

Ἀσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἦρ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκε-
 25 ραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις
 ἀθανασίας μετείληφας;

Ἀσκ. Ἐπιλέλησαι γὰρ καὶ σὺ, ὦ Ἡρακλες, ἐν τῇ Οἴτῃ
 καταφλεγείς; ὅτι μοι ὄνειδίζεις τὸ πῦρ;

Ἦρ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς
 30 μὲν υἱὸς εἰμι, τσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον,
 θηρίῳ καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμω-
 ρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν
 ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀν-
 δρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἄσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἱασάμην, ὅτε
πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ
σῶμα, τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δέ,
εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον
ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ 5
τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας
ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναῖκα.

Ἦρ. Εἰ μὴ παύσῃ λιοδορούμενός μοι, αὐτίκα μάλα
εἴσει, ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε,
ρίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα 10
ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν
συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσ-
ίου. Καίτοι εὐγνωμον, ὦ Ἥρακλεις, προκατακλίνεσθαί
σου τὸν Ἀσκληπιὸν, ἅτε καὶ πρότερον ἀποθανόντα. 15

IV. JUNO AND LATONA.

Ἥρα. Καλὰ μὲν γὰρ, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες
τῷ Διὶ.

Λητ. Οὐ πάσαι, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα,
οἷος ὁ Ἥφαιστός ἐστιν.

Ἥρ. Ἀλλ' οὗτος μὲν ὁ χωλὸς, ὅμως χρήσιμός γε ἐστὶ, 20
τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐραν-
όν· οἱ δὲ σοὶ παῖδες, ἣ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ
μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν
ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξυνοκτονοῦσα, καὶ
μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. 25
Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ
τοξεύειν, καὶ κιθαρίζειν, καὶ ἱατρὸς εἶναι, καὶ μαντεύεσθαι,
καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν
Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἐξαπατᾷ τοὺς
χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι 30
τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου πολλοὶ
γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι·
πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ
τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἡγνόμενός, ὅτι φονεύσει

μὲν τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὥς
φεύξεταί αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ
κομῆτην ὄντα. Ὡστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα
τῆς Νιόβης ἔδοξας.

5 Λητ. Ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος, καὶ ὁ
ψευδόμαντις, οἶδα ὅπως λυπεῖ σε, ὀρώμενα ἐν τοῖς θεοῖς,
καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ
κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

ἼΗρ. Ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρ-
10 σύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν
ἄν, αὐτὸς κρατήσας τῇ μουσικῇ; νῦν δὲ κατασοφισθεὶς
ἄθλιος ἀπόλωλεν, ἀδίκως ἁλούς· ἡ δὲ καλή σου παρθένος
οὕτω καλή ἐστίν, ὥστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ
Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὴν
15 αἰσχὸς αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

Λητ. Μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ, καὶ
συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν
ἄλλ' ὀψομαί σε μετ' ὀλίγον αὐθις δακρύουσαν, ὁπόταν σὲ
καταλιπὼν ἐς τὴν γῆν κατή, ταῦρος ἢ κύκνος γενόμενος

V. JUNO AND JUPITER.

20 ἼΗρ. Ἐγὼ μὲν ἡσχυρόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος
ἦν υἱός, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης·
μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέν-
αις γυναιξὶ συνὼν, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμ-
πάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων· καὶ ὅλως παντὶ
25 μᾶλλον ἔοικώς, ἢ σοὶ τῷ πατρί.

Z. Καὶ μὴν οὗτός γε ὁ θηλυμίτρης, ὁ ἀβρότερος των
γυναικῶν, οὐ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρώσατο, καὶ
τοὺς κατοικοῦντας τὸν Τρωῶλον ἔλαβε, καὶ τοὺς Θρᾷκας
ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικεῖῳ
30 τούτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντας εἴλε, καὶ τῆς
χώρας ἐκράτησε, καὶ τὸν βασιλέα, πρὸς ὀλίγον ἀντιστῆναι
τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα
ἔπραξεν, ὀρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρώμενος
κιττίνοις, μεθύων, ὥς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπε

χειρησε λαιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετὴν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὅρᾱς ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τρυφὴ πρόσσεστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ 5 κάλιστα εἰ λογίσαιτό τις, οἷος ἂν νήφων οὗτος ἦν, ὅπου αὐτὰ μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιω-
γερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

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Ἑρμ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ, διαστρώσαντα τὴν κλισίαν, εἶτα εὐθετήσαντα ἕκαστα, παρεστάναι τῷ Διῖ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, 15 ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἶνοχόον ἡκεῖν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ 20 ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, κὰν ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιέξισκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέρ- 25 αν ἑκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσὶν· ἐμοὶ δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κἀκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενομένοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκουτά με ἀπὸ 3 Σιδῶνος παρὰ τῆς Ἀγήνορος θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀφόμενον ὃ τι πράττει ἢ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· εἴτ' ἐκεῖθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ἐν παρόδῳ

τὴν Ἀντιόπην ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοὺν μοι δυνατὸν ἦν, ἡδέως ἂν ἡξίωσα πεπραῖσθαι. ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖ. Ἐὰ ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν
5 τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥσπερ ἐπέμφθης, σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρῶντες.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πρόποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσσῃ, ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ
10 εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν;

Ζέφ. Ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις ἔτι.

15 Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν· ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὧν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

20 Ζέφ. Περὶ αὐτῆς ἐκείνης διηγῆσομαί σοι.

Νότ. Μὲν ὅτι ὁ Ζεὺς ἐραστῆς ἐκ πολλοῦ τῆς παιδός, τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα
25 παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, τὰν ῥω εἰκάσας ἑαυτὸν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπῆς, καὶ τὸ βλέμμα ἡμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος, καὶ ἐμυκᾶτο ἡδίστον, ὥστε τὴν Εὐρώπην τολμῆσαι
30 καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν, φέρων αὐτήν, καὶ ἐνήχετο ἐμπεσών· ἡ δὲ πάννυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὥς μὴ ἀπολισθάνοι· τῇ ἑτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον συνεῖχεν.

Νότ Ἡδὺ τοῦτο θέαμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδίῳ παραπολὺν, ὦ Νότε ἢ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὥς ἐνίοτε ἄκροις τοῖς 5 ποσὶ ἐπιψαύειν τοῦ ὕδατος, ἡμμένας τὰς δᾶδας φέροντες, ἡδὸν ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδῦσαι παρίππενον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί· τό τε τῶν Τριτῶνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν τῶν θαλασσίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ 10 μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος, παροχουμένην τε καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθῶς, προοδοιοπορῶν νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχης κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς 15 Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο· ἡμεῖς δὲ, ἐμπεσόντες, ἄλλος ἄλλο τοῦ πελάγους μέρος διεκυμαίνομεν.

Νότ. ὦ μακάριε Ζέφυρε τῆς θεᾶς! Ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἑώρων. 20

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κύκ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὐτὶν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη. 25

Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πᾶν εὐθαρσῆς ὢν;

Κύκ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς οἰμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ 30 ἔστι μοι παμμεγέθης), καὶ τὸ πῦρ ἀνέκανσα, ἐνανσάμενος ἃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρῦπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἐνταῦθα ὁ παντοιο-

γότυτος ἐκεῖνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι
 πιεῖν φάρμακόν τι ἐγχείας, ἥδ' οὖν καὶ εὖοσμον, ἐπιβουλότ
 ατον δὲ, καὶ παραχωδέστατον· ἅπαντα γὰρ εὐθὺς ἐδόκει
 μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφ-
 5 ετο, καὶ οὐκέτι ὅλως ἐν ἐμαντῷ ἦμην· τέλος δὲ ἐς ὕπνον
 κατεσπάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας
 γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυ-
 φλὸς εἰμί σοι, ὦ Πόσειδον.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες
 10 μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν,
 οὐ γὰρ ἂν, εὖ οἶδ' ὅτι, ἐδυνήθη ἀποκινήσαι τὴν πέτραν
 ἀπὸ τῆς θύρας.

Κύκ. Ἀλλ' ἐγὼ ἀφεῖλον, ὥς μᾶλλον αὐτὸν λάβοιμι
 ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐδήρων τὰς χεῖρας
 15 ἐκπετάσας, μόνα παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλ-
 ἀμενος τῷ κριῷ, ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Μανθάνω, ὕπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν
 σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει ἐπιβοήσασ-
 θαι ἐπ' αὐτόν.

20 Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤρουντο
 τοῦ ἐπιβουλεύσαντος τοῦνομα, καὶ γὰρ ἔφην, ὅτι Οὔτις ἐστὶ,
 μελαγχολᾶν οἰθθέντες με, ὥχοντο ἀπιόντες. Οὔτω κατ-
 εσοφίσάτο με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα
 ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, οὐδ' ὁ
 25 πατήρ, φησὶν, ὁ Ποσειδῶν, ἰάσεται σε.

Ποσ. Θάρσει, ὦ τέκνον, ἀμνησθῆναι γὰρ αὐτὸν, ὥς μάθη,
 ὅτι, εἰ καὶ πῆρωςίν μοι ὀφθαλμῶν ἰᾶσθα, ἀδύνατον, τὰ
 γοῦν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἔτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθὲς, οἷα ἰποίησεν ἡ Ἔρις παρὰ
 30 τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ
 συμπόσιον;

Γαλ. Οὐ συνειστιώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδων
 ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν
 τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα:

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. Ἡ δ' Ἐρις, ἐν τοσοῦτῳ λαθοῦσα πάντα, ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι καθαρίζοντι, ἢ ταῖς Μούσαις ἀδούσαις προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, 5 χρυσοῦν ὄλον, ὃ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἤκεν ἔνθα Ἦρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλίνοντο. Κάπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιεῖν, 10 ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίου. Καὶ εἰ μή γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν προῦχώρησε τὸ πρᾶγμα. Ἀλλ' ἐκεῖνος, αὐτὸς μὲν οὐ κρινῶ, φησὶ, περὶ τούτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἡξίου), ἄπιτε δὲ ἐς τὴν Ἰδην παρὰ 15 τὸν Πριάμου παῖδα· ὃς οἶδέ τε διαγνῶναι τὸ καλλίον, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαὶ, ὦ Πανόπη;

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἥξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν. 20

Γαλ. Ἦδη σοι φημὶ, οὐκ ἄλλη κρατήσῃ, τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μή τι πάνυ ὁ διαιτητῆς ἀμβλυνώτῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, δεινὰ πεπονθότα, καὶ κατὰ σθεσόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν; 25

Ξάν. Ἦφαιστος· ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσά, ὁ δ' οὐκ ἐπαύσατο τῆς 30 ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὥς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἦφαιστος, ἔτυχε γὰρ πλησίον πονεῖν, πᾶν, οἶμαι, ὅσον ἐν τῇ Ἀήμνῳ

πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἰποθι ἄλλοθι, φέρων ἐπῆλθέ μοι· καὶ κατέκαυσε μὲν τὰς πτελέας καὶ μυρίκας· ὤπησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγχέλεις· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον
 5 ξηρὸν εἶργασται. Ὅρᾳς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

Θάλ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὥς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν· ἡ θερμὴ δὲ, ὥς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν νίωνὸν ὤρμησας,
 10 οὐκ αἰδεσθεῖς ὅτι Νηρηΐδος υἱὸς ἦν.

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φούγας;

Θάλ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS

(In the Lower World.)

15 Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσὼν, Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμιτελῇ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναιῖκα.

Αἰ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοι-
 20 αὐτῆς γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν, ὅς ἐμοῦ τοῦ ξένου τὴν γυναιῖκα παρὰ πάντα τὰ δίκαια ὤχετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ'
 25 ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιός ἄγχεσθαι, τοσούτοις θανάτῳ αἷτιος γεγεννημένος.

Πρωτ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἀδिका ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμό-
 30 τεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ θεῷ κατέσχημαι. Οἶσθα δὲ, ὥς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἐνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

Πρωτ. Εὖ λέγεις· εἶθε οὖν μοι τὸν Ἑρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον, 5 ὧ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονεννοημένως προεπήδησας τῶν ἄλλων, δόξης ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Οὐκοῦν καὶ ὑπὲρ ἑμαντοῦ σοι, ὦ Αἰακὲ, ἀπο- 10 κρινοῦμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

Αἰ. Ἐρῶς· τί οὖν τούτους αἰτιά;

XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Nereïds.)

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα 15 ἠδίκησεν, ὥς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ δέλεαρ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιὼν, λοχήσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι, ὦ Ἰφιάνασσα καὶ Δωρὶ, τὸν 20 Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς, ἐν τῇ κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἐσώσατε, οἰκτεῖραςαι αὐτούς.

Ἰφ. Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν. 25

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν.

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὥς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἄθλόν τινα τοῦτον τῷ βασιλεῖ 30 ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιβύην, ἔνθα ἦσαν...

Ἰφ. Πῶς, ὦ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμάχους ἦγεν; ἄλλως γὰρ δύσπορος ἢ ὁδός.

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηνα ἔθηκεν. Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν ἐκάθενδον, οἶμαι, ὁ δὲ ἀποτεμῶν τῆς Μεδούσης τὴν κεφαλὴν ᾤχετ' ἀποπτάμενος.

5 Ἰφ. Πῶς ἰδὼν; ἀθέατοι γάρ εἰσιν· ἢ ὅς ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνα τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἤκουσα διηγούμενον αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὕστερον), ἢ Ἀθηνα δὴ ἐπὶ τῆς ἀσπίδος
10 ἀποστιλβούσης, ὥσπερ ἐπὶ κατόπτρον, παρέσχευ αὐτῇ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαιᾷ τῆς κόμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφὰς ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον

15 ταύτην τῆς Αἰθιοπίας ἐγένετο, ἥδη πρόσγειος πετόμενος. ὁρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπατταλευμένην, καλλίστην, ᾧ θεοὶ, καθειμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον, οἰκτεῖρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς
20 καταδίκης· κατὰ μικρὸν δὲ ἀλοὺς ἔρωτι βοηθεῖν διέγνω. Κάπειδὴ τὸ κῆτος ἐπήει, μάλα φοβερὸν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ,

25 καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδητὴ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς οὔσης· καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἀργος· ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα
30 εὔρετο.

Ἰφ. Ἐγὼ μὲν οὐ πάνν ἐπὶ τῷ γεγονότι ἄχθομαι· τι γὰρ ἢ παῖς ἡδίκηκε ἡμᾶς, εἴ τι ἢ μήτηρ ἐμεγαλαύχει τότε, καὶ ἡξίου καλλίων εἶναι;

Δωρ. Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ
35 γε οὔσα.

Ἰφ. Μη-έτι μεμνώμεθα, ᾧ Δωρὶ, ἐκείνων, εἴ τι βάρβα

ρος γυνή ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

GEOGRAPHY.

I. EUROPE.

1. Ἡ Εὐρώπη σύμπασα οἰκήσιμός ἐστι πλὴν ὀλίγης τῆς ἀοικήτου διὰ ψύχος· αὕτη δ' ὁμορεῖ τοῖς Ἀμαξοικοῖς, 5 τοῖς περὶ τὸν Τανάιν, καὶ τὴν Μαιῶτιν, καὶ τὸν Βορυσθένη. Τῆς δὲ οἰκησίμου, τὸ μὲν δυσχείμερον καὶ τὸ ὀρεινὸν μοχθηρῶς οἰκεῖται τῇ φύσει· ἐπιυελητὰς δὲ λαβόντα ἀγαθοὺς καὶ τὰ φάυλως οἰκούμενα ἡμεροῦται. Καθάπερ οἱ Ἕλληνες, ὄρη καὶ πέτρας κατέχοντες, ὥκουν καλῶς διὰ 10 τὴν πρόνοιαν τὴν περὶ τὰ πολιτικὰ, καὶ τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον. Ῥωμαῖοί τε πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς ἀγριωτέρους πολιτικῶς ζῆν ἐδίδαξαν.

2. Διαφέρει δὲ ἡ Εὐρώπη καὶ ταύτη, διότι τοὺς καρποὺς 15 ἐκφέρει τοὺς ἀρίστους, καὶ τοὺς ἀναγκαίους τῷ βίῳ, καὶ μέταλλα ὅσα χρήσιμα· θυνώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν, ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος ἐστίν, ἢ τοῖς εὐπορουμένοις. Ὡς δ' αὕτως βοσκημάτων μὲν πολλῶν ἀφθονίαν παρέχει, θηρίων δὲ σπάνιν. 20

3. Τῆς Ἰθηρίας τὸ μὲν πλεόν οἰκεῖται φάυλως· ὄρη γὰρ καὶ ὄρυμους καὶ πεδία λεπτήν ἔχοντα γῆν, οὐδὲ ταύτην ὁμαλῶς εὐνδρον οἰκοῦσι τὴν πολλήν· ἡ δὲ πρόσβορρος ψυχρά ἐστι τελέως πρὸς τῇ τραχύτητι. Ἡ δὲ νότιος πᾶσα εὐδαίμων σχεδόν τι, καὶ διαφερόντως ἡ ἔξω στηλῶν. 25

4 Τὴν Βαιτικὴν διαρρέει ὁ Βαῖτις ποταμὸς, ἐξ ἀνατολῶν ὁρμώμενος. Οἰκοῦσιν αὐτὴν Τουρδιτανοὶ, σοφώτατοι τῶν Ἰθέρων ὄντες. Ὁ Βαῖτις ἀναπλέεται ὀλκάσι μεγάλαις, καὶ εἰσι περὶ τὰς ὄχθας αὐτοῦ μέταλλα ἄλλα τε καὶ ἄργυρος πλεῖστος. Ἰθηρία πᾶσα τῶν ὀλεθρίων θηρίων 30

σπανίζει, πλὴν τῶν γεωρύχων λαγιδίων. Λυμαίνονται γὰρ οὗτοι καὶ φυτὰ καὶ σπέρματα ῥιζοφαγοῦντες.

5 Ἡ Τουρδιτανία καὶ ἡ προσεχῆς αὐτῇ γῇ εὐκαρπὸς ἐστι, καὶ μετάλλοις πληθύνει. Οὐτε γὰρ χρυσὸς, οὔτε ἄρ-
 5 γυρος, οὐδὲ δὴ χαλκὸς, οὐδὲ σίδηρος, οὐδαμοῦ τῆς γῆς οὔτε τοσοῦτος, οὔθ' οὕτως ἀγαθὸς ἐξήτασται γεννώμενος μέχρι νῦν· ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον, ἀλλὰ καὶ σύρε-
 10 ται· καταφέρουσι δὲ οἱ ποταμοὶ καὶ οἱ χειμάρροι τὴν χρυσι-
 10 ῖτιν ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις οὔσαν· ἀλλ' ἐκεῖ μὲν ἀφανὴς ἐστίν, ἐν δὲ τοῖς ἐπικλύστοις ἀπο-
 λάμπει τὸ τοῦ χρυσοῦ ψῆγμα. Ἐν δὲ τοῖς ψήγμασι τοῦ χρυσίου φασὶν εὐρίσκεσθαι ποτε καὶ ἡμιλιτριάας βώλους, ἅς καλοῦσι πάλας, μικρὰς καθάρσεως δεομένας.

6. Τῶν δὲ Ἰθῆρων ἀλκιμώτατοι μὲν εἰσιν οἱ καλούμενοι
 15 Λυσιτανοί. Φοροῦσι δ' ἐν τοῖς πολέμοις πέλτας μικρὰς παντελῶς, διαπεπλεγμένης νεύροις, καὶ δυναμένης σκέπειν τὸ σῶμα περιττότερον διὰ τὴν στερεότητα. Χρῶνται δὲ καὶ σαννίοις ὀλοσιδήροις ἀγκιστρῶδεσιν· ἀκοντίζουσι δὲ εὐστόχως καὶ μακράν. Εὐκίνητοι δὲ ὄντες καὶ κοῦφοι,
 20 ῥαδίως καὶ φεύγουσι καὶ διώκουσιν. Ἐπιτηδεύουσι δὲ κατὰ μὲν τὴν εἰρήνην ὄρχησίν τινα κούφην καὶ περιέχουσ-
 20 αν πολλὴν εὐτονίαν σκελῶν· ἐν δὲ τοῖς πολέμοις πρὸς ῥυθμὸν ἐμβαλίνουσι, καὶ παιᾶνας ᾄδουσιν, ὅταν ἐπίωσι τοῖς ἀντιτεταγμένοις.

25 7. Τὰ Πυρρηναῖα ὄρη κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος ὑπάρχει διάφορα τῶν ἄλλων. Πολλῶν δὲ ὄντων ἐν αὐ-
 τοῖς ὄρυμῶν, φασὶν ἐν τοῖς παλαιοῖς χρόνοις ὑπὸ τινω νομέων, ἀφέντων πῦρ, κατακαῆναι παντελῶς ἅπασαν τὴν ὄρεινὴν χώραν. Διὸ καὶ συχνὰς ἡμέρας συνεχῶς πυρὸς
 30 ἐπιφλέγοντος, καῆναι τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὄρη διὰ τὸ συμβεβηκὸς κληθῆναι Πυρρηναῖα, τὴν δὲ ἐπι-
 30 φάνειαν τῆς κατακεκαυμένης χώρας ἀργύρῳ ῥυῆναι πολ-
 λῶ, καὶ ῥύακας γενέσθαι πολλοὺς ἀργύρου καθαροῦ. Τῆς δὲ τούτου χρείας ἀγνοουμένης παρὰ τοῖς ἐγχωρίοις, τοὺς
 35 Φοίνικας, ἐμπορίαις χρωμένους καὶ τὸ γεγονός μαθόντας, ἀγοράζειν τὸν ἄργυρον μικρὰς τινὸς ἀντιδόσεως ἄλλων

φορτίων. Διὸ δὴ τοὺς Φοίνικας μεγάλους περιποιήσασθαι πλούτους.

8. Καταντικρὺ δὲ τῆς Ἰβηρίας νῆσοι ὑπάρχουσιν, ὑπὸ μὲν τῶν Ἑλλήνων ὀνομαζόμεναι Γυμνήσιαι, διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ 5 θέρους ὥραν· ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορεύονται Βαλλιαρεῖς, ἀπὸ τοῦ βάλλειν ταῖς σφενδόναις λίθους μεγάλους κάλλιστα τῶν ἀνθρώπων—Ὀπλισμὸς δ' ἐστὶν αὐτοῖς τρεῖς σφενδόναί, καὶ τούτων μίαν μὲν περὶ τὴν κεφαλὴν ἔχουσιν, ἄλλην δὲ περὶ τὴν γασ- 10 τέρα, τρίτην δ' ἐν ταῖς χερσίν. Κατὰ δὲ τὰς πολεμικὰς χρείας βάλλουσι λίθους πολὺ μείζους τῶν ἄλλων, οὕτως εὐτόνως, ὥστε δοκεῖν τὸ βληθὲν ἀπὸ τινος καταπέλτον φέρεσθαι.

9. Ἡ Γαλατία, κειμένη κατὰ τὸ πλεῖστον ὑπὸ τὰς 15 ἄρκτους, χειμερίος ἐστὶ καὶ ψυχρὰ διαφερόντως. Κατὰ γὰρ τὴν χειμερινὴν ὥραν, ἐν ταῖς συννεφέσιν ἡμέραις, ἀντὶ μὲν τῶν ὄμβρων χιόνι πολλῇ νίφεται, κατὰ δὲ τὰς αἰθρίας κρυστάλλῳ καὶ πάγοις ἐξαισίσις πληθύνει, δι' ὧν οἱ ποταμοὶ, πηγνύμενοι, διὰ τῆς ἰδίας φύσεως γεφυροῦνται. 20 Οὐ μόνον γὰρ οἱ τυχόντες ὁδῶνται κατ' ὀλίγους κατὰ τοῦ κρυστάλλου πορευόμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατοπέδων μυριάδες μετὰ σκευοφόρων καὶ ἀμαξῶν γεμουσῶν ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν ὁρόντων διὰ τῆς Γαλατίας, καὶ τοῖς ῥείθροις ποικίλως τὴν 25 πεδιάδα τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀθύσσων ῥέουσιν, οἱ δὲ ἐκ τῶν ὀρῶν ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιρροίας· τὴν δὲ ἐκβολὴν οἱ μὲν εἰς τὸν Ὀκεανὸν ποιοῦνται, οἱ δὲ εἰς τὴν καθ' ἡμᾶς θάλασσαν. Μέγιστός δ' ἐστὶ τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος ῥέοντων ὁ Ῥοδανός, τὰς μὲν γονὰς 30 ἔχων ἐν τοῖς Ἀλπείοις ὄρεσι, πέντε δὲ στόμασιν ἐξερευνόμενος εἰς τὴν θάλασσαν.—10. Εὐφυῶς δὲ κεῖνται οἱ τῆς χώρας ποταμοὶ, ὥστε ἀπὸ τοῦ Ὀκεανοῦ εἰς τὴν ἔσω θάλασσαν καὶ ἔμπαλιν τὰ φόρτια διὰ τῶν ποταμῶν οἱ ἔμποροι διαβιβάζουσιν, ὀλίγων τινῶν χωρίων περὶ κομίζεσθαι ἀναγκαζόντων.

11. Κατὰ τὴν Γαλατίαν ἄργυρος μὲν τὸ σύνολον ου γίγνεται, χρυσὸς δὲ πολὺς, ὃν τοῖς ἐγχωρίοις ἢ φύσις ἄνευ κακοπαθείας ὑπουργεῖ. Ἐν γὰρ βόθροις ὀρυχθεῖσιν ἐπὶ μικρὸν εὐρίσκονται καὶ χειροπληθεῖς χρυσίου πλάκες, ἔσθ' 5 ὅτε μικρᾶς ἀποκαθάρσεως δεόμεναι. Τὸ δὲ λοιπὸν, ψῆγμα ἐστὶ καὶ βῶλοι, καὶ αὐταὶ κατεργασίαν οὐ πολλὴν ἔχουσ-αι.—12. Τῷ δὲ χρυσῷ καταχρῶνται πρὸς κόσμον, οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ τοὺς καρποὺς καὶ τοὺς βραχίονας ψέλλια φοροῦσι· περὶ δὲ 10 τοὺς ἀνχένας κρίκους παχεῖς ὀλοχρύσους, καὶ δακτυλίους ἀξιολόγους, ἔτι δὲ χρυσοῦς θώρακας.

13. Τὸ σύμπαν ἔθνος, ὃ νῦν Κελτικὸν τε καὶ Γαλατικὸν καὶ Γαλλικὸν καλεῖται, θυμικὸν ἐστὶ καὶ μάχιμον, καὶ μάλιστα ἱππικῇ μάχῃ εὐδοκιμοῦν, καὶ τὸ κράτιστον 15 Ῥωμαίοις ἱππικὸν οὗτοι παρέχουσιν. Εἰσὶ δὲ τοῖς τρόποις ἄπλοῖ, καὶ οὐ κακοήθεις· τῷ δὲ ἀπλῷ καὶ θυμικῷ πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσεστι τοῖς Γαλάταις καὶ τὸ φιλόκοσμον.—14. Τοῖς μὲν σώμασιν εἰσιν εὐμήκεις, ταῖς δὲ σαρξὶ κάθυγροι καὶ λευκοί· ταῖς δὲ κόμαις οὐ 20 μόνον ἐκ φύσεως ξανθοὶ, ἀλλὰ καὶ διὰ τῆς κατασκευῆς ἐπιτηδεύουσιν αὔξειν τὴν φυσικὴν τῆς χροᾶς ιδιότητα. Τιτάνου γὰρ ἀποπλύματι σμῶντες τὰς τρίχας συνεχῶς, ἵνα διαφανεῖς ᾧσι, καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφὴν καὶ τοὺς τένοντας ἀνασπῶσιν· ὥστε τὴν πρόσοψιν αὐτῶν 25 φαίνεσθαι Σατύροις καὶ Πᾶσιν ἐοικυῖαν· παχύνονται γὰρ αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μηδὲν τῆς τῶν ἵππων χαίτης διαφέρειν. Τὰ δὲ γένειά τινες μὲν ξυρῶν-ται, τινὲς δὲ μετρίως ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τὰς μὲν παρειὰς ἀπολειαίνουσι, τὰς δ' ὑπῆνας ἀνειμένας ἑῶσιν 30 ὥστε τὰ στόματα αὐτῶν ἐπικαλύπτεσθαι.

15. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται συνωρίσιν, ἔχοντος τοῦ ἄρματος ἡνίοχον καὶ παραβάτην. Κατὰ δὲ τὰς παρατάξεις εἰώδασι προάγειν τῆς παρατάξε-ως, καὶ προκαλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους 35 εἰς μονομαχίαν, προανασεύοντες τὰ ὄπλα καὶ καταπλητ-τόμενοι τοὺς ἐναντίους. Ὅταν δέ τις ὑπακούσῃ πρὸς τὴν

μάχην, τάς τε τῶν προγόνων ἀνδραγαθίας ἐξιμνοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς προφέρονται, καὶ τὸν ἀντιταττόμενον ἐξονειδίζουσι. Τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτουσι τοῖς αὐχέσι τῶν ἵππων· τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα λαφυραγω- 5 γοῦσι, παιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον· καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν, ὥσπερ ἐν κυνηγίαις τισὶ κεχειρωμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς, ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσιν. 10

16. Κατὰ τὴν Γαλατίαν τὴν παρωκεανῆτιν, καταντικρὺ τῶν Ἑρκυνίων ὀνομαζομένων δρυμῶν, νῆσοι πολλαὶ κατὰ τὸν Ὠκεανὸν ὑπάρχουσιν, ὧν ἐστὶ μία καὶ μεγίστη, Βρεττανικὴ καλουμένη. Αὕτη δὲ τῷ σχήματι τρίγωνος οὔσα παραπλησίως τῇ Σικελίᾳ, τὰς πλευρὰς οὐκ ἰσοκώλους ἔχει. 15 Κατοικεῖν δὲ φασὶ τὴν Βρεττανικὴν αὐτόχθονα γέννη, καὶ τὸν παλαιὸν βίον ταῖς ἀγωγαῖς διατηροῦντα. Ἄρμασι μὲν γὰρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἑλλήνων ἥρωες ἐν τῷ Τρωϊκῷ πολέμῳ κεχρῆσθαι παραδέδονται· καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ καλάμων ἢ 20 ξύλων κατὰ τὸ πλεῖστον συγκειμένας. Τοῖς δὲ ἥθεσιν ἀπλοῦς εἶναι αὐτοὺς λέγουσι, καὶ πολὺν κεχωρισμένους τῆς τῶν νῦν ἀνθρώπων ἀγχινοίας καὶ πονηρίας· τάς τε διαίτας εὐτελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεννωμένης τρυφῆς πολὺν διαλλάττοντας· βασιλεῖς τε καὶ δυνάστας 25 πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἰρηνικῶς διακεῖσθαι.

17. Τῆς Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλούμενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως εἰσὶ, καὶ διὰ τὴν τῶν ξένων εὐπόρων ἐπιμιξίαν ἐξημερω- 30 μένοι τὰς ἀγωγὰς. Οὗτοι τὸν κασσίτερον κατασκευάζουσι, φιλοτέχνως ἐργαζόμενοι τὴν φέρουσιν αὐτὸν γῆν.—18. Ἡ πλείστη τῆς μεγάλης Βρεττανίας πεδιάς ἐστὶ καὶ κατὰδρυμος, πολλὰ δ' ἔχει καὶ ὄρεινά. Φέρει δὲ σῖτον καὶ βοσκήματα καὶ μέταλλα χρυσοῦ καὶ ἀργύρου καὶ σιδήρου· 35 καὶ δέρματα δὲ καὶ ἀνδράποδα χορηγεῖ καὶ κύνας κυνηγετ-

ικούς. Κελτοὶ δὲ καὶ τοῖς κυσὶ τούτοις χρῶνται πρὸς τοὺς πολέμους. Εἰσὶ δ' οἱ Βρεττανοὶ εὐμήκεις τοῖς σώμασι, τὰ δὲ ἥθη ἀπλούστερα καὶ βαρβαρώτερα ἔχουσιν ἢ περ οἱ Κελτοί, ὥστ' ἔνιοι διὰ τὸ ἀγνοεῖν, καίτοι γαλακτὸς
 5 εὐποροῦντες, οὐ τυροποιοῦσιν· ἄπειροι δ' εἰσὶ καὶ κηπεύας καὶ ἄλλων γεωργικῶν. Πόλεις δὲ αὐτῶν εἰσὶν οἱ δρυμοί. Φράξαντες γὰρ δένδρεσι καταβεβλημένοις εὐρυχωρῇ κύκλον, καὶ αὐτοὶ ἐνταῦθα καλυβοποιοῦνται, καὶ τὰ βοσκήματα κατασταθμεύουσιν, οὐ πρὸς πολλὸν χρόνον. Ἐπομ-
 10 βροὶ δ' εἰσὶν οἱ ἄερες μᾶλλον ἢ νιφετώδεις. Ἐν δὲ ταῖς αἰθρίαις ὁμίχλη κατέχει πολλὸν χρόνον, ὥστε, δι' ἡμέρας ὅλης, ἐπὶ τρεῖς μόνον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὁρᾶσθαι τὸν ἥλιον.

19. Οἱ Γερμανοὶ μικρὸν ἐξαλλάττουσι τοῦ Κελτικοῦ
 15 φύλου τῷ τε πλεονασμῷ τῆς ἀγριότητος, καὶ τοῦ μεγέθους, καὶ τῆς ξανθότητος· τᾶλλα δὲ παραπλήσιοι καὶ μορφαῖς καὶ νόμοις, ὅθεν καὶ Γερμανοὶ ὑπὸ Ῥωμαίων καλοῦνται· δύναται δὲ τὸ ὄνομα γνήσιοι. Τὰ βορειότερα ἔθνη τῶν Γερμανῶν ἀμαξόβια ἐστὶ καὶ νομαδικὰ, καὶ ῥαδίως μετα-
 20 ναστεύειν ἔτοιμα, διὰ τὸ μὴ θησανρίζειν.—20. Οἱ παρωκεανῖται Γερμανοὶ καλοῦνται Κίμβροι. Ἔθος δέ τι αὐτῶν διηγοῦνται τοιοῦτον, ὅτι ταῖς γυναιξὶν αὐτῶν συστρατευούσαις τοῖς ἀνδράσι παρηκολούθουν γυναικες προμάν-
 25 τίδας ἐπιπεπορημέναι, ζῶσμα χαλκοῦν ἔχουσαι, γυμνόποδες. Τοῖς οὖν αἰχμαλώτοις διὰ τοῦ στρατοπέδου συνήντων ξιφῆρεις· καταστέψασαι δὲ αὐτοὺς ἤγον ἐπὶ κρατῆρα χαλκοῦν, ὅσον ἀμφορέων εἴκοσιν. Εἶχον δὲ ἀναβάθραν, ἣν ἀναβάσα ἡ ἰέρεια ὑπερπετῆς τοῦ λέβητος
 30 ἐλαιομότμει ἕκαστον μετεωρισθέντα. Ἐκ δὲ τοῦ προχεομένου αἵματος εἰς τὸν κρατῆρα μαντείαν τινα ἐποιοῦντο. Ἄλλαι δὲ διασχίσασαι ἐσπλάγχνεον, ἀναφθεγγόμεναι νίκην τοῖς οἰκείοις. Ἐν δὲ τοῖς ἀγῶσιν ἔτυπτον τὰς βύρσας, τὰς περιτεταμένας τοῖς γέρροις τῶν ἄρμαμαξῶν,
 35 ὥστε ἀποτελεῖσθαι ψόφον ἐξαΐσιον.

21. Μετὰ τὴν ὑπώρεια τῶν Ἀλπέων ἀρχὴ ἐστὶ τῆς

Ἰταλίας. Καὶ τὰ μὲν ὑπὸ ταῖς Ἀλπεσιν ἔστι πεδίον εὐδαιμον σφόδρα, καὶ γεωλοφίαις εὐκάρποις πεποικιλμένον. Διαιρεῖ δ' αὐτὸ μέσον πῶς ὁ Πάδος. Ἀπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύνει καὶ ἔλεσι, μάλιστα δὲ ἡ τῶν Ἑνετῶν.—Παρὰ τοῖς Ἑνετοῖς τῷ Διομήδει ἀποδεδειγμέν- 5
αι τινὲς ἱστοροῦνται τιμαί· καὶ γὰρ θύεται λευκὸς ἵππος αὐτῷ· καὶ δύο ἄλσῃ, τὸ μὲν Ἦρας Ἀργείας δείκνυται, τὸ δ' Ἀρτέμιδος Αἰτωλίδος. Προσμυθεύουσιν δὲ ἐν τοῖς ἄλ-
σεσι τούτοις ἡμεροῦσθαι τὰ θηρία, καὶ λύκοις ἐλάφους συναγελάζεσθαι· προσιόντων δὲ τῶν ἀνθρώπων καὶ κατα- 10
ψαύοντων ἀνέχεσθαι· τὰ δὲ διωκόμενα ὑπὸ τῶν κυνῶν, ἐπειδὴν καταφύγη δεῦρο, μηκέτι διώκεσθαι.

22. Οἱ Λίγνες νέμονται χώραν τραχεῖαν καὶ παντελῶς λυπράν· τοῖς δὲ πόνοις καὶ ταῖς κατὰ τὴν λειτουργίαν ουνεχέσι· κακοπαθείαις ἐπίπονον τινὰ βίον καὶ ἀτυχῇ 15
ζῶσιν. Καταδένδρου γὰρ τῆς χώρας οὐσης, οἱ μὲν αὐτῶν ὑλοτομοῦσι δι' ὅλης τῆς ἡμέρας, οἱ δὲ τὴν γῆν ἐργαζόμενοι τὸ πλεῖον πέτρας λατομοῦσι διὰ τὴν ὑπερβολὴν τῆς τραχύ-
τητος—οὐδεμίαν γὰρ βῶλον τοῖς ἐργαλείοις ἀνασπῶσιν ἄνευ λίθου—καὶ τοιαύτην ἔχοντες ἐν τοῖς ἔργοις κακο- 20
πάθειαν, τῇ συνεχείᾳ περιγίγνονται τῆς φύσεως· καὶ πολλὰ μοχθήσαντες, ὀλίγους καρποὺς καὶ μόλις λαμβάνουσι. Πρὸς δὲ τὴν κακοπάθειαν ταύτην συνεργοὺς ἔχουσι τὰς γυναῖκας, εἰθισμένας ἐπίσης τοῖς ἀνδράσιν ἐργάζεσθαι. Κυνηγίας δὲ ποιοῦνται συνεχεῖς, ἐν αἷς πολλὰ 25
τῶν θηρίων χειρούμενοι, τὴν ἐκ τῶν καρπῶν σπάνιν διορθοῦνται. Θρασεῖς δ' εἰσὶ καὶ γενναῖοι, οὐ μόνον εἰς πόλεμον, ἀλλὰ καὶ πρὸς τὰς ἐν τῷ βίῳ περιστάσεις τὰς ἐχούσας δεινότητας. Ἐμπορευόμενοι γὰρ πλέουσι τὸ Σαρ-
δῶνον καὶ τὸ Λιβυκὸν πέλαγος, ἐτοίμως ἑαυτοὺς ρίπτοντες 30
εἰς ἀβοηθήτους κινδύνους. Σκάφεσι γὰρ χρώμενοι τῶν σχεδιῶν εὐτελεστέροις, καὶ τοῖς ἄλλοις τοῖς κατὰ ναῦν χρησίμοις ἥκιστα κατεσκευασμένοις, ὑπομένουσι τὰς ἐκ τῶν χειμῶνων φοβερωτάτας περιστάσεις καταπληκτικῶς.

23. Συνεχεῖς τούτοις εἰσὶν οἱ Τυρρῆνοί, οἱ παρὰ τοῖς 35
Ρωμαίοις Ἑτροῦσκοι καὶ Τοῦσκοι προσαγορεύονται, τὰ

πεδιά ἔχοντες τὰ μέχρι τοῦ ποταμοῦ τοῦ Τιβέριδος. Ῥεῖ
 δὲ ἐκ τῶν Ἀπεννίνων ὁρῶν ὁ Τίβερις· πληροῦται δὲ ἐκ
 πολλῶν ποταμῶν· μέρος μέντοι δι' αὐτῆς φερόμενος τῆς
 Τυρρηνίας, τὸ δ' ἐφεξῆς διορίζων ἀπ' αὐτῆς, πρῶτον μὲν
 5 τὴν Ὀμβρικὴν, εἴτα τοὺς Σαβίνους καὶ Λατίνους, τοὺς
 πρὸς τῇ Ῥώμῃ μέχρι τῆς παραλίας.—24. Οἱ Τυρρηνοὶ, τὰ
 μὲν παλαιὸν ἀνδρεία διενέγκαντες, χώραν πολλὴν κατεκ-
 τήσαντο, καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἔκτισαν.
 Ὅμοιως δὲ καὶ ναντικαῖς δυνάμεσιν ἰσχύσαντες, καὶ πολ-
 10 λούς χρόνους θαλαττοκρατήσαντες, τὸ μὲν παρὰ τὴν
 Ἰταλίαν πέλαγος ἀφ' ἑαυτῶν ἐποίησαν Τυρρηνικὸν προσ-
 αγορευθῆναι· τὰ δὲ κατὰ τὰς πεζικὰς δυνάμεις ἐκπονή-
 σαντες, τὴν τε σάλπιγγα ἐξεῦρον, καὶ πολλὰ ἄλλα, ὧν
 τὰ πλεῖστα Ῥωμαῖοι μμησάμενοι μετήνεγκαν ἐπὶ τὴν ἰδίαν
 15 πολιτείαν. Γράμματά τε καὶ φυσιολογίαν καὶ θεολο-
 γίαν ἐξεπόνησαν ἐπὶ πλεῖον, καὶ τὰ περὶ τὴν κεραυνοσκο-
 πίαν μάλιστα πάντων ἀνθρώπων ἐξεργάσαντο. Χώραν
 δὲ νεμόμενοι παμφόρον, καὶ ταύτην ἐξεργαζόμενοι, καρπῶν
 ἀφθονίαν ἔχουσιν. Ἐνδοξότατοι δὲ τὸ πρὶν ὄντες, εἰς
 20 τρυφὴν ὠλίσθησαν, καὶ ἐν πότοις τε καὶ ῥαθυμίαις βιοῦν-
 τες, τὴν ἐκ παλαιῶν χρόνων παρ' αὐτοῖς ζηλουμένην
 ἀλκὴν καὶ τὴν τῶν πατέρων δόξαν ἐν τοῖς πολέμοις ἀπο-
 βεβλήκασιν.

25 25. Ἡ τῶν Λατίνων χώρα μεταξὺ κεῖται τῆς τε ἀπὸ
 τῶν Ὀστίων παραλίας, μέχρι πόλεως Σιννέσσης καὶ τῆς
 Σαβινῆς· ἐκτείνεται δὲ ἐπὶ μῆκος μέχρι τῆς Καμπανίας
 καὶ τῶν Σαυνιτικῶν ὁρῶν.—26. Ἄπασα ἡ Λατίνη, οὗ
 Ῥώμη κεῖται, ἐστὶν εὐδαίμων καὶ παμφόρος, πλὴν ὀλίγων
 χωρίων τῶν κατὰ τὴν παραλίαν, ὅσα ἐλώδη καὶ νοσερά, ἢ
 30 εἴ τινα ὄρεινὰ καὶ πετρώδη· καὶ ταῦτα δ' οὐ τελέως ἀργὰ,
 οὐδ' ἄχρηστα, ἀλλὰ νομᾶς παρέχει δαψιλεῖς ἢ ὕλην, ἢ
 καοπούς τινας ἐλείους ἢ πετραίους. Τὸ δὲ Καίκουβον,
 ἐλῶδες ὄν, εὐοινοτάτην ἄμπελον τρέφει, τὴν δενδρίτιν.

27. Τὸ Καμπανίας πεδῖον εὐδαιμονέστατον τῶν ἀπάν-
 35 των ἐστί· περίκεινται δ' αὐτῷ γεωλοφίαι τε εὐκαρποι,
 καὶ ὄρη τὰ τε τῶν Σαυνιτῶν καὶ τὰ τῶν Ὀσκων. Διὰ δὲ

την ἀρετὴν περιμάχητον ἦν τὸ πεδίον. Ἱστορεῖται δὲ ἕνια τῶν πεδίων σπείρεσθαι δι' ἔτους, δις μὲν τῇ ζέῃ, τὸ δὲ τρίτον ἐλύμῳ, τινὰ δὲ καὶ λαχανεύεσθαι τῷ τετάρτῳ σπόρῳ. Καὶ μὴν τὸν οἶνον τὸν κράτιστον ἐντεῦθεν ἔχουσι Ῥωμαῖοι, τὸν Φάλερνον, καὶ τὸν Στάτανον καὶ 5 Κάληνον. Ὡς δ' αὐτως εὐέλαιός ἐστι, καὶ πᾶσα ἡ περὶ τὸ Οὐέναφρον ὄμιρον τοῖς πεδίοις ὄν.

28. Ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐεσσοῦιον, ἀγροῖς περιοικούμενον παγκάλοις, πλὴν τῆς κορυφῆς· αὕτη δ' ἐπίπεδος μὲν πολὺ μέρος ἐστίν, ἄκαρπος 10 δ' ὅλη· ἐκ δὲ τῆς ὄψεως τεφρώδης, καὶ κοιλάδας φαίνει σηραγγώδεις πετρῶν αἰθαλωδῶν κατὰ τὴν χροάν, ὡς ἂν ἐκβεβρωμένων ὑπὸ πυρός· ὡς τεκμαίροιτ' ἂν τις, τὸ χωρίον τοῦτο καίεσθαι πρότερον, καὶ ἔχειν κρατῆρας πυρὸς, σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης. 15

29. Ἡ Κρότων, ἣν Μύσκελλος ἔκτισε, δοκεῖ τά τε πολέμια καλῶς ἀσκῆσαι, καὶ τὰ περὶ τὴν ἀθλησιν. Ἐν μιᾷ γοῦν Ὀλυμπιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ σταδίῳ ἐπτὰ ἄνδρες ἅπαντες ὑπῆρξαν Κροτωνιάται· ὥστ' εἰκότως εἰρῆσθαι δοκεῖ, διότι Κροτωνιατῶν ὁ ἔσχατος 20 πρῶτος ἦν τῶν ἄλλων Ἑλλήνων. Πλείστους οὖν Ὀλυμπιονίκας ἔσχε, καίπερ οὐ πολὺν χρόνον οἰκηθεῖσα, διὰ τὸν φθόρον τῶν ἐπὶ Σάγρα πεσόντων ἀνδρῶν, πλείστων τὸ πλῆθος. Προσέλαβε δὲ τῇ τῆς πόλεως δόξῃ καὶ τὸ τῶν Πυθαγορείων πλῆθος, καὶ Μίλων, ἐπιφανέστατος μὲν τῶν 25 ἀθλητῶν γεγονώς, ὁμιλητῆς δὲ Πυθαγόρου, διατρίψαντος ἐν τῇ πόλει πολὺν χρόνον. Φασὶ δὲ ἐν τῷ συσσιτίῳ ποτὲ τῶν φιλοσόφων πονήσαντος στύλου, τὸν Μίλωνα ὑποδύντα σῶσαι ἅπαντας, ὑποσπάσαι δὲ ἑαυτόν. Τῇ δὲ αὐτῇ ῥώμῃ πεποιθότα εἰκὸς ἐστὶν εὐρέσθαι καὶ τὴν τοῦ βίου κατα- 30 στροφήν. Λέγεται γοῦν ὁδοιπορῶν ποτε δι' ὕλης βαθείας εὐρεῖν ξύλον μέγα ἐσφηνωμένον· ἐμβαλὼν δὲ χεῖρας ἅμα καὶ πόδας εἰς τὴν διάστασιν, βιάζεσθαι πρὸς τὸ διασχίσαι τελέως· ἵσοῦτον δ' ἴσχυσε μόνον, ὥστ' ἐκπεσεῖν τοὺς σφῆνας, εἶτ' εὐθύς συμπεσεῖν τὰ μέρη τοῦ ξύλου, ἀπο- 35 ληφθέντα δ' αὐτὸν ἐν τῇ τοιαύτῃ πάγῃ θηρόβρωτον γενέσθαι

30. Ἐφεξῆς δ' ἐστὶν Ἀχαιῶν κτίσμα ἡ Σύβαρις, ὄνομα ποταμῶν μεταξὺ, Κράθιδος καὶ Συβαρίδος. Τοσοῦτον δ' εὐτυχία διήνεγκεν ἡ πόλις αὕτη τὸ παλαιόν, ὥς τεττάρων μὲν ἔθνων τῶν πλησίον ἐπῆρξε, πέντε δὲ καὶ εἴκοσι πόλεις ὑπηκόους ἔσχε, τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσαν, πεντήκοντα δὲ σταδίων κύκλον συνεπλήρουν οἰκοῦντες ἐπὶ τῷ Κράθιδι. Ὑπὸ μέντοι τρυφῆς καὶ ὕδρεως τὴν εὐδαιμονίαν ἅπασαν ἀφῆρέθησαν ὑπὸ Κροτωνιατῶν, ἐν ἡμέραις ἐβδομήκοντα· ἐλόντες γὰρ 10 τὴν πόλιν, ἐπήγαγον τὸν ποταμὸν, καὶ κατέκλυσαν.

31. Διαβόητοι εἰσὶν ἐπὶ τρυφῇ οἱ Συβαρίται, οἱ τὰς ποιούσας ψόφον τέχνας οὐκ ἐῷσιν ἐπιδημεῖν τῇ πόλει, οἷον χαλκέων καὶ τεκτόνων καὶ τῶν ὁμοίων, ὅπως αὐτοῖς πανταχόθεν ἀθόρυβοι ᾧσιν οἱ ὕπνοι. Οὐκ ἐξῆν δ' οὐδ' 15 ἀλεκτρύονα ἐν τῇ πόλει τρέφεσθαι. Ἱστορεῖ δὲ περὶ αὐτῶν Τίμαιος, ὅτι ἀνὴρ Συβαρίτης, εἰς ἀγρόν ποτε πορευόμενος, ἔφη, ἰδὼν τοὺς ἐργάτας σκάπτοντας, αὐτὸς ῥῆγμα λαβεῖν· πρὸς δὲ ἀποκρίνασθαι τινα τῶν ἀκουσάντων αὐτὸς δὲ σοῦ διηγουμένου ἀκούων πεπόνηκα τὴν πλευράν. 20 —Ἄλλος δὲ Συβαρίτης παραγενόμενος εἰς Λακεδαιμόνα, καὶ κληθεὶς εἰς φειδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπνῶν μετ' αὐτῶν, πρότερον μὲν ἔφη καταπεπληγχαί τὴν τῶν Λακεδαιμονίων πυρρὰν ἀνδρείαν, νῦν δὲ θεασάμενος νομίζειν μηδὲν τῶν ἄλλων αὐτοῦς διαφέρειν· 25 καὶ γὰρ τὸν ἀνανδρότατον μᾶλλον ἢ ἐλέσθαι ἀποθανεῖν, ἢ τοιοῦτον βίον ζῶντα καρτερεῖν.—32. Δοκεῖ δὲ μετὰ τῆς εὐδαιμονίας αὐτῶν καὶ ὁ τῆς πόλεως τόπος παροξύναι αὐτοὺς ἐκτρυφῆσαι· ἡ γὰρ πόλις αὐτῶν ἐν κοίλῳ κειμένη, τοῦ μὲν θέρους, ἔωθεν τε καὶ πρὸς ἐσπέραν ψύχος ὑπερ- 30 βάλλον ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύποιστον· ὅθεν καὶ ῥηθῆναι, ὅτι τὸν βουλούμενον ἐν Συβάρει μὴ πρὸ μοίρας ἀποθανεῖν, οὔτε δυόμενον, οὔτε ἀνίσχοντα τὸν ἥλιον ὀρᾶν δεῖ.—33. Ἐς τηλικοῦτον δ' ἦσαν τρυφῆς ἐληλακότες, ὥς καὶ παρὰ τὰς εὐωχίας τοὺς ἵππους ἐθίσαι 35 πρὸς αὐλὸν ὀρχεῖσθαι. Τοῦτ' οὖν εἰδότες οἱ Κροτωνιάται, ὅτε αὐτοῖς ἐπολέμουν, ἐνέδοσαν τὸ ὀρχηστικὸν μέλος

συμπαρῆσαν γὰρ αὐτοῖς καὶ αὐληταὶ ἐν στρατιωτικῇ σκευῇ· καὶ ἅμα αὐλούντων ἀκούοντες οἱ ἵπποι, οὐ μόνον ἐξωρχήσαντο, ἀλλὰ καὶ τοὺς ἀναβάτας ἔχοντες ἡὺτομόλησαν πρὸς τοὺς Κροτωνιάτας.

34. Ἡ Σικελία πασῶν τῶν νήσων καὶ κρατίστη ἐστὶ, καὶ τῇ παλαιότητι τῶν μυθολογουμένων πεπρώτευσεν· Ἡ γὰρ νῆσος τὸ παλαιὸν ἀπὸ μὲν τοῦ σχήματος Τρινακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων αὐτὴν Σικανῶν Σικανία προσαγορευθεῖσα, τελευταῖον ἀπὸ τῶν Σικελῶν τῶν ἐκ τῆς Ἰταλίας πανδημεὶ περαιωθέντων ὠνόμασται 16 Σικελία. Ἔστι δ' αὐτῆς ἡ περίμετρος σταδίων ὥς τετρακισχιλίων τριακοσίων ἐξήκοντα. Οἱ ταύτην οὖν κατοικοῦντες Σικελιῶται παρειλήφασιν παρὰ τῶν προγόνων, αἰεὶ τῆς φήμης ἐξ αἰῶνος παραδεδομένης τοῖς ἐγγόνοις, ἱερὰν ὑπάρχειν τὴν νῆσον Δῆμητρος καὶ Κόρης, καὶ ταύτας 15 τὰς θεὰς ἐν αὐτῇ πρώτως φανῆναι, καὶ τὸν τοῦ σίτου καρπὸν ταύτην πρώτην ἀνεῖναι, διὰ τὴν ἀρετὴν τῆς χώρας. —35. Καὶ τῆς ἀρπαγῆς τῆς κατὰ τὴν Κόρην ἐν ταύτῃ γενομένης ἀπόδειξιν εἶναι λέγουσι φανερωτάτην, ὅτι τὰς διατριβὰς αἱ θεαὶ κατὰ ταύτην τὴν νῆσον ἐποιοῦντο, διὰ 20 τὸ στέργεσθαι μάλιστα παρ' αὐταῖς ταύτην. Γενέσθαι δὲ μυθολογοῦσι τῆς Κόρης τὴν ἀρπαγὴν ἐν τοῖς λειμῶσι τοῖς κατὰ τὴν Ἑνναν. Ἔστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως, ἵοις δὲ καὶ τοῖς ἄλλοις ἀνθεσι παντοδαποῖς εὐπρεπῆς καὶ θεὰς ἄξιος. Διὰ δὲ τὴν ἀπὸ τῶν φυομένων 25 ἀνθῶν εὐωδίαν, λέγεται τοὺς κυνηγεῖν εἰωθότας κύνας μὴ δύνασθαι στίβεύειν, ἐμποδιζομένους τὴν φυσικὴν αἴσθησιν. Ἔστι δὲ ὁ προειρημένος λειμὼν, ἀνωθεν μὲν ὁμαλὸς καὶ παντελῶς εὐνδρος, κύκλῳ δὲ ὑψηλός, καὶ πανταχόθεν κρημνοῖς ἀπότομος· δοκεῖ δ' ἐν μέσῳ κεῖσθαι τῆς ὅλης 30 νήσου, διὸ καὶ Σικελίας ὁμφαλὸς ὑπὸ τινων ὀνομάζεται. Ἔχει δὲ καὶ πλησίον ἄλσιν καὶ λειμῶνας καὶ περὶ ταῦτα ἔλιν, καὶ σπήλαιον εὐμέγεθες, ἔχον χάσμα κατάγειον, πρὸς τὴν ἄρκτον νενευκός· δι' οὗ μυθολογοῦσι τὸν Πλούτωνα, μεθ' ἄρματος ἐπελθόντα, ποιήσασθαι τὴν ἀρπαγὴν τῆς 35 Κόρης. Μετὰ δὲ τὴν ἀρπαγὴν μυθολογοῦσι τὴν Δήμητ-

ραν, μὴ δυναμένην εὐρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης· τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν 5 καρπὸν ἀντιδωρησαμένην.

36. Τὰ ἄνω τῆς Αἴτνης χωρία ψιλὰ ἐστὶ, καὶ τεφρώδη, καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ δρυμοῖς καὶ φυτεῖαις διείληπται παντοδαπαῖς. Ὁμοίως δὲ λαμβάνειν μεταβολὰς πολλὰς τὰ ἄκρα τοῦ ὄρους διὰ τὴν νομὴν τοῦ 10 πυρὸς, τοτὲ μὲν εἰς ἓνα κρατῆρα συμφερομένον, τοτὲ δὲ σχιζομένον, καὶ τοτὲ μὲν ῥύακας ἀναπέμποντος, τοτὲ δὲ φλόγας καὶ λιγνῆς, ἄλλοτε δὲ καὶ μύδρους ἀναφυσῶντος. Νύκτωρ μὲν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύϊ κατέχεται.

37. Ἡ Κύρνος νῆσος, ἣ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐγχωρίων Κόρσικα ὀνομάζεται, εὐμεγέθης οὖσα, πολλὴν τῆς χώρας ὀρεινὴν ἔχει, πεπυκασμένην δρυμοῖς συνεχέσι, καὶ ποταμοῖς διαρρέομένην μικροῖς. Οἱ δ' ἐγχώριοι τροφ 15 αῖς μὲν χρῶνται γάλακτι καὶ μέλιτι καὶ κρέασι, δαψιλῶς πάντα ταῦτα παρεχομένης τῆς χώρας· τὰ δὲ πρὸς ἀλλήλους βιοῦσιν ἐπιεικῶς καὶ δικαίως, παρὰ πάντας σχεδὸν τοὺς ἄλλους βαρβάρους. Τὰ τε γὰρ κατὰ τὴν ὀρεινὴν ἐν τοῖς δένδρεσιν εὐρισκόμενα κηρία τῶν πρώτων εὐρισκόντων ἐστὶ, μηδενὸς ἀμφισβητοῦντος· τὰ δὲ πρόβατα σημείοις 25 διειλημμένα, καὶ μηδεὶς φυλάττη, σώζεται τοῖς κεκτημένοις· ἐν τε ταῖς ἄλλαις ταῖς ἐν βίῳ οἰκονομίαις θαυμαστῶς προτιμῶσι τὸ δικαιοπραγεῖν. Φύεται δὲ κατὰ τὴν νῆσον ταύτην καὶ πύξος πλείστη καὶ διάφορος, δι' ἣν καὶ τὸ μέλι τὸ γιγνόμενον ἐν αὐτῇ παντελῶς γίγνεται πικρόν. Κατ- 30 οἰκοῦσι δ' αὐτὴν βάρβαροι, τὴν διάλεκτον ἔχοντες ἑξηλλαγμένην καὶ δυσκατανόητον· τὸν δ' ἀριθμὸν ὑπάρχουσιν ὑπὲρ τοὺς τρισμυρίους.

38 Ἡ Πελοπόννησος οἰκυῖα ἐστὶ φύλλῳ πλατάνου τὸ σχῆμα, ἴση δὲ σχεδόν τι κατὰ μῆκος καὶ κατὰ πλάτος. 35 Ἔχουσι δὲ τῆς χερρόνησου ταύτης τὸ μὲν ἐσπέριον μέρος Ἠλεῖοι καὶ Μεσσήνιοι, κλυζόμενοι τῷ Σικελικῷ πελάγε·

ἐξῆς δὲ μετὰ τὴν Ἠλείαν ἐστὶ τὸ τῶν Ἀχαιῶν ἔθνος, πρὸς ἄρκτους βλέπον, καὶ τῷ Κορινθιακῷ κόλπῳ παρατεῖνον· τελευτᾷ δὲ εἰς τὴν Σικωνίαν. Ἐντεῦθεν δὲ Σικνῶν κεῖ· Κόρινθος ἐκδέχεται μέχρι τοῦ ἰσθμοῦ. Μετὰ δὲ τὴν Μεσσηνίαν ἢ Λακωνικὴ, καὶ ἡ Ἀργεῖα, μέχρι τοῦ ἰσθμοῦ καὶ αὐτῇ. Μέση δὲ ἐστὶν ἡ Ἀρκαδία, πᾶσιν ἐπικειμένη, καὶ γειτνιῶσα τοῖς ἄλλοις ἔθνεσιν.

39. Πολλὰ μὲν δὴ καὶ ἄλλα ἴδοι τις ἂν ἐν Ἑλλάδι καὶ ἀκούσαι θαύματος ἄξια, μάλιστα δὲ τὰ ἐν Ὀλυμπίᾳ. Αὕτη ἡ πόλις τὴν ἐπιφάνειαν ἔσχευ ἐξ ἀρχῆς μὲν διὰ τὸ 10 μαντεῖον τοῦ Ὀλυμπίου Διός· ἐκείνου δ' ἐκλειφθέντος, οὐδὲν ἦττον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὔξησιν, ὅσῃν ἴσμεν, ἔλαβε διὰ τε τὴν πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακόν, μέγιστον τῶν ἀπάντων. Ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀνετίθ- 15 ετο τῆς Ἑλλάδος, ὧν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κυψέλου τοῦ Κορινθίων τυράννου. Μέγιστον δὲ τούτων ὑπῆρξε τὸ τοῦ Διὸς ξόανον, ὃ ἐποίησε Φειδίας, Χαρμίδου, Ἀθηναῖος.—40. Καθέζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ, χρυσοῦ πεποιημένος καὶ ἐλέφαντος. Στέφανος δὲ 20 ἐπὶ κεφαλῇ, μεμιμημένος ἐλαίας κλῶνας. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐξ ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσιν, καὶ ἐπὶ τῇ κεφαλῇ στέφανον· τῇ δὲ ἀριστερᾷ τοῦ θεοῦ χάριέν ἐστι σκῆπτρον μετάλλοις τοῖς πᾶσιν ἡνδισμένον. Ὁ δὲ ὄρνις, ὃ ἐπὶ τῷ σκῆπτρῳ καθ- 25 ἡμενος, ἐστὶν ὁ αἰτός. Χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ καὶ ἱμάτιον ὡσαύτως ἐστί. Τῷ δὲ ἱματίῳ ζώδιά τε καὶ τῶν ἀνθῶν τὰ κρίνα ἐστὶν ἐμπεποιημένα. Ὁ δὲ θρόνος ποικίλος μὲν χρυσῷ καὶ λίθοις, ποικίλος δὲ καὶ ἐβείκη τε καὶ ἐλέφαντι. 30

41. Τὴν μὲν Λακωνικὴν Εὐριπίδης φησὶν ἔχειν πολλὴν μὲν ἄροτον, ἐκπονεῖν δ' οὐ ῥαδίαν· κοίλῃ γάρ, ὅρεσι περιδρομος, τραχεῖά τε, δυσεῖσβολός τε πολεμίοις· τὴν δὲ Μεσσηνιακὴν καλλίκαρπον ὁ αὐτὸς λέγει, καὶ κατάρβυτον, καὶ βουσί καὶ ποίμναισιν εὐβοτωτάτην.—Εὖσειστος δὲ ἡ Λακ- 35 ωνικὴ, καὶ δὴ τοῦ Ταῦγέτου κορυφὰς τινὰς ἀπορραγῆναί

τινες μνημονεύουσιν. Εἰσὶ δὲ λατομίαι λίθου πολυτελοῦς, τοῦ μὲν Ταιναρίου ἐν Ταινάρῳ, παλαιαί· νεωστὶ δὲ καὶ ἐν τῷ Ταῦγέτῳ μέταλλον ἀνέφξάν τινες εὐμέγεθες χορηγὸν ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

- 5 42. Λακεδαιμονίοις τέχνας μανθάνειν ἄλλας ἢ τὰς εἰς πόλεμον, αἰσχρὸν ἐστίν. Ἐστιῶνται δὲ πάντες ἐν κοινῷ· τοὺς δὲ γέροντας αἰσχύνονται οὐδὲν ἡττον ἢ πατέρας γυμνάσια δ' ὥσπερ ἀνδρῶν ἐστὶν οὕτω καὶ παρθένων. Ξένοις δ' ἐμβιοῦν οὐκ ἔξεστιν ἐν Σπάρτῃ, οὔτε Σπαρτιά-
10 ταις ξενιτεύειν. Χρηματίζεσθαι αἰσχρὸν Σπαρτιάτῃ· νομί-
ισματι δὲ χρῶνται σκυτίνῳ· ἐὰν δὲ παρά τινι εὐρεθῇ χρυσὸς ἢ ἄργυρος, θανάτῳ ζημιοῦται. Σεμνύνονται δὲ πάντες ἐπὶ τῷ ταπεινοῦς αὐτοὺς παρέχειν καὶ κατηκόους ταῖς ἀρχαῖς. Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γεν-
15 ναίως ἀποθνήσκοντες ἢ οἱ εὐτυχῶς ζῶντες. Οἱ δὲ παῖδες νομίμως περὶ τὸν τῆς Ὁρθίας βωμὸν περιϊόντες μαστιγοῦν-
ται. Αἰσχρὸν δὲ ἐστὶ δειλῶν σύσκηνον ἢ συγγυμναστὴν ἢ φίλον γενέσθαι. Μάχονται δὲ ἐστεφανωμένοι. Ὑπαν-
ίστανται βασιλεῖ πάντες, πλὴν Ἐφόρων. Ὀμνύει δὲ πρὸ
20 τῆς ἀρχῆς ὁ βασιλεὺς κατὰ τοὺς τῆς πόλεως νόμους βασι-
λεύσειν.

43. Ἱεροπρεπὴς ἐστὶ πᾶς ὁ Παρνασὸς, ἔχων ἄντρα τε καὶ ἄλλα χωρία, τιμώμενά τε καὶ ἀγιστενόμενα ὧν ἐστὶ γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκιον ἄντρον. Τῶν
25 δὲ πλευρῶν τοῦ Παρνασοῦ τὸ μὲν ἐσπέριον νέμονται Λοκροὶ τε οἱ Ὀζόλαι, καὶ τινες τῶν Δωριέων, καὶ Αἰτωλοί· τὸ δὲ πρὸς ἔω Φωκεῖς καὶ Δωριεῖς· τὸ δὲ νότιον κατέχου-
σιν οἱ Δεῖλφοι, πετρῶδες χωρίον, θεατροειδὲς, κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκκαίδεκα κύκ-
30 λον πληροῦσαν. Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον οὐ μάλα εὐρύστομον· ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν· ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψη-
λὸν, ἐφ' ὃν τὴν Πυθίαν ἀναβαίνουσιν, δεχομένην τὸ πνεῦμα, ἀποθεσπίζειν ἑμμετρά τε καὶ ἄμετρα.

- 35 44. Ἡ τῶν Ἀθηναίων χώρα πέφυκεν οἷα πλείστας τρισόδους παρέχεσθαι. Τὰς μὲν γὰρ ὥρας ἐνθάδε πρᾶος

ατας εἶναι καὶ αὐτὰ τὰ γιγνόμενα μαρτυρεῖ· ἃ γοῦν
 πολλαχοῦ οὐδὲ βλαστάνειν δύναται· ἂν, ἐνθάδε καρποφο-
 εῖ· ὥσπερ δὲ ἡ γῆ, οὔτω καὶ ἡ περὶ τὴν χώραν θάλαττα
 παμφορωτάτῃ ἐστί. Καὶ μὴν ὅσα περ οἱ θεοὶ ἐν ταῖς
 ὥραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα πρωϊαί-
 5 τατα μὲν ἄρχεται, ὀψιαίτατα δὲ λήγει. Οὐ μόνον δὲ
 κρατεῖ τοῖς ἐπ' ἐνιαυτὸν θάλλουσί τε καὶ γηράσκουσιν,
 ἀλλὰ καὶ αἰδία ἀγαθὰ ἔχει ἡ χώρα. Πέφυκε μὲν γὰρ
 λίθος ἐν αὐτῇ ἄφθορος, ἐξ οὗ κάλλιστοι μὲν ναοὶ, κάλ-
 λιστοι δὲ βωμοὶ γίγνονται, εὐπρεπέστατα δὲ θεοῖς ἀγάλ-
 10 ματα· πολλοὶ δ' αὐτοῦ καὶ Ἕλληνες καὶ βάρβαροι προσδέ-
 νται. Ἔστι δὲ καὶ γῆ, ἣ σπειρομένη μὲν οὐ φέρει
 καρπὸν, ὀρυσσομένη δὲ πολλαπλασίους τρέφει, ἣ εἰ σῖτον
 ἔφερε· καὶ μὴν ὑπαργυρός ἐστι θεία μοῖρα. Πολλῶν
 γοῦν πόλεων παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατ-
 15 ταν, εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλέψ' ἀργυρίτιδος
 διήκει.

45. Ἐν τῇ παραλίᾳ τῆς Ἀττικῆς ἐστὶν ἡ Ἐλευσίς
 πόλις, ἐν ἣ τὸ τῆς Δήμητρος ἱερὸν τῆς Ἐλευσινίας· καὶ
 ὁ μυστικὸς σηκὸς, ὃν κατεσκεύασεν Ἰκτῖνος, ὃς καὶ τὸν
 20 Παρθενῶνα ἐποίησε τὸν ἐν ἀκροπόλει τῇ Ἀθηνᾷ, Περι-
 κλέους ἐπιστατοῦντος τῶν ἔργων. Ἐν δὲ τοῖς δήμοις
 καταριθμεῖται ἡ πόλις.—46. Λόφος δ' ἐστὶν ἡ Μουνυχία
 χερρόνησίζων. Τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνώ-
 κιστο ἡ Μουνυχία, προσειληφύῃα τῷ περιβόλῳ τὸν Πειραιᾶ
 25 καὶ τοὺς λιμένας πλήρεις νεωρίων· ἄξιόν τε ἦν ναύ-
 σταθμον τετρακοσίαις ναυσίν. Τῷ δὲ τείχει τούτῳ συν-
 ἤπται τὰ καθειλκυσμένα ἐκ τοῦ ἄστεος σκέλη· ταῦτα
 δ' ἦν μακρὰ τεῖχη, τετταράκοντα σταδίων τὸ μῆκος,
 συνάπτοντα τὸ ἕστυ τῷ Πειραιεῖ. Οἱ δὲ πολλοὶ πόλεμοι
 30 τὸ τεῖχος κατήρειψαν, καὶ τὸ τῆς Μουνυχίας ἔρυμα, τὸν
 τε Πειραιᾶ συνέστεيلαν εἰς ὀλίγην κατοικίαν.

47. Πόλεις εἰσὶν ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγ-
 ισταί δὲ καὶ ἐπιφανέσταται τρεῖς, Κνωσσός, Γόρτυνα,
 Κνωωνία. Διαφερόντως δὲ τὴν Κνωσσὸν καὶ Ὅμηρος
 ὑμνεῖ, μεγάλην καλῶν, καὶ βασίλειον τοῦ Μίνω, καὶ οἱ

ὑστερον. Καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερομένη
 τὰ πρῶτα· εἶτα ἐταπεινώθη, καὶ πολλὰ τῶν νομίμων
 ἀφηρέθη. Ὑστερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα
 τὸ τῆς μητροπόλεως. Ἱστορεῖται δὲ ὁ Μίνως νομοθέτης
 5 γενέσθαι σπονδαῖος, θαλαττοκρατῆσαί τε πρῶτος. Προσ-
 εποιεῖτο δὲ Μίνως παρὰ τοῦ Διὸς αὐτοῦ μεμαθηκέναι τοὺς
 νόμους, δι' ἐννέα ἐτῶν εἰς τι ὄρος φοιτῶν, ἐν ᾧ Διὸς
 ἄντρον ἐλέγετο, κάκειθεν ἀεί τινας νόμους φέρων τοῖς
 Κρησί. Ὀμηρος αὐτὸν Διὸς μεγάλου ὀαριστὴν λέγει. Οἱ
 10 ἀρχαῖοι δὲ περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασι λόγους ὑπε-
 ναντίους τούτοις· ὥς τυραννικός τε γένοιτο, καὶ βίαιος,
 καὶ δασμολόγος· τραγωδοῦντες τὰ περὶ τὸν Μινώταυρον,
 καὶ τὸν Λαβύρινθον, καὶ τὰ Θησεῖ συμβάντα καὶ Δαιδάλῳ.

II. ASIA.

1. Τῇ δ' Εὐρώπῃ συνεχῆς ἐστὶν ἡ Ἀσία κατὰ τὸν Ταν-
 15 αῖν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον,
 διελόντας φυσικοῖς τισιν ὅροις τοῦ σαφοῦς χάριν.—Ὁ
 Ταῦρος μέσσην πῶς διέζωκε ταύτην τὴν ἡπειρον, ἀπὸ τῆς
 ἐσπερίας ἐπὶ τὴν ἕω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων
 πρὸς Βορρᾶν, τὸ δὲ, μεσημβρινόν· καλοῦσι δ' αὐτῶν οἱ
 20 Ἕλληνες, τὸ μὲν, ἐντὸς τοῦ Ταύρου, τὸ δὲ, ἐκτός.—Οἱ δὲ
 ποταμοὶ, ὅσοι κατὰ τὴν Ἀσίαν λόγου ἄξιοι, ἐκ τοῦ Ταύρου
 τε καὶ τοῦ Καυκάσου ἀνίσχοντες, οἱ μὲν ὥς ἐπ' ἄρκτον
 τετραμμένον ἔχουσι τὸ ὕδωρ, οἱ δὲ ὥς ἐπὶ νότον ἄνεμον, ὁ
 Εὐφράτης τε καὶ ὁ Τίγρης, καὶ ὁ Ἰνδός τε καὶ ὁ Ὑδάσπης,
 25 καὶ Ἀκεσίνης, καὶ Ὑδραώτης, καὶ Ὑφασις, καὶ ὅσοι ἐν
 μέσῳ τούτων τε καὶ τοῦ Γάγγου ποταμοῦ εἰς θάλασσαν
 ἐσβάλλουσιν, ἢ ἐς τενάγην ἀναχεόμενοι ἀφανίζονται, καθ-
 ἅπερ ὁ Εὐφράτης ποταμὸς ἀφανίζεται.

2. Ὁ Καύκασος ὄρος ἐστὶν ὑπερκείμενον τοῦ πελάγους
 30 ἑκατέρου, τοῦ τε Ποντικοῦ καὶ τοῦ Κασπίου, διατειχίζον
 τὸν ἰσθμὸν, τὸν διείργοντα αὐτά. Εὐδενδρον δ' ἐστὶν
 ὕλη παντοδαπῇ, τῇ τε ἄλλῃ καὶ τῇ ναυπηγησίμῳ.—Τὰ
 ἄκρα τοῦ Καυκάσου κατέχουσιν οἱ Σόανες, κράτιστοι
 ὄντες κατ' ἀλκὴν καὶ δύναμιν. Παρὰ τούτοις δὲ λέγεται

χρυσὸν καταφέρειν τοὺς χειμάρρους· ὑποδέχεσθαι δὲ αὐτὸν τοὺς βαρβάρους φάτναις κατατετρημέναις, καὶ μαλ-
λωταῖς δοραῖς· ἀφ' οὗ δὴ μεμνηεῦσθαι καὶ τὸ χρυσόμαλ-
λον δέρος.

3. Τα μὲν οὖν ἄλλα ἔθνη, τὰ πλησίον περὶ τὸν Καύ-
κασον, λυπρὰ καὶ μικρόχωρα· τὸ δὲ τῶν Ἀλβανῶν ἔθνος,
καὶ τὰ τῶν Ἰβήρων, ἃ δὴ πληροῖ μάλιστα τὸν λεχθέντα
ἰσθμὸν, εὐδαίμονα χώραν ἔχει καὶ σφόδρα καλῶς οἰκεῖσθαι
δυναμένην.—Καὶ δὴ καὶ ἦγε Ἰβηρία οἰκεῖται καλῶς τὸ
πλέον πόλεσί τε καὶ ἐποικίοις, ὥστε καὶ κεραμωτὰς εἶναι 10
στέγας, καὶ ἀρχιτεκτονικὴν τὴν τῶν οἰκήσεων κατασκευὴν,
καὶ ἀγορὰς καὶ τᾶλλα κοινά. Τῆς δὲ χώρας τὰ μὲν κύκλω
οἷς Καυκασίοις ὄρεσι περιέχεται· ἐν μέσῳ δὲ ἐστὶ πεδῖον
ποταμοῖς διάρρυντον, ὃ οἱ γεωργικώτατοι τῶν Ἰβήρων
οἰκοῦσιν, Ἀρμενιστί τε καὶ Μηδιστί ἐσκευασμένοι. Τὴν 15
δὲ ὄρεινὴν οἱ πλείους, καὶ μάχιμοι κατέχουσι, Σκυθῶν
δίκην ζῶντες, καὶ Σαρματῶν, ὧν περ καὶ ὄμοροι καὶ συγ-
γενεῖς εἰσίν.—4. Ἀλβανοὶ δὲ ποιμενικώτεροι, καὶ τοῦ
νομαδικοῦ γένους ἐγγυτέρω, πληρὴν οὐκ ἄγριοι· ταύτη δὲ
καὶ πολεμικοὶ μετρίως. Οἰκοῦσι δὲ μεταξὺ τῶν Ἰβήρων, 20
καὶ τῆς Κασπίας θαλάττης, χώραν νεμόμενοι ἀρίστην καὶ
πᾶν φυτὸν ἐκφέρουσαν ἄνευ ἐπιμελείας. Εὐερνή δ' ἐστὶ
καὶ τὰ βοσκήματα παρ' αὐτοῖς, τὰ τε ἡμέρα καὶ τὰ ἄγρια.
Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἀπλοῖ
δὲ καὶ οὐ καπηλικοί· οὐδὲ γὰρ νομίσματι τὰ πολλὰ χρῶν- 25
ται, οὐδὲ ἀριθμὸν ἴσασι μείζω τῶν ἑκατὸν, ἀλλὰ φορτίοις
τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τᾶλλα δὲ τὰ τοῦ βίου
ῥαθύμως ἔχουσιν. Ἀπειροὶ δ' εἰσὶ καὶ μέτρων τῶν ἐπ'
ἀκριβὲς, καὶ σταθμῶν, καὶ πολέμου τε καὶ πολιτείας καὶ
γεωργίας ἀπρονοήτως ἔχουσιν. 30

5. Ἡ Ἀραβία κεῖται μὲν μεταξὺ Συρίας καὶ τῆς Αἰγύπ-
του, πολλοῖς δὲ καὶ παντοδαποῖς ἔθνεσι διείληπται. Τὰ
μὲν οὖν πρὸς τὴν ἑω μέρη κατοικοῦσιν Ἀραβες, οὓς ὀνομα-
ζοῦσι Ναβαταίους, νεμόμενοι χώραν τὴν μὲν ἔρημον,
τὴν δὲ ἄνυδρον, ὀλίγην δὲ καρποφόρον. Ἐχουσι δὲ βίον 35
ληστρικὸν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες

ληστεύουσιν, ὄντες δύσμαχοι κατὰ τοὺς πολέμους. Κατὰ γὰρ τὴν ἀνύδρον χώραν λεγομένην κατεσκευακότες εὐκαιρα φρέατα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔθνεσιν ἄγνωστα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως.

5 Ἀὐτοὶ μὲν γὰρ εἰδότες τὰ κατακεκρυμμένα τῶν ὑδάτων, καὶ ταῦτ' ἀνοίγοντες, χρῶνται δαψιλέσι πότοις· οἱ δὲ τούτους ἐπιδιώκοντες ἄλλοεθνεῖς, σπανίζοντες τῆς ὑδρείας διὰ τὴν ἄγνοιαν τῶν φρεάτων, οἱ μὲν ἀπόλλυνται διὰ τὴν σπάνιν τῶν ὑδάτων, οἱ δὲ, πολλὰ κακοπαθήσαντες,

10 μόλις εἰς τὴν οἰκείαν σῶζονται. Διόπερ οἱ ταύτην τὴν χώραν κατοικοῦντες Ἀραβες, ὄντες δυσκαταπολέμητοι, διατελοῦσιν ἀδούλωτοι.

6. Ἡ δ' ἐχομένη τῆς ἀνύδρου καὶ ἐρήμου χώρας Ἀραβία τοσοῦτο διαφέρει ταύτης, ὥστε, διὰ τὸ πλῆθος τῶν ἐν αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν, εὐδαίμονα Ἀραβίαν προσαγορευθῆναι. Κάλαμον μὲν γὰρ καὶ σχοῖνον καὶ τὴν ἄλλην ὕλην τὴν ἀρωματίζουσαν πολλὴν φέρει, καὶ καθόλου παντοδαπὰς φύλλων εὐωδίας· καὶ τῶν ἀποσταζόντων δακρύων ὁσμαῖς ποικίλαις διείληπται. Τὴν

20 τε γὰρ σμύρναν, καὶ τὸν προσφιλέστατον τοῖς θεοῖς, εἷς τε τὴν οἰκουμένην πᾶσαν διαπόμπιμον λιθανωτὸν αἱ ταύτης ἐσχατιαὶ φέρουσιν. Ἐν δὲ τοῖς ὄρεσιν οὐ μόνον ἐλάτη καὶ πεύκη φύεται δαψιλῆς, ἀλλὰ καὶ κέδρος καὶ ἄρκευθος ἄπλατος, καὶ τὸ καλούμενον βόρατον. Πολλαὶ

25 δὲ καὶ ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀπορροίας καὶ προσπνεύσεις ἔχουσι τοῖς ἐγγίσασι προσηνεστάτας.

7. Μεταλλεύεται δὲ καὶ κατὰ τὴν Ἀραβίαν καὶ ὁ προσαγορευόμενος ἄπυρος χρυσὸς, οὐχ ὥσπερ παρὰ τοῖς ἄλλοις ἐκ ψηγμάτων καθειρόμενος, ἀλλ' εὐθύς ὀρυττόμενος εὐρίσκεται,

30 τὸ μέγεθος καρύοις κασταναῖκοις παραπλήσιος, τὴν δὲ χροάν οὕτως φλογώδης, ὥστε τοὺς ἐντιμοτάτους λίθους ὑπὸ τῶν τεχνιτῶν ἐνδεθέντας ποιεῖν τὰ κάλλιστα τῶν κοσμημάτων. Ορεμμάτων δὲ παντοδαπῶν τοσοῦτο κατ' αὐτὴν ὑπάρχει πλῆθος, ὥστε ἔθνη πολλὰ, νομάδα βίον

35 ἥρημένα, δύνασθαι καλῶς διατρέφεσθαι, σίτου μὲν μὴ πρὸςδεόμενα, τῇ δ' ἀπο τούτων δαψιλείᾳ χορηγούμενα

8. Τὰ δὲ πρὸς δυσμᾶς μέρη κεκλιμένα τῆς Ἀραβίας διειληπται πεδίοις ἀμνώδεσι, δι' ὧν οἱ τὰς ὁδοιπορίας ποιούμενοι, καθάπερ οἱ ἐν τοῖς πελάγεσι, πρὸς τὰς ἀπὸ τῶν ἀστέρων σημασίας τὴν διέξοδον ποιοῦνται. Τὸ δ' ὑπολειπόμενον μέρος τῆς Ἀραβίας, τὸ πρὸς τὴν Συρίαν **8** κεκλιμένον, πληθύνει γεωργῶν καὶ παντοδαπῶν ἐμπόρων. --- Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία κεῖται μὲν ὑπεράνω τῆς εὐδαίμονος, ποταμοῖς δὲ πολλοῖς καὶ μεγάλοις διειλημμένα πολλοὺς ποιεῖ τόπους λιμνάζοντας. Τοῖς δὲ ἐκ τῶν ποταμῶν ἐπακτοῖς ὕδασι καὶ τοῖς ἐκ τῶν θερινῶν ὄμβρων **13** γιγνομένοις ἀρδεύοντες πολλὴν χώραν, καὶ διπλοῦς καρποὺς λαμβάνουσι. Τρέφει δὲ ὁ τόπος οὗτος ἐλεφάντων ἀγέλας, καὶ ἄλλα ζῶα κητώδη· πρὸς δὲ τούτοις θρεμμάτων παντοδαπῶν πληθύνει, καὶ μάλιστα βοῶν καὶ προβάτων, τῶν τὰς μεγάλας καὶ παχείας οὐρὰς ἐχόντων. Πλεῖστα **15** δὲ καὶ διαφορώτατα γένη καμήλων τρέφει, ὧν αἱ μὲν γάλα παρεχόμεναι καὶ κρεοφαγούμεναι, πολλὴν παρέχονται τοῖς ἐγχωρίοις δαψίλειαν· αἱ δὲ πρὸς νωτοφορίαν ἡσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους νωτοφοροῦσιν, ἀνθρώπους δὲ κατακειμένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δ' **20** ἀνάκωλοι καὶ λαγαραὶ ταῖς συστάσεσι δρομάδες εἰσὶ, καὶ διατείνουσι πλεῖστον ὁδοῦ μῆκος, χρήσιμαί μάλιστα πρὸς τὰς διὰ τῆς ἀνύδρου καὶ ἐρήμου συντελουμένας ὁδοιπορίας. Αἱ δ' αὐταὶ καὶ κατὰ τοὺς πολέμους εἰς τὰς μάχας ἔχουσαι τοξότας ἄγονται δύο, ἀντικαθημένους ἀλλήλοις ἀντι- **25** νώτους. Τούτων δὲ ὁ μὲν τοὺς κατὰ πρόσωπον ἀπαντῶντας, ὁ δὲ τοὺς ἐπιδιώκοντας ἀμύνεται.

9. Τῶν ποταμῶν, τοῦ τε Εὐφράτου καὶ τοῦ Τίγρητος, οἱ τὴν μέσην σφῶν Συρίαν ἀπείργουσιν (ὅθεν καὶ τὸ ὄνομα Μεσοποταμία πρὸς τῶν ἐπιχωρίων κληρίζεται), ὁ μὲν **30** Τίγρης πολὺ τι ταπεινότερος ῥέων τοῦ Εὐφράτου, διωρυχάς τε πολλὰς ἐκ τοῦ Εὐφράτου ἐσδέχεται, καὶ πολλοὺς ἄλλους ποταμοὺς παραλαβὼν, καὶ ἐξ αὐτῶν αὐξηθεὶς ἐσβάλλει ἐς τὸν πόντον τὸν Περσικόν, μέγας τε καὶ οὐδαμοῦ διαβατὸς ἐς τε ἐπὶ τὴν ἐκβολὴν, καθότι οὐ καταν- **35** αλίσκεται αὐτοῦ οὐδὲν ἐς τὴν χώραν. Ὁ δὲ Εὐφράτης

μετέωρός τε ῥεῖ καὶ ἰσοχείλης πανταχοῦ τῇ γῇ, καὶ διώρυχ-
 ἑς τε πολλαὶ ἀπ' αὐτοῦ πεποιήνται, αἱ μὲν ἀένναοι, ἀφ'
 ὧν ὑδρεύονται οἱ παρ' ἐκάτερα ὤκισμένοι· τὰς δὲ καὶ πρὸς
 καιρὸν ποιοῦνται, ὅποτε σφίσιν ὕδατος ἐνδεῶς ἔχου, ἑς τὸ
 5 ἐπάρδειν τὴν χώραν (οὐ γὰρ ὕεται τὸ πολὺ ἡ γῇ αὕτη ἐξ
 οὐρανοῦ), καὶ οὕτως ἑς οὐ πολὺ ὕδωρ ὁ Εὐφράτης τελευ-
 τῶν, καὶ τεναγῶδες τοῦτο, οὕτως ἀποπαύεται.

10. Ἡ χώρα τῶν Ἰνδῶν ποταμοὺς ἔχει πολλοὺς καὶ μεγ-
 ἄλους πλωτοὺς, οἳ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι, τοῖς
 10 πρὸς τὰς ἄρκτους κεκλιμένοις, φέρονται διὰ τῆς πεδιάδος·
 ὧν οὐκ ὀλίγοι συμμίσγοντες ἀλλήλοις, ἐμβάλλουσιν εἰς
 ποταμὸν τὸν ὀνομαζόμενον Γάγγην. Οὗτος δὲ, τὸ πλάτος
 γενόμενος σταδίων τριάκοντα, φέρεται μὲν ἀπὸ τῆς ἄρκτου
 πρὸς μεσημβρίαν, ἐξερέυγεται δὲ εἰς τὸν Ὠκεανόν. Ὁ δὲ
 15 παραπλήσιος τῷ Γάγγῃ ποταμὸς, προσαγορευόμενος δὲ Ἰν-
 δός, ἄρχεται μὲν ὁμοίως ἀπὸ τῶν ἄρκτων, ἐμβάλλων δε
 εἰς τὸν Ὠκεανόν, ἀφορίζει τὴν Ἰνδικήν· πολλὴν δὲ διεξι-
 ῶν πεδιάδα χώραν, δέχεται ποταμοὺς οὐκ ὀλίγους πλω-
 τοὺς, ἐπιφανεστάτους δὲ Ὑπανιν καὶ Ὑδάσπην καὶ Ἀκес-
 20 ῖνον. Χωρὶς δὲ τούτων, ἄλλο πλῆθος ποταμῶν παντο-
 दाπῶν διαρρεῖ, καὶ ποιεῖ κατάρρυντον πολλοῖς κηπεύμασι
 καὶ καρποῖς παντοδαποῖς τὴν χώραν.

11. Ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν,
 καὶ ἐκ τῶν Ἐτησίων, βρέχεται τοῖς θερινοῖς ὄμβροις ἡ Ἰν-
 25 δική, καὶ λιμνάζει τὰ πεδία. Ἐν μὲν οὖν τούτοις τοῖς
 ὄμβροις λίνον σπείρεται καὶ κέγχρος· πρὸς τούτοις σήσα-
 μον, ὄρυζα, βόσμορον· τοῖς χειμερινοῖς δὲ καιροῖς πυροὶ
 κριθαῖ, ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἄπειρ-
 οί.—12. Ἔστι δένδρα ἐν τῇ Ἰνδικῇ, ὧν τοῖς κλάδοις ἔρια
 30 ὑπανθεῖ, ἐξ ὧν σινδόνες ὑφαίνονται. Ἔστι δὲ καὶ ἄλλα
 τινὰ δένδρα παρ' αὐταῖς, ὧν τὰ φύλλα οὐκ ἐλάττω ἀσπίδος
 ἐστίν· ἄλλα δὲ ἐπὶ δέκα ἢ δώδεκα πήχεις κλάδους αὐξή-
 σαντα, εἴτα τὴν λοιπὴν αὐξησιν κατωφερῇ λαμβάνουσιν,
 ἕως ἂν ἄψωνται τῆς γῆς· εἴτα πάλιν ῥιζωθέντα αὐθις
 35 αὐξάνονται πρὸς τὸ ἄνω· ἐξ οὗ πάλιν ὁμοίως τῇ αὐξήσει
 κατακαμφθέντα, ἄλλην κατώρυγα ποιοῦσιν, εἴτ' ἄλλην.

καὶ οὕτως ἐφεξῆς. ὥστ' ἀφ' ἐνὸς δένδρου σκιάδιον γενέσθαι μακρὸν, πολυστύλῳ σκηνηῇ ὅμοιον. Ἔστι δὲ καὶ δένδρα, ὧν τὰ στελέχη καὶ πέντε ἀνθρώποις ἐστὶ δυσπερίληπτα.

13. Ἡ Καρμανία παμφόρος ἐστὶ καὶ μεγαλόδενδρος, καὶ ποταμοῖς κατάρρυντος. Τὴν δὲ Γεδρωσίαν ἀκαρπία κατέχει 5 πολλάκις· διὸ φυλάττουσι τὸν ἐνιαύσιον καρπὸν εἰς ἔτη πλείω. Μετὰ δὲ τὴν Καρμανίαν ἡ Περσίς ἐστι, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπ' αὐτῆς ὀνομαζομένου κόλπου· πολλῷ δὲ μείζων ἐν τῇ μεσογαίᾳ. Τριπλῇ δ' ἐστὶ καὶ τῇ φύσει, καὶ τῇ τῶν ἀέρων κράσει· ἡ μὲν γὰρ παραλία 10 καννατηρά τε καὶ ἀνεμώδης, καὶ σπανιστὴ καρποῦ ἐστὶ πλὴν φοινίκων. Ἡ δ' ὑπὲρ ταύτης ἐστὶ παμφόρος καὶ πεδινή, καὶ θρεμμάτων ἀρίστη τροφὸς, ποταμοῖς τε καὶ λίμναις πληθύνει. Τρίτῃ δ' ἐστὶν ἡ πρὸς βορρῶν χειμέριος καὶ ὀρεινή. 15

14. Ἡ Περσέπολις, μητρόπολις οὗσα τῆς Περσῶν βασιλείας, πλουσιωτάτῃ ἦν τῶν ὑπὸ τὸν ἥλιον. Οὐκ ἀνοίκειον δ' εἶναι νομίζομεν, περὶ τῶν ἐν ταύτῃ τῇ πόλει βασιλείων, διὰ τὴν πολυτέλειαν τῆς κατασκευῆς, βραχέα διελθεῖν. Οὔσης γὰρ ἄκρας ἀξιολόγον, περιείληφεν αὐτὴν τριπλοῦν 20 τεῖχος, οὗ τὸ μὲν πρῶτον ὕψος εἶχε πηχῶν ἑκκαίδεκα ἐπάλξεσι κεκοσμημένον· τὸ δὲ δεύτερον τὴν μὲν ἄλλην κατασκευὴν ὁμοίαν ἔχει τῷ προειρημένῳ, τὸ δ' ὕψος διπλάσιον. Ὁ δὲ τρίτος περίβολος τῷ σχήματι μὲν ἐστὶ τετράπλευρος, τὸ δὲ τούτου τεῖχος ὕψος ἔχει πηχῶν ἐξή- 25 κοντα, λίθῳ σκληρῷ καὶ πρὸς διαμονὴν αἰωνίαν εὖ πεφυκότι κατεσκευασμένον. Ἐκάστη δὲ τῶν πλευρῶν ἔχει πύλας χαλκᾶς. Ἐν δὲ τῷ πρὸς ἀνατολὰς μέρει τῆς ἄκρας τέτταρα πλέθρα διεστηκὸς ὅρος ἐστὶ, τὸ καλούμενον βασιλικὸν, ἐν ᾧ τῶν βασιλέων ὑπῆρχον οἱ τάφοι. Πέτρα 30 γὰρ ἦν κατεξαμμένη καὶ κατὰ μέσον οἴκους ἔχουσα πλείονας, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον· πρόσθασιν μὲν οὐδεμίαν ἔχοντες, ὑπ' ὀργάνων δέ τινων χειροποιήτων, ἐξαιρομένων τῶν νεκρῶν δεχόμενοι τὰς ταφάς. Κατὰ δὲ τὴν ἄκραν ταύτην ἦσαν καταλύσεις βασιλικαὶ 35 πλείους, καὶ θησαυροὶ πρὸς τὴν τῶν χρημάτων παραφυ-

λακὴν εὐθέτως κατεσκευασμένοι. Ταῦτα τὰ βασίλεια δ' Ἀλέξανδρος ἐνέπρησε, τιμωρῶν τοῖς Ἑλλήσιν, ὅτι καὶ κείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν.

- 5 15. Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ ἰδρύονται· τιμῶσι δὲ ἥλιον, καὶ σελήνην, καὶ πῦρ, καὶ γῆν, καὶ ἀνέμους, καὶ ὕδωρ. Εἰ δέ τις εἰς πῦρ φυσῆσειεν, ἢ νεκρὸν ἐπιθείη, ἢ ὄνθον, θανατοῦται παρ' αὐτοῖς· ῥιπίζοντες δὲ ἐξάπτουσι τὴν φλόγα.—16. Οἱ τῶν Περσῶν παῖδες εἰς τὰ
10 διδασκαλεῖα φοιτῶντες, διάγουσι μανθάνοντες δικαιοσύνην, καὶ λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους, ὥσπερ
15 ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς, καὶ ἀρπαγῆς, καὶ βίας, καὶ ἀπάτης, καὶ κακολογίας, καὶ ἄλλων, οἷων δὴ εἰκός. Οὓς δ' ἂν γνῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὓς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἔνεκα ἄνθρωποι μισοῦσι
20 μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἶονται γὰρ, τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατρίδα, καὶ φίλους.
- 25 17. Διδάσκουσι δὲ αὐτοὺς καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ. Μέγα δὲ εἰς τοῦτο συμβάλλεται, ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημῆνωσι. Φέρονται δὲ οἴκοθεν, σῖτον μὲν, ἄρτους, ὄψον
30 δὲ, κάρδαμον· πιεῖν δ', ἣν τις διψῇ, κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Πρὸς δὲ τούτοις μανθάνουσι τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἕξ ἢ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

III. AFRICA.

1. Ὁ Νεῖλος, ὃς Αἴγυπτος τὸ παλαιὸν ἐκαλεῖτο, ἀπὸ τῶν Αἰθιοπικῶν τερμόνων ῥεῖ ἐπ' εὐθείας πρὸς ἄρκτους, ἕως τοῦ καλουμένου χωρίου Δέλλα, εἴτα σχιζόμενος τριγώνου σχῆμα ἀποτελεῖ. Πολλὰ δὲ στόματα τοῦ Νείλου, ὧν τὰ ἔσχατα, τὸ μὲν ἐν δεξιᾷ Πηλουσιακὸν, τὸ δὲ ἐν 5 ἀριστερᾷ Κανωβικὸν καλεῖται καὶ Ἡρακλειωτικόν· μεταξὺ δὲ τούτων ἄλλαι πέντε εἰσὶν ἐκβολαὶ, αἷ γε ἀξιόλογοι, λεπτότεραι δὲ πλείους.—2. Μέγιστος δ' ὧν τῶν ἀπάντων ποταμῶν καὶ πλείστην γῆν διεξιὼν, καμπὰς ποιεῖται μεγάλας, ποτὲ μὲν ἐπὶ τὴν ἀνατολὴν καὶ τὴν Ἀραβίαν ἐπι- 10 στρέφων, ποτὲ δ' ἐπὶ τὴν δύσιν καὶ τὴν Λιβύην ἐκκλίνων. Φέρεται γὰρ ἀπὸ τῶν Αἰθιοπικῶν ὁρῶν μέχρι τῆς εἰς θάλατταν ἐκβολῆς στάδια μάλιστα πῶς μύρια καὶ δισχίλια, σὺν αἷς ποιεῖται καμπαῖς. Κατὰ δὲ τοὺς ὑποκάτω τόπους συστέλλεται τοῖς ὄγκοις, αἰὲ μᾶλλον ἀποσπωμένου τοῦ 15 ῥεύματος ἐπ' ἀμφοτέρας τὰς ἡπείρους. Τῶν δ' ἀποσχιζομένων μερῶν, τὸ μὲν εἰς τὴν Λιβύην ἐκκλῖνον ὑπ' ἄμμου καταπίνεται, τὸ βάθος ἐχούσης ἄπιστον· τὸ δ' εἰς τὴν Ἀραβίαν ἐναντίως εἰσχεόμενον, εἰς τέλματα παμμεγέθη καὶ λίμνας ἐκτρέπεται μεγάλας καὶ περιοικουμένας γένεσι 20 πολλοῖς.

3. Ἐν ταῖς ἀναβάσεσι τοῦ Νείλου, πᾶσα ἡ χώρα καλύπτεται, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὗται δ' ἐπὶ λόφων αὐτοφυῶν ἢ χωμάτων ἰδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσαι κατὰ τὴν πόρρωθεν ὕψιν. Πλείους 25 δ' ἢ τετταράκοντα ἡμέρας τοῦ θέρους διαμεῖναν τὸ ὕδωρ, ἔπειθ' ὑπόβασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν αὖξησιν ἔσχεν· ἐν ἐξήκοντα δὲ ἡμέραις τελῶς γυμνοῦται τὸ πεδίον. Πληροῦται δὲ ὁ Νεῖλος ὑπὸ τῶν ὄμβρων τῶν θερινῶν, τῆς Αἰθιοπίας τῆς ἄνω κλυζομένης καὶ μάλιστα 30 ἐν τοῖς ἐσχάτοις ὄρεσι· πανσαμένων δὲ τῶν ὄμβρων παύεται κατ' ὀλίγον καὶ ἡ πλημμυρίς.

4. Φασὶν οἱ Αἰγύπτιοι, κατὰ τὴν ἐξ ἀρχῆς τῶν ὅλων γένεσιν πρῶτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον,

διὰ τε τὴν εὐκрасίαν τῆς χώρας, καὶ διὰ τὴν φύσιν τοῦ Νείλου. Τοῦτον γὰρ πολύγονον ὄντα, καὶ τὰς τροφὰς αὐτοφυεῖς παρεχόμενον, ῥαδίως ἐκτρέφειν τὰ ζωογονηθέντα. Τῆς δ' ἐξ ἀρχῆς παρ' αὐτοῖς ζωογονίας τεκμήριον
 5 πειρῶνται φέρειν, τὸ καὶ νῦν ἔτι τὴν ἐν τῇ Θηβαΐδι χώραν κατὰ τινὰς καιροὺς τοσοῦτους καὶ τηλικούτους μῦς γεννᾶν, ὥστε τοὺς ἰδόντας τὸ γενόμενον ἐκπλήττεσθαι. Ἐνίους γὰρ αὐτῶν ἕως μὲν τοῦ στήθους καὶ τῶν ἐμπροσθίων ποδῶν διατετυπῶσθαι, καὶ κίνησιν λαμβάνειν, τὸ δὲ λοιπὸν
 10 τοῦ σώματος ἔχειν ἀδιατύπτωτον, μενούσης ἔτι κατὰ φύσιν τῆς βώλου.

5. Τετταράκοντα ἀπὸ τῆς Μέμφιδος σταδίου προελθόντι, ὁρεινὴ τις ὁφρὺς ἐστίν, ἐφ' ἣ πολλαὶ μὲν πυραμίδες εἰσὶ, τάφοι τῶν βασιλέων· τρεῖς δ' ἀξιόλογοι· τὰς δὲ δύο
 15 τούτων καὶ ἐν τοῖς ἐπτά θεάμασι καταριθμοῦνται.—Ἐν Ἀρσινόῃ πόλει, ἣ πρότερον Κροκοδείλων πόλις ἐκαλεῖτο, χειροήθης ἱερὸς κροκόδειλος ἐτρέφετο. Ἐν δὲ Ἡρακλέους πόλει ὁ ἰχνεύμων τιμᾶται, ἐχθρὸς ὢν κροκοδείλοις καὶ ἀσπίσιν. Ἐν τῷ Κυννοπολίτῃ νομῷ καὶ τῇ Κυνῶν πόλει
 20 ὁ Ἄνουβις τιμᾶται, καὶ τοῖς κυσὶ τιμὴ καὶ σίτισις τέτακται τις ἱερά. Τινὰ μὲν γὰρ τῶν ζῶων ἅπαντες κοινῇ τιμῶσιν Αἰγύπτιοι, καθάπερ βοῦν, κύνα, αἴλουρον, ἱέρακα, καὶ ἵβιν· ἄλλα δ' ἐστὶν ἃ τιμῶσι καθ' ἑαυτοὺς ἕκαστοι.

6. Τὰς Θήβας Ὅμηρος ἑκατομπύλους καλεῖ, καὶ πλείστα
 25 ἐκεῖ κτήματα κεῖσθαι λέγει. Καὶ νῦν δείκνυνται ἵχνη τοῦ μεγέθους αὐτῆς ἐπὶ ὀγδοήκοντα σταδίου τὸ μῆκος· ἔστι δ' ἱερὰ πλείω. Καὶ τούτων δὲ τὰ πολλὰ ἠκρωτηρίωσε Καμβύσης· νυνὶ δὲ κωμηδὸν συνοικεῖται. Ἐν τῇ περαιᾷ ἐστὶ τὸ Μεμνόιον. Ἐνταῦθα δὲ δυοῖν κολοσσῶν ὄντων
 30 μονολίθων, ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δὲ ἑτέρου τὰ ἄνω μέρη, τὰ ἀπὸ τῆς καθέδρας, πέπτωκε σεισμοῦ γενηθέντος, ὥς φασι. Πεπίστευται δ' ὅτι ἅπαξ καθ' ἡμέραν ἐκάστην ψόφος, ὥς ἂν πληγῆς οὐ μεγάλης, ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους.
 35 Ὑπὲρ δὲ τοῦ Μεμνοίου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα, θαυμαστῶς κατεσκευασμένοι, θέας ἄξιοι.

7. Περὶ τὰς ἐσχατιᾶς τῆς Αἰγύπτου καὶ τῆς ὁμορούσης Αραβίας τε καὶ Αἰθιοπίας, τόπος ἐστὶν ἔχων μέταλλα πολλὰ καὶ μεγάλα χρυσοῦ, συναγομένου πολλῇ κακοπαθείᾳ τε καὶ δαπάνῃ. Τῆς γὰρ γῆς μελαίνης οὔσης τῇ φύσει, καὶ διαφνᾶς καὶ φλέβας ἐχούσης μαρμάρου, τῇ λευκότητι 5 διαφερούσας, καὶ πάσας τὰς περιλαμβομένας φύσεις ὑπερβαλλούσας τῇ λαμπρότητι, οἱ προσεδρεύοντες τοῖς μεταλλικοῖς ἔργοις τῷ πλήθει τῶν ἐργαζομένων κατασκευάζουσι τὸν χρυσόν. Οἱ γὰρ βασιλεῖς τῆς Αἰγύπτου τοὺς ἐπὶ κακουργία καταδικασθέντας, καὶ τοὺς κατὰ πόλεμον αἰχμα- 10 λωτισθέντας, ἔτι δὲ τοὺς ἀδίκους διαβολαῖς περιπεσόντας, καὶ διὰ θυμὸν εἰς φυλακὰς παραδεδομένους, ποτὲ μὲν αὐτοὺς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας ἀθροίσαντες, παραδιδόασι πρὸς τὴν τοῦ χρυσοῦ μεταλλείαν. Οἱ δὲ παραδοθέντες, πολλοὶ μὲν τὸ πλῆθος ὄντες, πάντες δὲ πέδαις 15 δεδεμένοι, προσκαρτεροῦσι τοῖς ἔργοις συνεχῶς, καὶ μεθ' ἡμέραν καὶ δι' ὅλης τῆς νυκτὸς, ἀνάπασιν μὲν οὐδεμίαν λαμβάνοντες, δρασμοῦ δὲ παντὸς φιλοτίμως εἰργόμενοι. Τῆς δὲ τὸν χρυσὸν ἐχούσης γῆς τὴν μὲν σκληροτάτην πυρὶ πολλῷ καύσαντες καὶ ποιήσαντες χαύνην, προσάγουσι τὴν 20 διὰ τῶν χειρῶν κατεργασίαν· τὴν δὲ ἀνειμένην πέτραν καὶ μετρίῳ πόνῳ δυναμένην ὑπείκειν λατομικῷ σιδήρῳ καταπονοῦσι μυριάδες ἀκληροῦντων ἀνθρώπων. Καὶ τῆς μὲν ὅλης πραγματείας ὁ τὸν λίθον διακρίνων τεχνίτης καθηγεῖται, καὶ τοῖς ἐργαζομένοις ὑποδείκνυσιν· τῶν δὲ 25 πρὸς τὴν ἀτυχίαν ταύτην ἀποδειχθέντων, οἱ μὲν σώματος ῥώμῃ διαφέροντες τυπίσι σιδηραῖς τὴν μαρμαρίζουσαν πέτραν κόπτουσιν, οὐ τέχνην τοῖς ἔργοις, ἀλλὰ βίαν προσάγοντες. Καὶ οὗτοι μὲν τὰ λατομούμενα θραύσματα εἰς ἔδαφος καταβάλλουσι, καὶ τοῦτο ἀδιαλείπτως ἐνεργοῦσι 30 πρὸς ἐπιστάτου βαρύτητα καὶ πληγὰς. Οἱ δὲ ἄνηβοι ταῖδες εἰσδύομενοι διὰ τῶν ὑπονόμων εἰς τὰ κεκοιλωμένα τῆς πέτρας, ἀναβάλλουσιν ἐπιπόνως τὴν ῥιπτουμένην κατὰ μικρὸν πέτραν, καὶ πρὸς τὸν ἐκτὸς τοῦ στομίου τόπον εἰς ὑπαιθρον ἀποκομίζουν. Οἱ δὲ ὑπὲρ ἑτη τριάκοντα παρὰ 35 τούτων λαμβάνοντες ὠρισμένον μέτρον τοῦ λατομήματος,

ἐν ὄλμοις λιθίνοις τύπτουσι σιδηροῖς ὑπέροις, ἄχρις αὖ
 ὀρόβου τὸ μέγεθος κατεργάσωνται. Παρὰ δὲ τούτων τὸν
 ὀροβίτην λίθον αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀν-
 δρῶν ἐκδέχονται, καὶ μύλων ἐξῆς πλειόνων ὄντων, ἐπι
 5 τούτους ἐπιβάλλουσι, καὶ παραστάντες ἀνὰ τρεῖς ἢ δύο
 πρὸς τὴν κώπην ἀλήθουσιν, ἐς σεμιδάλεως τρόπον τὸ
 δοθὲν μέτρον κατεργαζόμενοι. Τὸ δὲ τελευταῖον οἱ τεχνί-
 ται παραλαβόντες τὸν ἀληλεσμένον λίθον, πρὸς τὴν ὄλην
 ἄγουσι συντέλειαν. Ἐπὶ γὰρ πλατείας σανίδος μικρὸν
 10 ἐγκεκλιμένης τρίβουσι τὴν κατειργασμένην μάρμαρον, ὕδωρ
 ἐπιχέοντες. Εἴτα τὸ μὲν γεῶδες αὐτῆς ἐκτηκόμενον διὰ
 τῶν ὑγρῶν καταρρεῖ κατὰ τὴν τῆς σανίδος ἔγκλισιν, τὸ
 δὲ χρυσίον ἔχον ἐπὶ τοῦ ξύλου παραμένει διὰ τὸ βάρος.
 Πολλάκις δὲ τοῦτο ποιοῦντες, τὸ μὲν πρῶτον ταῖς χερσὶν
 15 ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπόγγοις ἀραιοῖς κούφως
 ἐπιθλίβοντες, τὸ χαῦνον καὶ γεῶδες διὰ τούτων ἀναλαμ-
 βάνουσι, μέχρις ἂν ὅτου καθαρὸν γένηται τὸ ψῆγμα τοῦ
 χρυσοῦ. Τὸ δὲ τελευταῖον ἄλλοι τεχνῖται παραλαμβάνον-
 τες μέτρῳ καὶ σταθμῷ τὸ συνηγμένον εἰς κεραμέους χύτ-
 20 ρους ἐμβάλλουσι. Μίξαντες δὲ κατὰ τὸ πλῆθος ἀνάλογον
 μολίβδου βῶλον καὶ χόνδρους ἁλῶν, ἔτι δὲ βραχὺ κασ-
 σιτέρου, καὶ κρίθινον πίτυρον προσεμβάλλουσιν. Ἀρ-
 μοστὸν δ' ἐπίθεμα ποιήσαντες, καὶ πηλῷ φιλοπόνως περι-
 χρίσαντες, ὀπτῶσιν ἐν καμίνῳ πέντε ἡμέρας καὶ νύκτας
 25 ἴσας ἀδιαλείπτως. Ἐπειτα ἑάσαντες ψυγῆναι, τῶν μὲν
 ἄλλων οὐδὲν εὐρίσκουσιν ἐν τοῖς ἀγγείοις, τὸν δὲ χρυσὸν
 καθαρὸν λαμβάνουσιν, ὀλίγης ἀπουσίας γεγεννημένης. Ἡ
 μὲν οὖν τῶν μετὰλλων τούτων εὗρεσις ἀρχαία παντελῶς
 ἐστίν, ὥς ἂν ὑπὸ τῶν παλαιῶν βασιλέων καταδειχθεῖσα.
 30 8. Ὁ Ἀλέξανδρος κρίνας ἐν Αἰγύπτῳ πόλιν μεγάλην
 κτίσαι, προσέταξε τοῖς ἐπὶ τὴν ἐπιμέλειαν ταύτην κατα-
 λειπομένοις, ἀνὰ μέσον τῆς τε λίμνης καὶ τῆς θαλάσσης
 οἰκίσαι τὴν πόλιν. Διαμετρήσας δὲ τὸν τόπον, καὶ ῥυμο-
 τομήσας φιλοτέχνως τὴν πόλιν, ἀφ' ἑαυτοῦ προσηγόρευσεν
 35 Ἀλεξάνδρειαν, εὐκαιρότατα μὲν κειμένην πλησίον τοῦ
 Φάρου λιμένος, τῇ δ' εὐστοχίᾳ τῆς ῥυμοτομίας ποιήσας

διαπνεῖσθαι τὴν πόλιν τοῖς ἐτησίοις ἀνέμοις. Καὶ τούτων πνεόντων μὲν διὰ τοῦ μεγίστου πελάγους, καταψυχόντων δὲ τὸν κατὰ τὴν πόλιν ἀέρα, πολλὴν τοῖς κατοικοῦσιν εὐκρασίαν καὶ ὑγίειαν κατεσκεύασε. Καὶ τὸν μὲν περίβολον αὐτῆς ὑπεστήσατο τῷ τε μεγέθει διαφέροντα **ε** καὶ κατὰ τὴν ὀχυρότητα θαυμάσιον. Ἀνὰ μέσον γὰρ ὦν μεγάλης λίμνης καὶ τῆς θαλάττης, δύο μόνον ἀπὸ τῆς γῆς ἔχει προσόδους στενὰς καὶ παντελῶς εὐφυλάκτους. Τὸν δὲ τύπον τῆς πόλεως ἀποτελῶν χλαμῦδι παραπλήσιον, ἦγε πλατεῖαν, μέσῃν σχεδὸν τὴν πόλιν τέμνουσαν, καὶ τῷ τε μεγέθει καὶ πλάτει θαυμαστήν. Ἀπὸ γὰρ πύλης ἐπὶ πύλην διήκουσα, τεσσαράκοντα μὲν σταδίων ἔχει τὸ μῆκος, πλῆθρον δὲ τὸ πλάτος, οἰκιῶν δὲ καὶ ἱερῶν πολυτελέσι κατασκευαῖς πᾶσα κεκόσμηται. Προσέταξε δ' ὁ Ἀλέξανδρος καὶ βασιλεία κατασκευάσαι θαν- **15** μαστὰ κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων. Οὐ μόνον δ' ὁ Ἀλέξανδρος, ἀλλὰ καὶ οἱ μετ' αὐτὸν βασιλεύσαντες Αἰγύπτου σχεδὸν ἅπαντες πολυτελέσι κατασκευαῖς ἠΐξῃσαν αὐτὰ τὰ βασιλεία. Καθόλου δὲ ἡ πόλις τοσαύτην ἐπίδοσιν ἔλαβεν ἐν τοῖς ὑστερον χρόνοις, ὥστε παρὰ **20** πολλοῖς αὐτὴν πρώτην ἀριθμεῖσθαι τῶν κατὰ τὴν οἰκουμένην. Καὶ γὰρ κάλλει, καὶ μεγέθει, καὶ προσόδων πλήθει καὶ τῶν πρὸς τροφὴν ἀνηκόντων πολὺ διαφέρει τῶν ἄλλων. Τὸ δὲ τῶν κατοικούντων οἰκητόρων αὐτὴν πλῆθος ὑπερβάλλει τοὺς ἐν ταῖς ἑλλαις πόλεσιν οἰκήτορας. **25**

9. Οἱ Αἰθίοπες κακόβιοί τε καὶ γυμνῆτές εἰσι τὰ πολλὰ, καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἐστὶ μικρὰ πρόβατα καὶ αἶγες καὶ βόες καὶ κύνες μικροί. Ζῶσι δ' ἀπὸ κέγχρου, καὶ κριθῆς, ἀφ' ὧν καὶ ποτὸν ποιοῦσιν αὐτοῖς. Οὐδ' ἀκρόδρνα ἔχουσι πλὴν φοινίκων ὀλίγων ἐν κήποις βασιλι- **30** κοῖς· ἐνιοὶ δὲ καὶ πόαν σιτοῦνται, καὶ κλῶνας ἀπαλοὺς, καὶ λωτὸν, καὶ καλάμου ῥίζαν. Κρέασι δὲ χρῶνται, καὶ αἵματι, καὶ γάλακτι, καὶ τυρῷ.—10. Οἱ Αἰθίοπες χρῶνται τόξοις τετραπῆχεσι ξυλίνοις, πεπυρακτωμένοις. Ὀπλίζουσι δὲ καὶ τὰς γυναῖκας, ὧν αἱ πλείους κεκρίκωνται τὸ **35** χεῖλος τοῦ στόματος χαλκῷ κρίκῳ· κωδιοφόροι δ' εἰσιν,

ἐρέαν οὐκ ἔχοντες, τῶν προβάτων αἰγοτριχούντων· οἱ δὲ
 ὑμνήται εἰσιν, ἥ καὶ περιέζωνται μικρὰ κώδια ἢ τρίχινά
 ἡλέγματα εὐϋφῇ. Θεὸν δὲ νομίζουσι, τὸν μὲν ἀθάνατον,
 5 τοῦτον δ' εἶναι τὸν αἴτιον τῶν πάντων, τὸν δὲ θνητὸν,
 5 ἀνώνυμόν τινα καὶ οὐ σαφῆ· ὥς δ' ἐπιτοπολὺ τοὺς εὐερ-
 γέτας καὶ τοὺς βασιλέας θεοὺς νομίζουσι. Τοὺς δὲ νεκ-
 ροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτουσιν, οἱ δ' οἴκοι
 κατέχουσι περιχέαντες ὕαλον, τινὲς δὲ ἐν κεραμίαις σοροῖς
 κατορύττουσι κύκλῳ τῶν ἱερῶν. Βασιλέας καθιστᾷσι
 10 τοὺς κάλλει διαφέροντας, ἢ ἀρετῇ κτηνοτροφίας, ἢ ἀν-
 δρείας, ἢ πλούτου.

11. Τούτων διευκρινημένων, οἰκεῖον ἂν εἴη διελθεῖν
 περὶ τῶν Λιβύων τῶν πλησίον Αἰγύπτου κατοικούντων
 καὶ τῆς ὁμόρου χώρας. Τὰ γὰρ περὶ Κυρήνην καὶ τὰς
 15 Σύρτις, ἔτι δὲ τὴν μεσόγειον τῆς κατὰ τοὺς τόπους τού-
 τους χέρσου, κατοικεῖ τέτταρα γένη Λιβύων· ὧν οἱ μὲν
 ὀνομαζόμενοι Νασαμῶνες νέμονται τὰ νεύοντα μέρη πρὸς
 νότον, οἱ δ' Αὐχῖσαι τὰ πρὸς τὴν δύσιν· οἱ δὲ Μαρμαρίδαι
 κατοικοῦσι τὴν μεταξὺ ταινίαν Αἰγύπτου καὶ Κυρήνης,
 20 μετέχοντες καὶ τῆς παραλίας· οἱ δὲ Μάκαι πολυανθρωπία
 τῶν ὁμοεθνῶν προέχοντες, νέμονται τοὺς τόπους τοὺς
 περὶ τὴν Σύρτιν. Τῶν δὲ προειρημένων Λιβύων γεωργοὶ
 μὲν εἰσιν, οἷς ὑπάρχει χώρα δυναμένη καρπὸν φέρειν
 δαψιλῇ, νομάδες δ', ὅσοι τῶν κτηνῶν τὴν ἐπιμέλειαν
 25 ποιοῦμενοι, τὰς τροφὰς ἔχουσιν ἀπὸ τούτων. Ἀμφότερα
 δὲ τὰ γένη ταῦτα βασιλέας ἔχει, καὶ βίον οὐ παντελῶς
 ἄγριον, οὐδ' ἀνθρωπίνης ἡμερότητος ἐξηλλαγμένον. Τὸ
 δὲ τρίτον γένος οὔτε βασιλέως ὑπακοῦον, οὔτε τοῦ δικαίου
 λόγον οὐδ' ἔννοιαν ἔχον, ἀεὶ ληστεύει· ἀπροσδοκῆτως δὲ
 30 τὰς ἐμβολὰς ἐκ τῆς ἐρήμου ποιοῦμενον, ἀρπάζει τὰ παρα-
 τυχόντα, καὶ ταχέως ἀνακάμπτει πρὸς τὸν αὐτὸν τόπον
 Πάντες δ' οἱ Λίβυες οὗτοι θηριώδη βίον ἔχουσιν, ὑπαίθριοι
 διαμένοντες, καὶ τὸ τῶν ἐπιτηδευμάτων ἄγριον ἐξηλω
 κότες· οὔτε γὰρ ἡμέρου διαίτης, οὔτ' ἐσθῆτος μετέχουσιν
 35 ἀλλὰ δοραῖς αἰγῶν σκεπάζουσι τὰ σώματα Ὅ οὐδ' ὄπλισ-
 μὸς αὐτῶν ἐστὶν οἰκεῖος τῆς τε χώρας καὶ τῶν ἐπιτηδευ-

ματων. Κοῦφοι γὰρ ὄντες τοῖς σώμασι, καὶ χώραν οἰκοῦν-
τες κατὰ τὸ πλεῖστον πεδιάδα, πρὸς τοὺς κινδύνους ὀρμῶσι,
λόγχας ἔχοντες τρεῖς καὶ λίθους ἐν ἄγγεσι σκυτίνους·
ξίφος δ' οὐ φοροῦσιν, οὐδὲ κράνος, οὐδ' ὄπλον οὐδὲν
ἕτερον, στοχαζόμενοι τοῦ προτερεῖν ταῖς εὐκινήσiais ἐν 5
τοῖς διωγμοῖς, καὶ πάλιν ἐν ταῖς ἀποχωρήσεσι. Διόπερ
εὐθετώτατοι πρὸς δρόμον εἰσὶ καὶ λιθοβολίαν, διαπεπονη-
κότες τῇ μελέτῃ καὶ τῇ συνηθείᾳ τὰ τῆς φύσεως προ-
τερήματα. Καθόλου δὲ πρὸς τοὺς ἀλλοφύλους οὔτε τὸ
δίκαιον οὔτε τὴν πίστιν κατ' οὐδένα τρόπον διατηροῦσιν. 10

12. Τῆς δὲ χώρας ἡ μὲν ὁμορος τῇ Κυρήνῃ γεώδης ἐστὶ
καὶ πολλοὺς φέρουσα καρπούς. Οὐ μόνον γὰρ ὑπάρχει
σιτοφόρος, ἀλλὰ καὶ πολλὴν ἄμπελον, ἔτι δ' ἐλαίαν ἔχει,
καὶ τὴν ἀγρίαν ὕλην, καὶ ποταμοὺς εὐχρηστίαν παρεχο-
μένους· ἡ δ' ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, ἄσπορος 15
οὔσα καὶ σπανίζουσα ναματιαίων ὑδάτων, τὴν πρόσοψιν
ἔχει πελάγει παρεμφερῇ, οὐδεμίαν δὲ παρεχομένη ποικ-
ιλίαν, ἐρήμῳ γῇ περιέχεται. Διόπερ οὐδ' ὄρνεον ἰδεῖν
ἔστιν, οὐ τετράπουν ἐν αὐτῇ ζῶον, πλὴν δορκάδος καὶ
βοός· οὐ μὴν οὔτε φυτὸν, οὔτ' ἄλλο τῶν δυναμένων 20
ψυχαγωγῆσαι τὴν ὄρασιν, ὥς ἂν τῆς εἰς μεσόγειον ἀν-
ηκούσης γῆς ἐχούσης ἐπὶ τὸ μῆκος ἀθρόους θῖνας. Ἐφ'
ὅσον δὲ σπανίζει τῶν πρὸς ἡμέρον βίον ἀνηκόντων, ἐπὶ
τοσοῦτον πληθύνει παντοίων ταῖς ιδέαις καὶ τοῖς μεγέθεσιν
ὄφρων, μάλιστα δὲ τῶν τοιουτῶν, οὓς προσαγορεύουσι 25
κεράστας· εἰ τὰ μὲν δῆγματα θανατηφόρα ποιοῦνται, τὴν
δὲ χροάν ἄμμῳ παραπλησίαν ἔχουσι. Διόπερ ἐξωμοιωμέν-
ων αὐτῶν κατὰ τὴν πρόσοψιν τοῖς ὑποκειμένοις ἐδάφεσιν,
ὀλίγοι μὲν ἐπιγιγνώσκουσιν, οἱ πολλοὶ δ' ἀγνοοῦντες
πατοῦσι, καὶ κινδύνους περιπίπτουσιν ἀπροσδοκήτοις. 30

13. Ἡ Καρχηδὼν ἐπὶ χερρόνησον τινὸς ἰδρυται, περι-
γραφούσης κύκλον, τριακισίων ἐξηκοντα σταδίων ἔχοντα
τεῖχος. Κατὰ μέσην δὲ τὴν πόλιν ἡ ἀκρόπολις, ἣν ἐκάλ-
ουν Βύρσαν, ὁφρὺς ἱκανῶς ὀρθία, κύκλῳ περιοικουμένη,
κατὰ δὲ τὴν κορυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν 35
ἄλωσιν τῆς πόλεως ἡ γυνὴ τοῦ Ἀσδρούβα συνέπρησεν

αὐτῇ. Ὑπόκεινται δὲ τῇ ἀκροπόλει οἱ τε λιμένες, καὶ ὁ Κώθων, νησίον περιφερὲς Εὐρίπω περιεχόμενον, ἔχον τε νεωσοίκους ἐκατέρωθεν κύκλω. Κτίσμα δ' ἐστὶ Διδούης, ἀγαγούσης ἐκ Τύρου λαόν· οὕτω δ' εὐτυχῆς ἡ ἀποικία τοῖς Φοίνιξιν ὑπῆρξε καὶ αὕτη, καὶ ἡ μέχρι τῆς Ἰβηρίας τῆς τε ἄλλης καὶ τῆς ἔξω στηλῶν, ὥστε καὶ τῆς Εὐρώπης τὴν ἀρίστην ἐνείμαντο οἱ Φοίνικες κατὰ τὴν ἡπειρον, καὶ τὰς προσεχεῖς νήσους· τὴν τε Λιβύην κατεκτήσαντο πᾶσαν, ὅσῃν μὴ νομαδικῶς οἶόν τ' ἦν οἰκεῖν. Ἀφ' ἧς δυνάμει 10 εως πόλιν τε ἀντίπαλον τῇ Ῥώμῃ κατεσκεύασαντο, καὶ τρεῖς ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους.

14. Γένοιτο δ' ἂν εὐδηλος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου πολέμου, ἐν ᾧ κατελύθησαν ὑπὸ Σκηπίωνος, τοῦ Αἰμιλιανοῦ, καὶ ἡ πόλις ἄρδην ἠφανίσθη. Ὅτε γὰρ 15 ἤρξαντο πολεμεῖν, πόλεις μὲν εἶχον τοιακοσίας ἐν τῇ Λιβύῃ ἀνθρώπων δ' ἐν τῇ πόλει μυριάδας ἐβδομήκοντα· πολιορκούμενοι δὲ καὶ ἀναγκασθέντες τραπέσθαι πρὸς ἔνδοσιν, πανοπλιῶν μὲν ἔδοσαν μυριάδας εἴκοσι, καταπελτικὰ δὲ ὄργανα τρισχίλια, ὥς οὐ πολεμηθησόμενοι. Κριθ- 20 ἔντος δὲ πάλιν τοῦ ἀναπολεμεῖν, ἐξαίφνης ὀπλοποιῶν συνεστήσαντο, καὶ ἐκάστης ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἑκατὸν καὶ τετταράκοντα πεπηγότες· μάχαιραι δὲ τριακόσαι, καὶ λόγchai πεντακόσαι, χίλια δὲ βέλη καταπελτικά· τρίχα δὲ τοῖς καταπέλταις αἱ θεράπαιναι παρεῖχον 25 Ἔτι τοίνυν ναῦς ἔχοντες δώδεκα, τότε, καίπερ ἤδη συμπεφευγότες εἰς τὴν Βύρσαν, ἐν διμήνῳ κατεσκεύασαντο ναῦς εἴκοσι καὶ ἑκατὸν καταφράκτους, καὶ, τοῦ στόματος τοῦ Κώθωνος φρουρουμένου, διώρυξαν ἄλλο στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος· ὕλη γὰρ ἦν ἀποκειμένη 30 παλαιὰ, καὶ τεχνιτῶν πλῆθος προσεδρεῦον καὶ σιταρκουμένον δημοσίᾳ. Τοιαύτη δ' οὕσα Καρχηδὼν, ὅμως ἔαλε καὶ κατεσκάφη

HISTORY AND BIOGRAPHY

I. SOLON.

Solon procures the Athenians the Possession of Salamis

Ἐπεὶ μακρόν τινα καὶ δυσχερῇ πόλεμον οἱ ἐν ᾧσται περὶ τῆς Σαλαμινίων νήσου Μεγαρεῦσι πολεμοῦντες ἐξέκαμον, καὶ νόμον ἔθεντο, μήτε γράφαι τινα, μήτ' εἰπεῖν αὐθις, ὥς χρὴ τὴν πόλιν ἀντιπαιεῖσθαι τῆς Σαλαμῖνος, ἢ θανάτῳ ζημιοῦσθαι, βαρέως φέρων τὴν ἀδοξίαν ὁ Σόλων, 5 καὶ τῶν νέων ὁρῶν πολλοὺς δεομένους ἀρχῆς ἐπὶ τὸν πόλεμον, αὐτοὺς δὲ μὴ θαρρόυντας ἄρξασθαι διὰ τὸν νόμον, ἐσκήψατο μὲν ἔκστασιν τῶν λογισμῶν, καὶ λόγος εἰς τὴν πόλιν ἐκ τῆς οἰκίας διεδόθη παρακινήτικῳ ἔχειν αὐτόν. Ἐλεγεία δὲ κρύφα συνθεῖς, καὶ μελετήσας ὥστε λέγειν 10 ἀπὸ στόματος, ἐξεπῆδησεν εἰς τὴν ἀγορὰν ἄφνω, πιλίον περιθέμενος. Ὅχλου δὲ πολλοῦ συνδραμόντος, ἀναβάς ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾧδῃ διεξῆλθε τὴν ἐλεγείαν, ἥς ἐστὶν ἀρχή·

Αὐτὸς κήρυξ ἦλθον ἀφ' ἡμερτῆς Σαλαμῖνος, 15
Κόσμον ἐπέων, ᾧδῃν ἀντ' ἀγορῆς, θέμενος.

Τοῦτο τὸ ποίημα Σαλαμῖς ἐπιγέγραπται, καὶ στίχων ἑκατὸν ἐστὶ, χαριέντως πάννυ πεποιημένων. Τότε δὲ ἀσθέντος αὐτοῦ, καὶ τῶν φίλων τοῦ Σόλωνος ἀρξαμένων ἐπαινεῖν, μάλιστα δὲ τοῦ Πεισιστράτου τοῖς πολίταις 20 ἐγκελενομένου, καὶ παρορμῶντος πεισθῆναι τῷ λέγοντι, λύσαντες τὸν νόμον, αὐθις ἤπτοντο τοῦ πολέμου, προστησάμενοι τὸν Σόλωνα. Τὰ μὲν οὖν δημῳδῇ τῶν λεγομένων τριαὺς ἐστὶν, ὅτι πλεύσας ἐπὶ Κωλιάδα μετὰ τοῦ Πεισιστράτου, καὶ καταλαβὼν αὐτόθι πάσας τὰς γυναῖκας 25 τῇ Δήμητρὶ τὴν πάτριον θυσίαν ἐπιτελούσας, ἔπεμψεν ἄνδρα πιστὸν εἰς τὴν Σαλαμῖνα, προσποιούμενον αὐτόμελλον εἶναι, κελεύοντα τοὺς Μεγαρεῖς, εἰ βούλονται τῷ

Ἀθηναίων τὰς πρώτας λαβεῖν γυναῖκας, ἐπὶ Κωλιάδα μετ' αὐτοῦ πλεῖν τὴν ταχίστην. Ὡς δὲ πεισθέντες οἱ Μεγαρεῖς ἄνδρας ἐξέπεμψαν ἐν τῷ πλοίῳ, καὶ κατεῖδεν ὁ Σόλων τὸ πλοῖον ἐλαννόμενον ἀπὸ τῆς νήσου, τὰς ~~μετ'~~ 5 γυναῖκας ἐκποδῶν ἀπελθεῖν ἐκέλευσε, τῶν δὲ νεωτέρων τοὺς μηδέπω γενειῶντας ἐνδύμασι καὶ μίτραις καὶ ὑποδήμασι τοῖς ἐκείνων σκευασμένους, καὶ λαβόντας ἐγχειρίδια κρυπτὰ, παίζειν καὶ χορεύειν προσέταξε πρὸς τῇ θαλάσῃ μέχρις ἂν ἀποβῶσιν οἱ πολέμοι, καὶ γένηται τὸ πλοῖον 10 ὑποχείριον. Οὕτω δὴ τούτων πραττομένων, ὑπαχθέντες οἱ Μεγαρεῖς τῇ ὄψει, ἐξεπήδων ὥς ἐπὶ γυναῖκας ἀμιλλώμενοι πρὸς ἀλλήλους· ὥστε μηδένα διαφυγεῖν, ἀλλὰ πάντας ἀπολέσθαι, καὶ τὴν νήσον ἐπιπλεύσαντας εὐθὺς ἔχειν τοὺς Ἀθηναίους. Ἄλλοι δὲ ἄλλον τινὰ τρόπον 15 γενέσθαι τὴν κατάληψιν λέγουσιν.

II.

Extracts from the Life of Aristides.

Ἀριστείδης ὁ Λυσιμάχου, φυλῆς μὲν ἦν Ἀντιοχίδος τὸν δὲ δῆμον Ἀλωπεκῆθεν. Περὶ δ' οὐσίας αὐτοῦ λόγοι διάφοροι γεγόνασιν, οἱ μὲν, ὥς ἐν πενία συντόνῳ καταβιώσαντος, καὶ μετὰ τὴν τελευταίαν ἀπολιπόντος θυγατέρας 20 δύο πολὺν χρόνον ἀνεκδότους δι' ἀπορίαν γεγεννημένας. Πρὸς δὲ τοῦτον τὸν λόγον ὑπὸ πολλῶν εἰρημένον ἀντιτασσόμενος ὁ Φαληρεὺς Δημήτριος, χωρίον τε Φαληροῖ φησὶ γινώσκειν Ἀριστείδου λεγόμενον, ἐν ᾧ τέθραπται, καὶ ἄλλα τεκμήρια τῆς περὶ τὸν οἶκον εὐπορίας ἀγείρει, 25 οὐ μάλα πιθανὰ, φιλοτιμούμενος αὐτὸν τῆς πενίας ἐξελέσθαι, ὥς μέγαλον κακοῦ.

Θαυμαστὴ δέ τις ἐφαίνετο αὐτοῦ παρὰ τὰς ἐν τῇ πολιτείᾳ μεταβολὰς ἢ εὐστάθεια, μήτε ταῖς τιμαῖς ἐπαιρομένον, πρὸς τε τὰς δυσημερίας ἀθορύβως καὶ πρᾶως ἔχοντος, καὶ 30 ὁμοίως ἡγουμένου χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν, οὐ χρημάτων μόνον, ἀλλὰ καὶ δόξης προῖκα καὶ ἀμισθὶ πολιτευόμενον. Ὅθεν, τῶν εἰς Ἀμφιάραον ὑπ' Αἰσχύλου πεποιημένων ἱαμβείων ἐν τῷ θεάτρῳ λεγομένων,

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,
 Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
 Ἄφ' ἧς τὰ κεδνὰ βλαστάνει βουλευμάτα,
 πάντες ἀπέβλεψαν εἰς Ἀριστείδην, ὥς ἐκείνῳ μάλιστα
 τῆς ἀρετῆς ταύτης προσηκούσης. 5

Οὐ μόνον δὲ πρὸς εὐνοίαν καὶ χάριν, ἀλλὰ καὶ πρὸς
 οὐργὴν καὶ πρὸς ἔχθραν ἰσχυρότατος ἦν ὑπὲρ τῶν δικαίων
 ἀντιβῆναι. Λέγεται γοῦν ποτε διώκων ἐχθρὸν ἐν δικ-
 αστηρίῳ, μετὰ τὴν κατηγορίαν οὐ βουλομένων ἀκούειν
 τοῦ κινδυνεύοντος τῶν δικαστῶν, ἀλλὰ τὴν ψῆφον εὐθύς 10
 αἰτούντων ἐπ' αὐτὸν, ἀναπηδήσας τῷ κρινομένῳ συνικε-
 εὔειν, ὅπως ἀκουσθεῖη καὶ τύχοι τῶν νομίμων.

Πάλιν δὲ κρίνων ἰδιώταις δυσι, τοῦ ἑτέρου λέγοντος,
 ὥς πολλὰ τυγχάνει τὸν Ἀριστείδην ὁ ἀντίδικος λελυπη-
 κῶς, λέγ', ὦ γὰρ, ἔφη, μᾶλλον εἴ τι σὲ κακὸν πεποίηκε 15
 σοὶ γὰρ οὐκ ἐμαυτῷ δικάζω.

Πασῶν δὲ τῶν περὶ αὐτὸν ἀρετῶν ἡ δικαιοσύνη μάλιστα
 τοῖς πολλοῖς αἰσθησιν παρείχε, διὰ τὸ τὴν χρεῖαν ἐνδελ-
 εχεστάτην αὐτῆς καὶ κοινοτάτην ὑπάρχειν. Ὅθεν, ἀνὴρ
 πένης καὶ δημοτικὸς, ἐκτήσατο τὴν βασιλικωτάτην καὶ 20
 θειοτάτην προσηγορίαν τὸν Δίκαιον. Ὁ τῶν βασιλέων
 καὶ τυράννων οὐδεὶς ἐζήλωσεν, ἀλλὰ Πολιορκῆται, καὶ
 Κεραυνοὶ, καὶ Νικάτορες, ἔνιοι δ' Ἀετοὶ καὶ Ἰέρακες
 ἔχαιρον προσαγορευόμενοι, τὴν ἀπὸ τῆς βίας καὶ τῆς
 δυνάμεως, ὥς ἔοικε, μᾶλλον, ἢ τὴν ἀπὸ τῆς ἀρετῆς δόξαν 25
 ἀγαπῶντες.

Τῷ δ' οὖν Ἀριστείδῃ συνέβη τὸ πρῶτον ἀγαπωμένῳ διὰ
 τὴν ἐπωνυμίαν, ὕστερον φθονεῖσθαι. Ὁ γὰρ δῆμος ἐπὶ
 τῇ νίκῃ μέγα φρονῶν, ἤχθετο τοῖς ὄνομα καὶ δόξαν ὑπὲρ
 τοὺς πολλοὺς ἔχουσιν. Καὶ συνελθόντες εἰς ἄστυ παν- 30
 ταχόθεν, ἐξοστρακίζουσι τὸν Ἀριστείδην, ὄνομα τῷ φθόνῳ
 τῆς δόξης φόβον τυραννίδος θέμενοι. Μοχθηρίας γὰρ
 οὐκ ἦν ζημία ὁ ἐξοστρακισμὸς, ἀλλ' ἐκαλεῖτο μὲν, δι'
 εὐπρέπειαν, ὄγκου καὶ δυνάμεως βαρυτέρας ταπείνωσις
 καὶ κόλασις. 35

Γραφομένων οὖν τότε τῶν ὁστράκων, λέγεται τινα τῶν

ἀγραμμάτων καὶ παντελῶς ἀγροίκων, ἀναδόντα τῷ Ἀριστείδῃ τὸ ὄστρακον, ὥς ἐνὶ τῶν τυχόντων, παρακαλεῖν ὅπως Ἀριστείδην ἐγγράφει. Τοῦ δὲ θαυμάσαντος καὶ πυθομένου, μή τι κακὸν αὐτῷ Ἀριστείδης πεποίηκεν, 5 οὐδὲν, εἶπεν, οὐδὲ γινώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχοῦ τὸν Δίκαιον ἀκούων. Ταῦτ' ἀκούσαντα τὸν Ἀριστείδην ἀποκρίνασθαι μὲν οὐδὲν, ἐγγράφαι δὲ τοῦνομα τῷ ὄστράκῳ καὶ ἀποδοῦναι. Τῆς δὲ πόλεως ἀπαλλαττόμενος ἤδη, τὰς χεῖρας ἀνατείνας εἰς τὸν οὐ- 10 ρανὸν, ἠΰξατο, μηδένα καιρὸν Ἀθηναίους καταλαβεῖν, ὅς ἀναγκάσει τὸν δῆμον Ἀριστείδου μνησθῆναι.

Οἱ Ἕλληνες ἐτέλουν μὲν τινα, καὶ Λακεδαιμονίων ἡγουμένων, ἀποφορὰν εἰς τὸν πόλεμον, ταχθῆναι δὲ βουλευ- 15 Ἀθηναίων Ἀριστείδην, καὶ προσέταξαν αὐτῷ, χώραν τε καὶ προσόδους ἐπισκεψάμενον, ὀρίσαι τὸ κατ' ἀξίαν ἐκάστω καὶ δύναμιν. Ὁ δὲ τηλικαύτης ἐξουσίας κύριος γενόμενος, καὶ τρόπον τινὰ τῆς Ἑλλάδος ἐπ' αὐτῷ μόνῳ τὰ πράγματα πάντα θεμένης, πένης μὲν ἐξῆλθεν, ἐπανῆλθε 20 δὲ πενέστερος, οὐ μόνον καθαρῶς καὶ δικαίως, ἀλλὰ καὶ προσφιλῶς πᾶσι καὶ ἁρμοδίως τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος. Ὡς γὰρ οἱ παλαιοὶ τὸν ἐπὶ Κρόνου βίον, οὕτως οἱ σύμμαχοι τῶν Ἀθηναίων τὸν ἐπ' Ἀριστείδου φόρον, εὐποτμίαν τινὰ τῆς Ἑλλάδος ὀνομάζοντες, 25 ὕμνουν, καὶ μάλιστα μετ' οὐ πολὺν χρόνον διπλασιασθέντος, εἶτ' αὐθις τριπλασιασθέντος.

Ἀριστείδης εἰς τὸ ἄρχειν ἀνθρώπων τοσούτων καταστήσας τὴν ἑαυτοῦ πατρίδα, αὐτὸς ἐνέμεινε τῇ πενίᾳ, καὶ τὴν ἀπὸ τοῦ πένης εἶναι δόξαν οὐδὲν ἥττον ἀγαπῶν τῆς 30 ἀπὸ τῶν τροπαίων διετέλεσε. Δῆλον δ' ἐκεῖθεν. Καλλίας ὁ δαδοῦχος ἦν αὐτῷ γένει προσήκων· τοῦτον οἱ ἐχθροὶ θανάτου διώκοντες, ἐπεὶ περὶ ὧν ἐγράψαντο μετρίως κατηγορήσαν, εἶπόν τινα λόγον ἔξωθεν τοιοῦτον πρὸς τοὺς δικαστάς· Ἀριστείδην, ἔφησαν, ἴστε, τὸν Λυσιμ- 35 άχον, θαναταζόμενον ἐν τοῖς Ἑλλήσι· τούτῳ πῶς οἴεσθε τὰ κατ' οἶκον ἔχειν, ὁρῶντες αὐτὸν ἐν τρίβωνι τοιούτῳ

προερχόμενον εἰς τὸ δημόσιον ; ἄρ' οὐκ εἰκὸς ἐστὶ, τὸν ῥιγοῦντα φανερώς, καὶ πεινῆν οἴκοι, καὶ τῶν ἄλλων ἐπιτηδείων σπανίζειν ; τοῦτον μέντοι Καλλίας, ἀνεψιὸν αὐτῷ ὄντα, πλουσιώτατος ὢν Ἀθηναίων, περιορᾷ μετὰ τέκνων καὶ γυναικὸς ἐνδεόμενον, πολλὰ κεχρημένος τῷ ἀνδρὶ, καὶ 5
πολλάκις αὐτοῦ τῆς παρ' ὑμῖν δυνάμεως ἀπολελανκώς. Ὁ δὲ Καλλίας, ὁρῶν ἐπὶ τούτῳ μάλιστα θορυβοῦντας τοὺς δικαστὰς καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, ἐκάλει τὸν Ἀριστείδην, ἀξιῶν μαρτυρῆσαι πρὸς τοὺς δικαστὰς, ὅτι 10
πολλάκις αὐτοῦ πολλὰ καὶ διδόντος καὶ δεομένου λαβεῖν, οὐκ ἠθέλησεν, ἀποκρινόμενος, ὡς μᾶλλον αὐτῷ διὰ τὴν πενίαν μέγα φρονεῖν ἢ Καλλία διὰ τὸν πλοῦτον προσήκει. Ταῦτα τοῦ Ἀριστείδου τῷ Καλλία προσμαρτυρήσαντος, οὐδεὶς ἦν τῶν ἀκούοντων, ὃς οὐκ ἀπῆει πένης μᾶλλον, ὡς Ἀριστείδης, εἶναι βουλόμενος, ἢ πλουτεῖν, ὡς Καλλίας. 15

III. THEMISTOCLES.

Λέγεται ὁ Θεμιστοκλῆς, Νεοκλέους υἱὸς, οὕτω παράφορος πρὸς δόξαν εἶναι, καὶ πράξεων μεγάλων ὑπὸ φιλοτιμίας ἐραστῆς, ὥστε νέος ὢν ἔτι, τῆς ἐν Μαραθῶνι μάχης πρὸς τοὺς βαρβάρους γενομένης, καὶ τῆς Μιλτιάδου στρατηγίας διαβοηθείσης, σύννους ὁρᾶσθαι τὰ πολλὰ πρὸς ἑαυτῷ, καὶ 20
τὰς νύκτας ἀγρυπνεῖν, καὶ τοὺς πότους παραιτεῖσθαι τοὺς συνήθεις, καὶ λέγειν πρὸς τοὺς ἐρωτῶντας καὶ θαυμάζοντας τὴν περὶ τὸν βίον μεταβολὴν, ὡς καθεύδειν αὐτὸν οὐκ ἐφ' ἃ τὸ τοῦ Μιλτιάδου τρόπαιον. Οἱ μὲν γὰρ ἄλλοι πέρας ᾤοντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν 25
βαρβάρων ἥτταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων ἀγώνων, ἐφ' οὗς ἑαυτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἤλειφεν ἀεὶ, καὶ τὴν πόλιν ἥσκει, πόρρωθεν ἤδη προσδοκῶν τὸ μέλλον.

Καὶ πρῶτον μὲν τὴν Λαυριωτικὴν πρόσδοδον ἀπὸ τῶν 30
ἀργυρείων μετὰλλων ἔθος ἐχόντων Ἀθηναίων διανέμεσθαι, μόνος εἰπεῖν ἐτόλμησε παρελθὼν εἰς τὸν δῆμον, ὡς χρῆ, τὴν διανομὴν ἐάσαντας, ἐκ τῶν χρημάτων τούτων κατασκευάσασθαι τριήρεις ἐπὶ τὸν πρὸς Αἰγινῆτας πόλε-

μον. Ἦκυαζε γὰρ οὗτος ἐν τῇ Ἑλλάδι μάλιστα, καὶ κατεῖχον οἱ Αἰγινῆται πλήθει νεῶν τὴν θάλασσαν. Ἦ καὶ ῥᾶον Θεμιστοκλῆς συνέπεισεν, οὐ Δαρεῖον, οὐδὲ Πέρσας (μακρὰν γὰρ ἦσαν οὗτοι, καὶ δέος οὐ πάνν βέβαιον ὡς ἀφιζόμενοι παρεῖχον) ἐπισείων, ἀλλὰ τῇ πρὸς Αἰγινήτας ὀργῇ καὶ φιλονεικίᾳ τῶν πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευήν. Ἐκατὸν γὰρ ἀπὸ τῶν χρημάτων ἐκείνων ἐποιήθησαν τριήρεις, αἱ καὶ πρὸς Ξέρην ἐναν- μάχησαν. Ἐκ δὲ τούτου κατὰ μικρὸν ὑπάγων καὶ κατα- 10 βιβάζων τὴν πόλιν πρὸς τὴν θάλασσαν, ὡς τὰ περὶ μὲν οὐδὲ τοῖς ὁμόροις ἀξιωμαχοὺς ὄντας, τῇ δ' ἀπὸ τῶν νεῶν ἀλκῇ καὶ τοὺς βαρβάρους ἀμύνεσθαι, καὶ τῆς Ἑλλάδος ἄρχειν δυναμένους, ἀντὶ μονίμων ὀπλιτῶν, ὥς φησι Πλά- των, ναυβάτας καὶ θαλαττίους ἐποίησε· καὶ διαβολὴν 15 καθ' αὐτοῦ παρέσχεν, ὡς ἄρα Θεμιστοκλῆς τὸ δόρυ καὶ τὴν ἀσπίδα τῶν πολιτῶν παρελόμενος, εἰς ὑπηρέσιον καὶ κώπην συνέστειλε τὸν τῶν Ἀθηναίων δῆμον. Ἐπραξε δὲ ταῦτα Μιλτιάδου κρατήσας ἀντιλέγοντος. Εἰ μὲν δὴ τὴν ἀκρίβειαν καὶ τὸ καθαρὸν τοῦ πολιτεύματος ἔβλαψεν, 20 ἢ μὴ, ταῦτα πράξας, ἔστω φιλοσοφωτέρου ἐπισκοπεῖν. Ὅτι δ' ἡ τότε σωτηρία τοῖς Ἑλλησιν ἐκ τῆς θαλάσσης ὑπῆρξε, καὶ τὴν Ἀθηναίων πόλιν λυθεῖσαν ἔστησαν αἱ τριήρεις ἐκεῖναι, τὰ τ' ἄλλα, καὶ Ξέρης αὐτὸς ἐμαρτύρησε. Τῆς γὰρ περὶ τῆς δυνάμεως ἀδραύστου διαμενούσης, ἔφυγε 25 μετὰ τὴν τῶν νεῶν ἥτταν, ὡς οὐκ ὦν ἀξιόμαχος. Καὶ Μαρδόνιον ἐμποδὼν εἶναι τοῖς Ἑλλησι τῆς διώξεως μᾶλ- λον, ἢ δουλωσόμενον αὐτούς, ὡς ἐμοὶ δοκεῖ, κατέλιπεν

IV. THEMISTOCLES.

Incidents in the Second Persian War.

Θεμιστοκλῆς παραλαβὼν τὴν ἀρχὴν, εὐνὺς μὲν ἐπεχει- ρεῖ τοὺς πολίτας ἐμβιβάζειν εἰς τὰς τριήρεις, καὶ τὴν 30 πόλιν ἔπεισεν ἐκλιπόντας ὡς προσωτάτῳ τῆς Ἑλλάδος ἀπαντᾶν τῷ βαρβάρῳ κατὰ θάλασσαν. Προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, πέμπεται μετὰ νεῶν ἐπ' Ἀρτε- μίσιον τὰ στενὰ φυλάξων Ἐνθα δὴ τῶν μὲν Ἑλλήνων

Εὐρυβιάδην καὶ Λακεδαιμονίους ἡγεῖσθαι κελευόντων, τῶν δὲ Ἀθηναίων, ὅτι πλήθει τῶν νεῶν σύμπαντας ὁμοῦ τι τοὺς ἄλλους ὑπερέβαλλον, οὐκ ἀξιούντων ἑτέροις ἔπεσθαι, συνιδὼν τὸν κίνδυνον ὁ Θεμιστοκλῆς, αὐτός τε τὴν ἀρχὴν Εὐρυβιάδῃ παρήκε, καὶ κατεπράυνε τοὺς Ἀθηναίους, 5 ὑπισχνούμενος, ἂν ἄνδρες ἀγαθοὶ γένωνται πρὸς τὴν πόλεμον, ἐκόντας αὐτοῖς παρέξειν εἰς τὰ λοιπὰ πειθομένους τοὺς Ἕλληνας. Δι' ὕπερ δοκεῖ τῆς σωτηρίας αἰτιώτατος γενέσθαι τῇ Ἑλλάδι, καὶ μάλιστα τοὺς Ἀθηναίους προσαγαγεῖν εἰς δόξαν, ὥς ἀνδρεία μὲν τῶν πολεμίων, 10 εὐγνωμοσύνη δὲ τῶν συμμάχων περιγενομένους.

Αἱ δὲ γινόμεναι τότε πρὸς τὰς τῶν βαρβάρων ναῦς περὶ τὰ στενὰ μάχαι κρίσιν μὲν εἰς τὰ ὅλα μεγάλην οὐκ ἐποίησαν, τῇ δὲ πείρᾳ μάλιστα τοὺς Ἕλληνας ὤνησαν, ὑπὸ τῶν ἔργων παρὰ τοὺς κινδύνους διδαχθέντας, ὥς οὔτε 15 πλήθη νεῶν, οὔτε κόσμοι καὶ λαμπρότητες ἐπισήμων, οὔτε κραυγαὶ κομπῶδεις, ἢ βάρβαροι παιᾶνες ἔχουσιν τι δεινὸν ἀνδράσιν ἐπισταμένοις εἰς χεῖρας ἵεναι, καὶ μάχεσθαι τολμῶσιν· ἀλλὰ δεῖ τῶν τοιούτων καταφρονούντας ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, καὶ πρὸς ἐκεῖνα διαγωνίζεσθαι 20 συμπλακέντας. Ὁ δὲ καὶ Πίνδαρος οὐ κακῶς ἔοικε συνιδὼν ἐπὶ τῆς ἐπ' Ἀρτεμισίῳ μάχης εἰπεῖν, ὅθι παῖδες Ἀθηναίων ἐβάλλοντο φαεννὰν κρηπίδα ἑλευθερίας. Ἀρχὴν ἂρ ὄντως τοῦ νικᾶν τὸ θαρρῆν.

Ξέρξου δὲ διὰ τῆς Δωρίδος ἄνωθεν ἐμβαλόντος εἰς τὴν 25 Φωκίδα, καὶ τὰ τῶν Φωκέων ἄστη πυρπολοῦντος, οὐ προσήμνον οἱ Ἕλληνες, καίπερ τῶν Ἀθηναίων δεομένων εἰς τὴν Βοιωτίαν ἀπαντῆσαι πρὸ τῆς Ἀττικῆς, ὥσπερ αὐτοὶ κατὰ θάλασσαν ἐπ' Ἀρτεμίσιον ἐβοήθησαν. Μηδεὺς δ' ὑπακούοντος αὐτοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομένων 30 ὦν, καὶ πᾶσαν ἐντὸς Ἰσθμοῦ τὴν δύναμιν ὠρμημένων συνάγειν, καὶ διατειχιζόντων τὸν Ἰσθμὸν εἰς θάλασσαν ἐκ θαλάσσης, ἅμα μὲν ὀργὴ τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, ἅμα δὲ δυσθυμία καὶ κατήφεια μεμονωμένους. Μάχεσθαι μὲν γὰρ οὐ διανοοῦντο μυριάσι στρατοῦ τοσαύ- 35 ταις· ὃ δ' ἦν μόνον ἀναγκαῖον ἐν τῷ παρόντι, τὴν πόλιν

ἀφέντας ἐμφῦναι ταῖς ναυσὶν, οἱ πολλοὶ χαλεπῶς ἤκουον, ὥς μήτε νίκης δεόμενοι, μήτε σωτηρίαν ἐπιστάμενοι, θεῶν τε ἱερὰ καὶ πατέρων ἡρία προῖεμένων.

Ἐνθα δὴ Θεμιστοκλῆς ἀπορῶν τοῖς ἀνθρωπίνοις λογισ-
 5 μοῖς προσάγεσθαι τὸ πλῆθος, σημεῖα δαιμόνια καὶ χρησ-
 μοὺς ἐπῆγεν αὐτοῖς, καὶ κρατήσας τῇ γνώμῃ, ψήφισμα
 γράφει, τὴν μὲν πόλιν παρακαταθέσθαι τῇ Ἀθηνᾷ τῇ
 Ἀθηναίων μεδεούσῃ, τοὺς δ' ἐν ἡλικίᾳ πάντας ἐμβαίνειν
 εἰς τὰς τριήρεις, παῖδας δὲ καὶ γυναῖκας καὶ ἀνδράποδα
 10 σώζειν ἕκαστον ὥς δυνατόν. Κυρωθέντος δὲ τοῦ ψηφίσι-
 ματος, οἱ πλεῖστοι τῶν Ἀθηναίων ὑπεξέθεντο γονέας καὶ
 γυναῖκας εἰς Τροιζῆνα, φιλοτίμως πάνν τῶν Τροιζηνίων
 ὑποδεχομένων. Καὶ γὰρ τρέφειν ἐψηφίσαντο δημοσίᾳ,
 δύο ὀβολοὺς ἑκάστῳ διδόντες, καὶ τῆς ὀπώρας λαμβάνειν
 15 τοὺς παῖδας ἐξεῖναι πανταχόθεν, ἔτι δ' ὑπὲρ αὐτῶν διδασ-
 κάλοις τελεῖν μισθοὺς.

Ἐκπλεούσης δὲ τῆς πόλεως, τοῖς μὲν οἶκτον τὸ θέαμα,
 τοῖς δὲ θαῦμα τῆς τόλμης παρεῖχε, γονέας μὲν ἄλλῃ προ-
 πεμπόντων, αὐτῶν δ' ἀκάμπτων πρὸς οἰμωγὰς καὶ δάκρυα
 20 γυναικῶν καὶ τέκνων περιβολὰς διαπερώντων εἰς τὴν
 νῆσον. Καίτοι πολλοὶ μὲν διὰ γῆρας ἀπολιμπανόμενοι
 τῶν πολιτῶν ἔλεον εἶχον. Ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων
 καὶ συντρόφων ζῶων ἐπικλῶσα γλυκυνυμία, μετ' ὠρυγῆς
 καὶ πόθου συμπαραθεόντων ἐμβαίνουνσι τοῖς ἑαυτῶν τροφ-
 25 εὔσιν. Ἐν οἷς ἱστορεῖται κύων Ξανθίππου, τοῦ Περικ-
 λέους πατρὸς, οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν,
 ἐναλέσθαι τῇ θαλάσῃ, καὶ τῇ τριήρει παρανηχόμενος,
 ἐμπεσεῖν εἰς τὴν Σαλαμῖνα καὶ λειποθυμήσας ἀποθανεῖν
 εὐθύς. Οὗ καὶ τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον
 30 Κυνὸς σῆμα τάφον εἶναι λέγουσι.

Ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους. Εὐρυβιάδου τὴν
 μὲν ἡγεμονίαν τῶν νεῶν ἔχοντος διὰ τὸ τῆς Σπάρτης
 ἀξίωμα, μαλακοῦ δὲ περὶ τὸν κίνδυνον ὄντος, αἶρειν δὲ
 βουλομένου καὶ πλεῖν ἐπὶ τὸν Ἴσθμον, ὅπου καὶ τὸ πεζὸν
 3 ἤθροιστο τῶν Πελοποννησίων, ὁ Θεμιστοκλῆς ἀντέλεγεν
 ὅτε καὶ τὰ μνημονευόμενα λεχθῆναί φασι. Τοῦ γὰρ Εὐρυ

βιάδοι πρὸς αὐτὸν εἰπόντος· Ὡ Θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους ῥαπίζουσι· ναὶ, εἶπεν ὁ Θεμιστοκλῆς, ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν. Ἐπαραμένον δὲ τὴν βακτηρίαν ὡς πατάξοντος, ὁ Θεμιστοκλῆς ἔφη· πάταξον μὲν, ἄκουσον δέ. Θαυμάσαντος δὲ 5 τὴν πραότητα τοῦ Εὐρυβιάδου, καὶ λέγειν κελεύσαντος, ὁ μὲν Θεμιστοκλῆς ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον. Εἰπόντος δέ τις, ὡς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει τοὺς ἔχοντας ἐγκαταλιπεῖν καὶ προσέσθαι τὰς πατρίδας, ὁ Θεμιστοκλῆς ἐπιστρέψας τὸν λόγον, ἡμεῖς τοι, εἶπεν, ὦ 10 μοχθηρὲ, τὰς μὲν οἰκίας καὶ τὰ τεῖχη καταλελοίπαμεν, οὐκ ἀξιοῦντες, ἀψύχων ἔνεκα, δουλεύειν· πόλις δ' ἡμῖν ἐστὶ μεγίστη τῶν Ἑλληνίδων, αἱ διακόσιαι τριήρεις, αἱ νῦν ὑμῖν παρεστάσι βοηθοὶ σώζεσθαι δι' αὐτῶν βουλομένοις. Εἰ δ' ἄπιτε δεύτερον ἡμᾶς προδόντες, αὐτίκα πεύσεται τις 15 Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἔλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἧς ἀπέβαλον. Ταῦτα τοῦ Θεμιστοκλέους εἰπόντος, ἔννοια καὶ δέος ἔσχε τὸν Εὐρυβιάδην τῶν Ἀθηναίων, μὴ σφᾶς ἀπολιπόντες οἴχωνται.

Λέγεται δ' ὑπὸ τινων, τὸν μὲν Θεμιστοκλέα περὶ τούτων 20 ἀπὸ τοῦ καταστρώματος ἄνωθεν τῆς νεῶς διαλέγεσθαι, γλαυκα δ' ὀφθῆναι διαπετομένην ἐπὶ τὰ δεξιὰ τῶν νεῶν, καὶ τοῖς καρχησίοις ἐπικαθίζουσιν· δι' ὃ δὴ καὶ μάλιστα προσέθεντο τῇ γνώμῃ, καὶ παρεσκευάζοντο ναυμαχῆσόντες. Ἀλλ' ἐπεὶ τῶν πολεμίων ὁ στόλος, τῇ Ἀττικῇ κατὰ τὸ 25 Φαληρικὸν προσφερόμενος, τοὺς πέριξ ἀπέκρυνεν αἰγιαλοὺς, αὐτὸς τε βασιλεὺς μετὰ τοῦ πεζοῦ στρατοῦ καταβάς ἐπὶ τὴν θάλασσαν ἄδρους ὥφθη, τῶν δυνάμεων ὁμοῦ γενομένων, ἐξεβρῦσαν οἱ τοῦ Θεμιστοκλέους λόγοι τῶν Ἑλλήνων, καὶ πάλιν ἐπάπταινον οἱ Πελοποννήσιοι πρὸς 30 τὸν Ἴσθμον, εἴ τις ἄλλο τι λέγοι χαλεπαίνοντες. Ἐδόκει δὲ τῆς νυκτὸς ἀποχωρεῖν, καὶ παρηγγέλλετο πλοῦς τοῖς κυβερνήταις. Ἐνθα δὴ βαρέως φέρων ὁ Θεμιστοκλῆς, εἰ τὴν ἀπὸ τοῦ τόπου καὶ τῶν στενῶν προέμενοι βοήθειαν οἱ Ἕλληνες διαλυνθήσονται κατὰ πόλεις, ἐβουλεύετο καὶ 3δ συνετίθει τὴν περὶ τὸν Σίκιννον πραγματείαν. Ἦν δὲ

τῷ γένει Πέρσης ὁ Σίκιννος, αἰχμάλωτος, εὖνους δὲ τῷ
 Θεμιστοκλεῖ, καὶ τῶν τέκνων αὐτοῦ παιδαγωγός. Ὅν
 ἐκπέμπει πρὸς τὸν Πέρσῃν κρύφα, κελεύσας λέγειν, ὅτι
 Θεμιστοκλῆς, ὁ τῶν Ἀθηναίων στρατηγός, αἰρούμενος τὰ
 5 βασιλέως, ἐξαγγέλλει πρῶτος αὐτῷ τοὺς Ἑλλήνας ἀπο-
 διδράσκοντας, καὶ διακελεύεται μὴ παρεῖναι φυγεῖν αὐ-
 τοῖς, ἀλλ' ἐν ᾧ ταρασσονται τῶν πεζῶν χωρὶς ὄντες,
 ἐπιθέσθαι καὶ διαφθεῖραι τὴν ναυτικὴν δύναμιν. Ταῦτα
 δ' ὁ Ξέρξης ὡς ἀπ' εὐνοίας λελεγμένα δεξάμενος, ἤσθη,
 10 καὶ τέλος εὐθύς ἐξέφερε πρὸς τοὺς ἡγεμόνας τῶν νεῶν,
 τὰς μὲν ἄλλας πληροῦν καθ' ἡσυχίαν, διακοσίαις δ' ἀναχ-
 θέντας ἥδη περιβαλέσθαι τὸν πόρον ἐν κύκλῳ πάντα, καὶ
 διαζῶσαι τὰς νήσους, ὅπως ἐκφύγῃ μηδεὶς τῶν πολεμίων.
 Οὕτως οἱ Ἕλληνες ἐκινήθησαν ἀνάγκῃ πρὸς τὸν κίνδυνον.
 15 Ἀμα δ' ἡμέρᾳ Ξέρξης μὲν ἄνω καθῆστο τὸν στόλον
 ἐποπτεύων καὶ τὴν παράταξιν, ὡς μὲν Φανόδημός φησιν,
 ὑπὲρ τὸ Ἡράκλειον, ἣ βραχεῖ πόρῳ διείργεται τῆς Ἀτ-
 τικῆς ἢ νῆσος, ὡς δ' Ἀκεστόδωρος, ἐν μεθορίῳ τῆς Μεγαρ-
 ίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίφρον
 20 θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὧν
 ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα.
 Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Αἰσχύλος
 ὁ ποιητῆς, ἐν τραγῳδίᾳ Πέρσαις, λέγει ταῦτα·

Ξέρξη δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν
 25 Νεῶν τὸ πλῆθος· αἱ δ' ὑπέροκμοι τάχει
 Ἑκατὸν δις ἦσαν, ἐπτά θ'· ὧδ' ἔχει λόγος·

τῶν δ' Ἀττικῶν, ἑκατὸν ὀγδοήκοντα τὸ πλῆθος οὐσῶν,
 ἐκάστη τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους ὀκτω-
 καίδεκα εἶχεν· ὧν τοξόται τέσσαρες ἦσαν, οἱ λοιποὶ δ'
 30 ὀπλῖται. Δοκεῖ δ' οὐχ ἦττον εὖ τὸν καιρὸν ὁ Θεμιστο-
 κλῆς, ἢ τὸν τόπον, συνιδὼν καὶ φυλάξας, μὴ πρότερον
 ἀντιπρώρους καταστήσαι ταῖς βαρβαρικαῖς τὰς τριήρεις
 ἢ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὴν τὸ πνεῦμα λαμ-
 πρὸν ἐκ πελάγους ἀεὶ καὶ κῦμα διὰ τῶν στενῶν κατάγουσ
 35 αν· ὃ τὰς μὲν Ἑλληνικὰς οὐκ ἔβλαπτε ναῦς, ἀλιτενεῖ

οὐσας καὶ ταπεινοτέρας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρύμ-
ναις ἀνεστώσας καὶ τοῖς καταστρώμασιν ὑψορόφους καὶ
βαρείας ἐπιφερομένας ἔσφαλλε προσπίπτον, καὶ παρεδίδου
πλαγίας τοῖς Ἑλλησιν ὀξέως προσφερομένοις, καὶ τῷ Θεμ-
ιστοκλεῖ προσέχουσιν, ὥς ὁρῶντι μάλιστα τὸ συμφέρον. 5

Τοῦ δὲ ἀγῶνος ἤδη πολὺ προβεβηκότος, φῶς μὲν ἐκλάμ-
ψαι μέγα λέγουσιν Ἐλευσινόθεν, ἦχον δὲ καὶ φωνὴν τὸ
Θριάσιον κατέχειν πεδίον, ἄχρι τῆς θαλάσσης, ὥς ἀνθρώ-
πων ὁμοῦ πολλῶν τὸν μυστικὸν ἐξαγαγόντων Ἰακχον.
Ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων, κατὰ μικρὸν, ἀπὸ 10
γῆς ἀναφερόμενον νέφος ἔδοξεν αὐθις ὑπονοστεῖν, καὶ
κατασκήπτειν εἰς τὰς τριήρεις. Ἐτεροι δὲ φάσματα καὶ
εἰδῶλα καθορᾶν ἔδοξαν ἐνόπλων ἀνδρῶν, ἀπ' Αἰγίνης τὰς
χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τριηρῶν· οὓς
εἵκαζον Αἰακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς 15
μάχης ἐπὶ τὴν βοήθειαν. Πρῶτος μὲν οὖν λαμβάνει ναῦν
Λυκομήδης, ἀνὴρ Ἀθηναῖος, τριηραρχῶν, ἧς τὰ παράσημα
περικόψας ἀνέθηκεν Ἀπόλλωνι δαφνηφόρῳ. Οἱ δ' ἄλλοι,
τοῖς βαρβάροις ἐξισούμενοι τὸ πλῆθος ἐν στενῷ, κατὰ μέρος
προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἐτρέψαντο, 20
μέχρι δείλης ἀντισχόντας, ὥς εἶρηκε Σιμωνίδης, τὴν καλὴν
ἐκείνην καὶ περιβόητον ἀράμενοι νίκην, ἧς οὐδ' Ἑλλησιν,
οὔτε βαρβάροις ἐνάλιον ἔργον εἰργασται λαμπρότερον,
ἀνδρεία μὲν καὶ προθυμία κοινῇ τῶν ναυμαχησάντων,
γνώμη δὲ καὶ δεινότητι Θεμιστοκλέους. 25

Πόλεων μὲν οὖν τὴν Αἰγινητῶν ἀριστευσαί φησιν Ἡρόδ-
ωτος, Θεμιστοκλεῖ δὲ, καίπερ ἄκοντες ὑπὸ φθόνου, τὸ
πρωτεῖον ἀπέδοσαν ἅπαντες Ἐπεὶ γὰρ ἀναχωρήσαντες
εἰς τὸν Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ
στρατηγοὶ, πρῶτον μὲν ἕκαστος ἑαυτὸν ἀπέφαινεν ἀρετῇ, 30
δεύτερον δὲ μεθ' ἑαυτὸν Θεμιστοκλέα. Λακεδαιμόνιοι δὲ
εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐρυβιάδῃ μὲν
ἀνδρείας, ἐκείνῳ δὲ σοφίας ἀριστεῖον ἔδοσαν, θαλλοῦ
στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἀρμάτων τὸ πρωτεῖον
ἔδωρήσαντο, καὶ τριακοσίους τῶν νέων πομποὺς ἄχρι τῶν 35
ἥρων συνεξέπεμψαν. Λέγεται δ' Ὀλυμπίων τῶν ἐφεξῆς

ἀγομένων, καὶ παρελθόντος εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνιστῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκεῖνον θεᾷσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν ἅμα θαυμάζοντας καὶ κροτοῦντας· ὥστε καὶ αὐτὸν ἡσθέν-
 5 τα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

V. CIMON.

Κίμων ὁ Μιλτιάδου, οὔτε τόλμη Μιλτιάδου λειπόμενος, οὔτε συνέσει Θεμιστοκλέους, δικαιότερος ἀμφοῖν ὁμολογεῖται γενέσθαι, καὶ ταῖς πολεμικαῖς οὐδὲ μικρὸν ἀποδέων
 10 ἀρεταῖς ἐκείνων, ἀμήχανον ὅσον ἐν ταῖς πολιτικαῖς ὑπερβαλέσθαι, νέος ὢν ἔτι καὶ πολέμων ἄπειρος. Ὅτε γὰρ τὸν δῆμον, ἐπιόντων Μήδων, Θεμιστοκλῆς ἔπειθε, προέμενον τὴν πόλιν, καὶ τὴν χώραν ἐκλιπόντα, πρὸ τῆς Σαλαμῖνος ἐν ταῖς ναυσὶ τὰ ὅπλα θέσθαι, καὶ διαγωνίσασθαι
 15 κατὰ θάλασσαν, ἐκπεπληγμένων τῶν πολλῶν τὸ τόλμημα, πρῶτος Κίμων ὥφθη διὰ τοῦ Κεραμεικοῦ φαιδρὸς ἀνιῶν εἰς τὴν ἀκρόπολιν μετὰ τῶν ἐταίρων, ἵππου τινὰ χαλινὸν ἀναθεῖναι τῇ θεῷ διὰ χειρῶν κομίζων· ὥς οὐδὲν ἱππικῆς ἀλκῆς, ἀλλὰ ναυμάχων ἀνδρῶν ἐν τῷ παρόντι τῆς πόλεως
 20 δεομένης. Ἀναθεῖς δὲ τὸν χαλινὸν, καὶ λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπίδων, καὶ προσευξάμενος τῇ θεῷ, κατέβαινε ἐπὶ θάλασσαν, οὐκ ὀλίγοις ἀρχὴ τοῦ θαρρῆν γενόμενος. Ἦν δὲ καὶ τὴν ἰδέαν οὐ μεμπτὸς, ἀλλὰ μέγας, πολλῇ καὶ οὔλῃ τριχὶ κομῶν τὴν κεφαλὴν.
 25 Φανεῖς δὲ κατ' αὐτὸν τὸν ἀγῶνα λαμπρὸς καὶ ἀνδρώδης, ταχὺ δόξαν ἐν τῇ πόλει μετ' εὐνοίας ἔσχευ, ἀνδραιομένων πολλῶν πρὸς αὐτὸν, καὶ παρακαλούντων ἄξια τοῦ Μαραθῶνος ἤδη διανοεῖσθαι καὶ πράσσειν. Ὁρμήσαντα δ' αὐτὸν ἐπὶ τὴν πολιτείαν ἄσμενος ὁ δῆμος ἐδέξατο, καὶ μεστὸς
 30 ὢν τοῦ Θεμιστοκλέους, ἀνῆγε πρὸς τὰς μεγίστας ἐν τῇ πόλει τιμὰς καὶ ἀρχὰς, εὐάρμοστον ὄντα καὶ προσφιλῆ τοῖς πολλοῖς, διὰ πραότητα καὶ ἀφέλειαν. Οὐχ ἥκιστα δ' αὐτὸν ἠῤῥησεν Ἀριστείδης ὁ Λυσιμάχου, τὴν εὐφυΐαν ἐννορῶν τῷ ἥθει, καὶ ποιούμενος οἶον ἀντίπαλον πρὸς τὴν
 35 Θεμιστοκλέους δεινότητα καὶ τόλμαν.

Ἐπεὶ δὲ, Μήδων φυγόντων ἐκ τῆς Ἑλλάδος, ἐπέμφθη στρατηγὸς κατὰ θάλασσαν, οὐπω τὴν ἀρχὴν Ἀθηναίων ἔχόντων, ἔτι δὲ Πανσανία καὶ Λακεδαιμονίοις ἐπομένων, πρῶτον μὲν ἐν ταῖς στρατηγίαις αἰεὶ παρεῖχε τοὺς πολίτας κόσμῳ τε θαυμαστοὺς καὶ προθυμίᾳ πολὺ πάντων διαφέρ- 5 οντας. Ἐπειτα Πανσανίου τοῖς μὲν βαρβάροις διαλεγόμενου περὶ προδοσίας, καὶ βασιλεῖ γράφοντος ἐπιστολᾶς, τοῖς δὲ συμμάχοις τραχέως καὶ αὐθάδως προσφερομένου, καὶ πολλὰ δι' ἐξουσίαν καὶ ὄγκον ἀνόητον ὑβρίζοντος, ὑπολαμβάνων πρῶτος τοὺς ἀδικουμένους, καὶ φιλανθρώπως 10 ἐξαμιλῶν, ἔλαθεν οὐ δι' ὅπλων τὴν Ἑλλάδος ἡγεμονίαν, ἀλλὰ λόγῳ καὶ ἡθελὶ παρελόμενος. Προσετίθεντο γὰρ οἱ πλείστοι τῶν συμμάχων ἐκείνῳ τε καὶ Ἀριστείδῃ, τὴν χαλεπότητα τοῦ Πανσανίου καὶ ὑπεροψίαν μὴ φέροντες.

Κίμων δὲ, τῶν συμμάχων ἤδη προσκεχωρηκότων αὐτῷ, 15 στρατηγὸς εἰς Θράκην ἔπλευσε, πυνθανόμενος, Περσῶν ἄνδρας ἐνδόξους, καὶ συγγενεῖς βασιλέως, Ἡϊόνα πόλιν, ἐπὶ τῷ Στρυμόνι κειμένην ποταμῷ, κατέχοντας, ἐνοχλεῖν τοῖς περὶ τὸν τόπον ἐκείνῳ Ἑλλήσιν. Πρῶτον μὲν οὖν μάχῃ τοὺς Πέρσας αὐτοὺς ἐνίκησε, καὶ κατέκλεισεν εἰς τὴν 20 πόλιν. Ἐπειτα τοὺς ὑπὲρ Στρυμόνα Θρᾷκας, ὅθεν αὐτοῖς ἐφοῖτα σῖτος, ἀναστάτους ποιῶν, καὶ τὴν χώραν παραφυλάττων ἅπασαν, εἰς τοσαύτην ἀπορίαν τοὺς πολιορκουμένους κατέστησεν, ὥστε Βούτην, τὸν βασιλέως στρατηγὸν, ἀπογνόντα τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ 25 συνδιαφθεῖραι μετὰ τῶν φίλων καὶ τῶν χρημάτων ἑαυτόν. Οὕτω δὲ λαβὼν τὴν πόλιν, ἄλλο μὲν οὐδὲν ἄξιον λόγου ὠφελήθη, τῶν πλείστων τοῖς βαρβάροις συγκατακαέντων· τὴν δὲ χώραν, εὐφυστάτην οὔσαν καὶ καλλίστην, οἰκῆσαι παρέδωκε τοῖς Ἀθηναίοις. 30

Ἦδη δ' εὐπορῶν ὁ Κίμων, ἐφόδια τῆς στρατηγίας, ἂ καλῶς ἀπὸ τῶν πολεμίων ἐδοξεν ὠφελῆσθαι, κάλλιον ἀνήλiskeν εἰς τοὺς πολίτας. Τῶν τε γὰρ ἀγρῶν τοὺς φραγμοὺς ἀφεῖλεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις ἀδεῶς ὑπάρχη λαμβάνειν τῆς ὁπώρας· καὶ δεῖπ- 35 νον οἴκοι παρ' αὐτῷ, λιτὸν μὲν, ἀρκοῦν δὲ πολλοῖς ἐποιεῖτο

καθ' ἡμέραν· ἐφ' ὃ τῶν πενήτων ὁ βουλόμενος εἰσῆει, καὶ διατροφὴν εἶχεν ἀπράγμονα, μόνοις τοῖς δημοσίοις σχολάζων. Ὡς δ' Ἀριστοτέλης φησὶν, οὐχ ἀπάντων Ἀθηναίων, ἀλλὰ τῶν δημοτῶν αὐτοῦ Λακιαδῶν παρεσκευάζετο
 5 τῷ βουλομένῳ τὸ δεῖπνον. Αὐτῷ δὲ νεανίσκοι παρείποντο συνήθως δύο, ἢ τρεῖς, ἀμπεχόμενοι καλῶς· ὧν ἕκαστος, εἴ τις συντύχοι τῷ Κίμωνι τῶν ἀστῶν πρεσβύτερος, ἡμφιεσμένος ἐνδεῶς, διημεΐβετο πρὸς αὐτὸν τὰ ἱμάτια. Καὶ τὸ γιγνόμενον ἐφαίνετο σεμνόν. Οἱ δ' αὐτοὶ καὶ νόμισμα
 10 κομίζοντες ἄφθονον, παριστάμενοι τοῖς κομποῖς τῶν πενήτων ἐν ἀγορᾷ, σιωπῇ τῶν κερματίων ἐνέβαλλον εἰς τὰς χεῖρας.

Τοῦ μεγάλου βασιλέως οὐδεὶς ἐταπείνωσε καὶ συνέστειλε τὸ φρόνημα μᾶλλον ἢ Κίμων. Οὐ γὰρ ἀνῆκεν ἐκ τῆς
 15 Ἑλλάδος ἀπηλλαγμένον, ἀλλ', ὥσπερ ἐκ ποδὸς διώκων, πρὶν διαπνεῦσαι καὶ στῆναι τοὺς βαρβάρους, τὰ μὲν ἐπὶ ῥθει καὶ κατεστρέφετο, τὰ δ' ἀφίστη καὶ προσήγετο τοῖς Ἑλλησιν, ὥστε τὴν ἀπ' Ἰωνίας Ἀσίαν ἄχρι Παμφυλίας παντάπασι Περσικῶν ὅπλων ἐρημῶσαι.

20 Ἦρχε μὲν τῶν βασιλικῶν νεῶν Τιθραύστης, τοῦ δὲ πεζοῦ, ὡς μὲν Ἐφορος λέγει, Φερενδάτης· Καλλισθένης δὲ Ἀριομάνδην τὸν Γωβρύου φησὶ κυριώτατον ὄντα τῆς δυνάμεως, παρὰ τὸν Εὐρυμέδοντα ταῖς ναυσὶ παρορμεῖν, οὐκ ὄντα μάχεσθαι τοῖς Ἑλλησι πρόθυμον, ἀλλὰ προσδεχόμε-
 25 νον ὀγδοήκοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προσπλεύσας. Ταύτας φθῆναι βουλόμενος ὁ Κίμων ἀνήχθη, βιάζεσθαι παρεσκευασμένος, ἂν ἐκόντες μὴ ναυμαχῶσιν. Οἱ δὲ πρῶτον μὲν, ὡς μὴ βιασθεῖεν, εἰς τὸν ποταμὸν εἰσωρμίσαντο, προσφερομένων δὲ τῶν Ἀθηναίων ἀνι-
 30 ἐπλευσαν, ὡς ἱστορεῖ Φανόδημος, ἑξακοσίαις ναυσὶν, ὡς δ' Ἐφορος, πεντήκοντα καὶ τριακοσίαις. Ἔργον δὲ κατὰ γοῦν τὴν θάλασσαν οὐδὲν ὑπ' αὐτῶν ἐπράχθη τῆς δυνάμεως ἄξιον, ἀλλ' εὐθύς εἰς τὴν γῆν ἀποστρέφοντες, ἐξέπιπτον οἱ πρῶτοι, καὶ κατέφευγον εἰς τὸ πεζὸν ἐγγὺς παρα-
 35 τεταγμένον· οἱ δὲ καταλαμβάνόμενοι διεφθείροντο μετὰ τῶν νεῶν.

Τῶν δὲ πεζῶν ἐπικαταβάντων πρὸς τὴν θάλασσαν, μέγα μὲν ἔργον ἐφαίνετο τῷ Κίμωνι τὸ βιάζεσθαι τὴν ἀπόβασιν, καὶ κεκμηκότας ἀκμῇσι καὶ πολλαπλασίους ἐπάγειν τοὺς Ἕλληνας· ὅμως δὲ ῥώμη καὶ φρονήματι τοῦ κρατεῖν ὁρῶν ἐπηρμένους, καὶ προθύμους ὁμόσε χωρεῖν τοῖς βαρβάροις, 5 ἀπεβίβαζε τοὺς ὀπλίτας ἔτι θερμοὺς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, μετὰ κραυγῆς καὶ δρόμον προσφερομένους. Ὑποστάντων δὲ τῶν Περσῶν καὶ δεξαμένων οὐκ ἀγεννῶς, κρατερὰ μάχη συνέστη· καὶ τῶν Ἀθηναίων ἄνδρες ἀγαθοὶ καὶ τοῖς ἀξιώμασι πρῶτοι καὶ διαπρεπεῖς ἔπεσον· πολλῶ 10 δ' ἀγῶνι τρεψάμενοι τοὺς βαρβάρους ἔκτεινον, εἴτα ἤρουν αὐτούς τε καὶ σκηνὰς παντοδαπῶν χρημάτων γεμούσας. Κίμων δ', ὥσπερ ἀθλητῆς δεινός, ἡμέρα μιᾷ δύο καθηρηκῶς ἀγωνίσματα, καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχία, τὸ δ' ἐν Πλαταιαῖς ναυμαχία παρεληλυθὼς τρόπαιον, ἐπηγωνίσατο 15 ταῖς νίκαις, καὶ τὰς ὀγδοήκοντα Φοινίσσας τριήρεις, αἱ τῆς μάχης ἀπελείφθησαν, Κύπρῳ προσβεβληκέναι πυθόμενος, διὰ τάχους ἔπλευσεν· οὐδὲν εἰδόντων βέβαιον οὐπω περὶ τῆς μείζονος δυνάμεως τῶν στρατηγῶν, ἀλλὰ δυσπίστως ἤδη καὶ μετεώρως ἐχόντων· ἥ καὶ μᾶλλον ἐκπλαγ- 20 ἔντες, ἀπώλεσαν τὰς ναῦς ἀπάσας, καὶ τῶν ἀνδρῶν οἱ πλεῖστοι συνδιεφθάρσαν.

Τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασιλέως, ὥστε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην, ἵππου μὲν δρόμον ἀεὶ τῆς Ἑλληνικῆς ἀπέχειν θαλάσσης, ἔνδον δὲ Κυανέων καὶ Χελιδονίων μακρᾷ νηϊ καὶ χαλκεμβόλῳ μὴ πλέειν.

VI.

Extracts from the Life of Alcibiades.

Τὸ τοῦ Ἀλκιβιάδου ἦθος πολλὰς ἀνομοιότητας πρὸς αὐτὸ καὶ μεταβολὰς ἐπέδειξατο. Φύσει δὲ πολλῶν ὄντων καὶ μεγάλων παθῶν ἐν αὐτῷ, τὸ φιλόνηκον ἰσχυρότατον 30 ἦν, καὶ τὸ φιλόπρωτον, ὥς δηλόν ἐστι τοῖς παιδικοῖς ἀπομνημονεύμασιν. Ἐν μὲν γὰρ τῷ παλαίειν πιεζόμενος, ὑπὲρ τοῦ μὴ πεσεῖν ἀναγαγὼν πρὸς τὸ στόμα τὰ ἄμματα

τοῦ πιεζοῦντος, οἷος ἦν διαφαγεῖν τὰς χειῖρας. Ἀφέντος δὲ τὴν λαβὴν ἐκείνου, καὶ εἰπόντος, δάκνεις, ὦ Ἀλκιβιάδῃ, καθάπερ αἱ γυναῖκες· οὐκ ἔγωγε, εἶπεν. ἀλλ' ὥς οἱ λέοντες.

5 Ἐτι δὲ μικρὸς ὢν ἔπαιζεν ἀστραγάλοις ἐν τῷ στενωπῷ. Τῆς δὲ βολῆς καθηκούσης εἰς αὐτὸν, ἅμαξα φορτίων ἐπήγει. Πρῶτον μὲν οὖν ἐκέλευε περιμεῖναι τὸν ἄγοντα τὸ ζεύγος· ὑπέπιπτε γὰρ ἡ βολὴ τῇ παρόδῳ τῆς ἀμάξης. Μὴ πει-
 10 θομένον δὲ δι' ἀγροικίαν, ἀλλ' ἐπάγοντος, οἱ μὲν ἄλλοι παῖδες διέσχον, ὁ δ' Ἀλκιβιάδης καταβαλὼν ἐπὶ στόμα πρὸ τοῦ ζεύγους, καὶ παρατείνας ἑαυτὸν, ἐκέλευεν οὕτως, εἰ βούλεται, διεξελθεῖν· ὥστε τὸν μὲν ἄνθρωπον ἀνακροῦ-
 20 σαί τὸ ζεύγος ὀπίσω, δεῖσαντα, τοὺς δ' ἰδόντας ἐκπλαγῆναι καὶ μετὰ βοῆς συνδραμεῖν πρὸς αὐτόν.

15 Ἐπεὶ δ' εἰς τὸ μανθάνειν ἦκε, τοῖς μὲν ἄλλοις ὑπήκουε διδασκάλοις ἐπιεικῶς, τὸ δ' αὐλεῖν ἔφευγεν ὥς ἀγεννὲς καὶ ἀνελεύθερον. Πλήκτρον μὲν γὰρ καὶ λύρας χρῆσιν οὐδὲν οὔτε σχήματος οὔτε μορφῆς ἐλευθέρῳ πρεπούσης διαφθεί-
 20 ρειν, αὐλοὺς δὲ φυσῶντος ἀνθρώπου στόματι καὶ τοὺς συνήθεις ἂν πάννυ μόλις διαγνῶναι τὸ πρόσωπον. Ἐτι δὲ τὴν μὲν λύραν τῷ χρωμένῳ συμφθέγγεσθαι καὶ συνάδειν, τὸν δ' αὐλὸν ἐπιστομίζειν καὶ ἀποφράττειν, ἐκάστου τήν
 25 τε φωνὴν καὶ τὸν λόγον ἀφαιρούμενον. Αὐλείτῳσαν οὖν, ἔφη, Θηβαίων παῖδες· οὐ γὰρ ἴσασι διαλέγεσθαι· ἡμῖν δὲ τοῖς Ἀθηναίοις, ὥς οἱ πατέρες λέγουσιν, ἀρχηγέτις Ἀθηναῖ
 30 καὶ πατρῷος Ἀπόλλων ἐστίν· ὢν ἡ μὲν ἔρριψε τὸν αὐλὸν, ὁ δὲ καὶ τὸν αὐλητὴν ἐξέδειρεν. Τοιαῦτα παίζων ἅμα καὶ σπουδάζων ὁ Ἀλκιβιάδης αὐτόν τε τοῦ μαθήματος ἀπ-
 35 ἐστήσε καὶ τοὺς ἄλλους. Ταχὺ γὰρ διῆλθεν ὁ λόγος εἰς τοὺς παῖδας, ὥς εὖ ποιῶν ὁ Ἀλκιβιάδης βδελύττοιο τὴν αὐλητικὴν, καὶ χλευάζοι τοὺς μανθάνοντας· ὅθεν ἐξέπεσε κομιδῇ τῶν ἐλευθέρων διατριβῶν, καὶ προεπηλακίσθη παν-
 40 τάπασιν ὁ αὐλός.

Περικλεῖ ποτε βουλόμενος ἐντυχεῖν, ἐπὶ θύρας ἦλθεν
 35 αὐτοῦ. Πνυθόμενος δὲ μὴ σχολάζειν, ἀλλὰ σκοπεῖν καθ' ἑαυτὸν, ὅπως ἀποδώσει λόγον Ἀθηναίοις, ἀπιὼν ὁ Ἀλκι

βιάδης, εἶτα, ἔφη, βέλτιον οὐκ ἦν σκοπεῖν αὐτὸν, ὅπως οὐκ ἀποδώσει λόγον Ἀθηναίοις;

Ἐπὶ δὲ μεράκιον ὦν, ἐστρατεύσατο τὴν εἰς Ποτίδαιαν στρατείαν, καὶ Σωκράτη σύσκηνον εἶχε, καὶ παραστάτην ἐν τοῖς ἀγῶσιν. Ἰσχυρᾶς δὲ γενομένης μάχης, ἥριστευσαν μὲν ἀμφότεροι· τοῦ δ' Ἀλκιβιάδου τραύματι περιπεσόντος, ὁ Σωκράτης προέστη καὶ ἤμυνε, καὶ μάλιστα δὴ προδῆλως ἔσωσεν αὐτὸν μετὰ τῶν ὅπλων. Ἐγίνετο μὲν οὖν τῷ δικαιοτάτῳ λόγῳ Σωκράτους τὸ ἀριστεῖον· ἐπεὶ δὲ οἱ στρατηγοὶ διὰ τὸ ἀξίωμα τῷ Ἀλκιβιάδῃ σπονδάζοντες ἐφαίνοντο περιθεῖναι τὴν δόξαν, ὁ Σωκράτης βουλόμενος αὖξεσθαι τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ, πρῶτος ἐμαρτύρει καὶ παρεκάλει στεφανοῦν ἐκεῖνον καὶ διδόναι τὴν πανοπλίαν.

Πρώτην δ' αὐτῷ πάροδον εἰς τὸ δημόσιον γενέσθαι λέγουσι μετὰ χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ παριόντα, θορυβούντων Ἀθηναίων, ἐρέσθαι τὴν αἰτίαν τοῦ θορύβου· πυνθόμενον δὲ, χρημάτων ἐπίδοσιν γίνεσθαι, παρελθεῖν καὶ ἐπιδοῦναι· τοῦ δὲ δήμου κροτοῦντος καὶ βοῶντος, ὑφ' ἡδονῆς ἐπιλαθέσθαι τοῦ ὄρτυγος, ὃν ἐτύγχανεν ἔχων ἐν τῷ ἱματίῳ. Πτοηθέντος οὖν καὶ διαφυγόντος, ἔτι μᾶλλον ἐκβοῇσαι τοὺς Ἀθηναίους, πολλοὺς καὶ συνθηρᾶν ἀναστάντας, λαβεῖν δ' αὐτὸν Ἀντίοχον τὸν κυβερνήτην, καὶ ἀποδοῦναι· διὸ καὶ προσφιλέστατον τῷ Ἀλκιβιάδῃ γενέσθαι.

Αἱ δ' ἵπποτροφίαι περιβόητοι μὲν ἐγένοντο καὶ τῷ πλήθει τῶν ἀρμάτων· ἐπτὰ γὰρ ἄλλος οὐδεὶς καθῆκεν Ὀλυμπιάσιν ἰδιώτης, οὐδὲ βασιλεὺς, μόνος δ' ἐκεῖνος. Καὶ τὸ νικῆσαι δὲ καὶ δεύτερον γενέσθαι καὶ τέταρτον, ὡς Θουκνδίδης φησὶν, ὁ δ' Εὐριπίδης, τρίτον, ὑπερβάλλει λαμπρότητι καὶ δόξῃ πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. Λέγει δ' ὁ Εὐριπίδης ἐν τῷ ᾄσματι ταῦτα· Σε δ' ἀείσομαι, ὦ Κλεινίου παῖ· καλὸν ἂ νίκα· κάλλιστον δ' (ὃ μηδεὶς ἄλλος Ἑλλάνων), ἄρματι πρῶτα δραμεῖν, καὶ δεύτερα καὶ τρίτα.

Ἐπεὶ δ' ἀφῆκεν αὐτὸν εἰς τὴν πολιτείαν ἔτι μεράκιον

ὦν, τοὺς μὲν ἄλλους εὐθὺς ἐταπείνωσε δημαγωγούς, ἀγῶνα δ' εἶχε πρὸς τε Φαίακα τὸν Ἑρασιστράτου, καὶ Νικίαν τὸν Νικηράτου· τὸν μὲν, ἥδη καθ' ἡλικίαν προήκοντα, καὶ στρατηγὸν ἄριστον εἶναι δοκοῦντα· Φαίακα δ' ἀρχόμενον,
 5 ὥσπερ αὐτὸς, αὐξάνεσθαι τότε, καὶ γνωρίμων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς τ' ἄλλοις καὶ περὶ τὸν λόγον. Ἐντενκτικὸς γὰρ ἰδίᾳ καὶ πιθανὸς ἐδόκει μᾶλλον, ἢ φέρειν ἀγῶνας ἐν δῆμῳ δυνατός. Ἦν γὰρ, ὡς Εὐπολὶς φησι,

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

- 0 Ἦν δέ τις Ὑπέρβολος Περιθοίδης, οὗ μέμνηται μὲν ὡς ἀνθρώπου πονηροῦ καὶ Θουκυδίδης, τοῖς δὲ κωμικοῖς ὁμοῦ τι πᾶσι διατριβὴν, αἰεὶ σκωπτόμενος ἐν τοῖς θεάτροις, παρεῖχεν. Ἄτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν, καὶ ἀπαθὴς ὦν, ὀλιγωρία δόξης, οὐδενὶ μὲν ἤρεσκεν, ἐχρῆτο
 15 δ' αὐτῷ πολλάκις ὁ δῆμος, ἐπιθυμῶν προπηλακίζειν τοὺς ἐν ἀξιώματι καὶ συκοφαντεῖν. Ἀναπεισθεὶς οὖν ὑπ' αὐτοῦ τότε, τὸ ὄστρακον ἐπιφέρειν ἔμελλεν, ᾧ κολοῦντες αἰεὶ τὸν προὔχοντα δόξῃ καὶ δυνάμει τῶν πολιτῶν ἐλαύνουσι, παραμυθούμενοι τὸν φθόνον μᾶλλον ἢ τὸν φόβον.
 20 Ἐπεὶ δὲ δῆλον ἦν, ὅτι ἐνὶ τῶν τριῶν τὸ ὄστρακον ἐποίησιν, συνήγαγε τὰς στάσεις εἰς ταῦτόν ὁ Ἀλκιβιάδης, καὶ, διαλεχθεὶς πρὸς τὸν Νικίαν, κατὰ τοῦ Ὑπερβόλου τὴν ὀστρακοφορίαν ἔτρεψεν.

VII.

Death of Alcibiades.

- Ἀθηναῖοι χαλεπῶς μὲν ἔφερον τῆς ἡγεμονίας ἀποστερη-
 25 θέντες. Ἐπεὶ δὲ καὶ τὴν ἐλευθερίαν ἀφελόμενος αὐτῶν ὁ Λύσανδρος ἀνδράσι τριάκοντα παρέδωκε τὴν πόλιν, οἷς οὐκ ἐχρήσαντο σώζεσθαι δυνάμενοι λογισμοῖς, ἀπολωλότων ἥδη τῶν πραγμάτων, συνέεσαν, ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἀμαρτίας αὐτῶν καὶ ἀγνοίας· ὦν μεγίστην
 30 ἐποιοῦντο τὴν δευτέραν πρὸς Ἀλκιβιάδην ὀργήν. Ἀπερρίφη γὰρ οὐδὲν ἀδικῶν αὐτὸς, ἀλλ' ὑπηρέτη χαλεπήναντες ὀλίγας ἀποβαλόντι ναῦς αἰσχυρῶς, αἰσχίον αὐτοὶ τὸν κρά-

τιστον καὶ πολεμικώτατον ἀφείλοντο τῆς πόλεως στρατηγόν. Ἐτι δ' οὖν ὁμως ἐκ τῶν παρόντων ἀνέφερε τις ἐλπίς ἀμυνδρὰ, μὴ παντάπασιν ἔρρειν τὰ πράγματα τῶν Ἀθηναίων, Ἀλκιβιάδου περιόντος. Οὔτε γὰρ πρότερον ἠγάπησε φεύγων ἀπραγμόνως ζῆν καὶ μεθ' ἡσυχίας, οὔτε 5 νῦν, εἰ τὰ καθ' ἑαυτὸν ἱκανῶς ἔχοι, περιόψεται Λακεδαιμονίους ὑβρίζοντας, καὶ τοὺς τριάκοντα παροινούοντας. Ταῦτα δ' οὐκ ἦν ἄλογον ὀνειροπολεῖν οὕτω τοὺς πολλοὺς, ὁπότε καὶ τοῖς τριάκοντα φροντίζειν ἐπήει καὶ διαπνύεσθαι, καὶ λόγον ἔχειν πλεῖστον ὧν ἐκείνος ἔπραττε 10 καὶ διενοεῖτο. Τέλος δὲ Κριτίας ἐδίδασκε Λύσανδρον, ὥς οὐκ ἔσται, Ἀθηναίων δημοκρατουμένων, ἀσφαλῶς ἄρχειν Λακεδαιμονίοις τῆς Ἑλλάδος. Ἀθηναίους δὲ, καὶ πρῶως πάνν καὶ καλῶς πρὸς ὀλιγαρχίαν ἔχωσιν, οὐκ ἑάσει ζῶν Ἀλκιβιάδης ἀτρεμεῖν ἐπὶ τῶν καθεστώτων. Οὐ μὲν 15 ἐπείσθη γε πρότερον τούτοις ὁ Λύσανδρος, ἢ παρὰ τῶν οἴκοι τελῶν σκυτάλην ἐλθεῖν, κελεύουσιν ἐκποδῶν ποιήσασθαι τὸν Ἀλκιβιάδην· εἴτε κάκείνων φοβηθέντων τὴν ὀξύτητα καὶ μεγαλοπραγμοσύνην τοῦ ἀνδρός, εἴτε τῷ Ἀγιδι χαριζομένων.

20

Ὡς οὖν ὁ Λύσανδρος ἔπεμψε πρὸς τὸν Φαρνάβαζον ταῦτα πράττειν κελεύων, ὁ δὲ Μαγαίῳ τε τῷ ἀδελφῷ καὶ Σουσαμίδρῃ τῷ θείῳ προσέταξε τὸ ἔργον, ἔτυχε μὲν ἐν κώμῃ τινὶ τῆς Φρυγίας ὁ Ἀλκιβιάδης τότε διαιτώμενος, ἔχων Τιμάνδραν μετ' αὐτοῦ τὴν ἑταίραν.—Οἱ δὲ πεμφθέν- 25 τες πρὸς αὐτὸν οὐκ ἐτόλμησαν εἰσελθεῖν, ἀλλὰ κύκλῳ τὴν οἰκίαν περιστάντες ἐνεπίμπρασαν. Αἰσθόμενος δ' ὁ Ἀλκιβιάδης, τῶν μὲν ἱματίων τὰ πλεῖστα καὶ τῶν στρωμάτων συναγαγὼν, ἐπέρριψε τῷ πυρί. Τῇ δ' ἀριστερᾷ χειρὶ τὴν ἑαυτοῦ χλαμύδα περιελίξας, τῇ δὲ δεξιᾷ σπασάμενος τὸ 30 ἐγχειρίδιον, ἐξέπεσεν ἀπαθῆς ὑπὸ τοῦ πυρός, πρὶν ἢ διαφλέγεσθαι τὰ ἱμάτια, καὶ τοὺς βαρβάρους ὀφθεῖς διεσκέδασεν. Οὐδεὶς γὰρ ὑπέμεινεν αὐτὸν, οὐδ' εἰς χεῖρας συνῆλθεν, ἀλλ' ἀποστάντες ἔβαλλον ἀκοντίοις καὶ τοξεύμασιν. Οὕτω δ' αὐτοῦ πεσόντος, καὶ τῶν βαρβάρων ἀπελθόντων, 35 ἡ Τιμάνδρα τὸν νεκρὸν ἀνείλετο, καὶ τοῖς αὐτῆς περι-

βαλοῦσα καὶ περικαλύψασα χιτωνίσκοις, ἐκ τῶν παρόντων ἐκήδευσεν λαμπρῶς καὶ φιλοτίμως.

VIII. PERICLES.

Beginning of the Peloponnesian War.

Ἐνέβαλον εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακεδαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως
 5 ἡγουμένου, καὶ δηϊοῦντες τὴν χώραν προῆλθον εἰς Ἀχαρνὰς, καὶ κατεστρατοπέδευσαν, ὥς τῶν Ἀθηναίων οὐκ ἀνεξομένων, ἀλλ' ὑπ' ὀργῆς καὶ φρονήματος διαμαχομένων πρὸς αὐτούς. Τῷ δὲ Περικλεῖ δεινὸν ἐφαίνετο πρὸς
 10 ἑξακισμυρίους Πελοποννησίων καὶ Βοιωτῶν ὀπλίτας (τοσοῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς τῆς πόλεως μάχην συνάψαι· τοὺς δὲ βουλομένους μάχεσθαι, καὶ δυσπαθοῦντας πρὸς τὰ γινόμενα, κατεπράυνε λέγων, ὥς δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὐθις τυχεῖν οὐ ῥάδιόν
 15 ἐστὶ. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ συνῆγε, δεδιὼς βιασθῆναι παρὰ γνώμην, ἀλλ' ὥσπερ νεὼς κυβερνήτης, ἀνέμου κατιόντος ἐν πελάγει, θέμενος εὐ πάντα καὶ κατατείνας τὰ ὄπλα, χρῆται τῇ τέχνῃ, δάκρυα καὶ δεήσεις ἐπιβατῶν ναυτιῶντων καὶ φοβουμένων ἑάσας, οὕτως ἐκεῖνος,
 20 τὸ τ' ἄστυ συγκλείσας, καὶ καταλαβὼν πάντα φυλακαῖς πρὸς ἀσφάλειαν, ἐχρῆτο τοῖς αὐτοῦ λογισμοῖς, βραχεία φροντίζων τῶν καταβοώντων καὶ δυσχεραίνόντων. Καίτοι πολλοὶ μὲν αὐτοῦ τῶν φίλων δεόμενοι προσέκειντο, πολλοὶ δὲ τῶν ἐχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες· πολ-
 25 λοι δ' ἦδον ἄσματα καὶ σκώμματα πρὸς αἰσχύνῃν, ἐφυβρίζοντες αὐτοῦ τὴν στρατηγίαν, ὥς ἄνανδρον καὶ προἰεμένην τὰ πράγματα τοῖς πολεμίοις. Ἐπεφύετο δὲ καὶ Κλέων, ἥδη διὰ τῆς πρὸς ἐκεῖνον ὀργῆς τῶν πολιτῶν πορευόμενος ἐπὶ τὴν δημαγωγίαν.
 30 Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς, ἀλλὰ πρῶως καὶ σιωπῇ τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν ὑφιστάμενος, καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελοπόννησον στόλον ἐκπέμπων, αὐτὸς οὐ συνεξέπλευσεν, ἀλλ' ἔμεινεν

οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ἕως ἀπηλλάγησαν οἱ Πελοποννήσιοι. Θεραπεύων δὲ τοὺς πολλοὺς, ὅλως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ, διανομαῖς τε χρημάτων ἀνελάμβανε, καὶ κληρουχίας ἀνέγραφεν. Αἰγινήτας γὰρ ἐξελάσας ἅπαντας, διένειμε τὴν νῆσον Ἀθηναίων τοῖς 5
 λαχοῦσιν. Ἦν δέ τις παρηγορία καὶ ἀφ' ὧν ἔπασχον οἱ πολέμοι. Καὶ γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον, χώραν τε πολλὴν, κώμας τε καὶ πόλεις μικρὰς διεπόρθησαν. Καὶ κατὰ γῆν αὐτὸς ἐμβαλὼν εἰς τὴν Μεγαρικὴν, ἔφθειρε πᾶσαν. Ἦι καὶ δῆλον ἦν, ὅτι πολλὰ μὲν δρῶντες 10
 κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πάσχοντες ὑπ' ἐκείνων ἐκ θαλάσσης, οὐκ ἂν εἰς μῆκος πολέμου τοσοῦτον προὔβησαν, ἀλλὰ ταχέως ἀπεῖπον, ὥσπερ ἐξ ἀρχῆς ὁ Περικλῆς προηγόρευσεν, εἰ μὴ τι δαιμόνιον ὑπεναντιώθη τοῖς ἀνθρωπίνοις λογισμοῖς. 15

IX.

Death of Pericles.

Τοῦ Περικλέους ἤδη πρὸς τῷ τελευτᾷ ὄντος, περικαθήμενοι τῶν πολιτῶν οἱ βέλτιστοι, καὶ τῶν φίλων οἱ περιόντες, λόγον ἐποιοῦντο τῆς ἀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο, καὶ τὰς πράξεις ἀνεμετροῦντο, καὶ τῶν τροπαίων τὸ πλῆθος. Ἐννέα γὰρ ἦν ἃ στρατηγῶν καὶ νικῶν ἔστη- 20
 σεν ὑπὲρ τῆς πόλεως. Ταῦτα, ὡς οὐκέτι συνιέντος, ἀλλὰ καθηρημένου τὴν αἴσθησιν αὐτοῦ, διελέγοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν ἐτύγχανε τὸν νοῦν προσεσχηκῶς, καὶ φθεγξάμενος εἰς μέσον, ἔφη θαυμάζειν, ὅτι ταῦτα μὲν ἐπαινοῦσιν αὐτοῦ καὶ μνημονεύουσιν, ἃ καὶ πρὸς τύχην 25
 ἐστὶ κοινὰ, καὶ γέγονεν ἤδη πολλοῖς στρατηγοῖς· τὸ δὲ κάλλιστον καὶ μέγιστον οὐ λέγουσιν. Οὐδεὶς γὰρ, ἔφη, δι' ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον περιεβάλετο.

Θαυμαστὸς οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπιεικειᾶς καὶ πραότητος, ἦν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπεχ- 30
 θείαις διετήρησεν, ἀλλὰ καὶ τοῦ φρονήματος· εἰ τῶν αὐτοῦ καλῶν ἡγεῖτο βέλτιστον εἶναι τὸ μῆτε φθόνῳ, μῆτε θυμῷ

χαρίσασθαι μηδὲν ἀπὸ τηλικαύτης δυνάμεως, μηδὲ χρήσασθαι τινι τῶν ἐχθρῶν ὥς ἀνηκέστῳ.

X.

End of the Peloponnesian War, and the Taking of Athens.

Ἐκ δὲ τούτου πλέων ὁ Λύσανδρος ἐπὶ τὰς πόλεις, Ἀθηναίων μὲν οἷς ἐπιτύχοι, ἐκέλευε πάντας εἰς Ἀθήνας
 5 ἀπιέναι· φείσεσθαι γὰρ οὐδενός, ἀλλ' ἀποσφάξειν, ὃν ἂν
 ἕξω λάβῃ τῆς πόλεως. Ταῦτα δ' ἔπραττε καὶ συνήλανθεν
 ἅπαντας εἰς τὸ ἄστυ, βουλόμενος ἐν τῇ πόλει ταχὺ λιμὸν
 ἰσχυρὸν γενέσθαι καὶ σπάνιν, ὅπως μὴ πράγματα παρά-
 σχοιεν αὐτῷ τὴν πολιορκίαν εὐπόρως ὑπομένοντες. Κατα-
 10 λύων δὲ τοὺς δήμους, καὶ τὰς ἄλλας πολιτείας, ἓνα μὲν ἀρ-
 μοστὴν ἐκάστη Λακεδαιμόνιον κατέλιπε, δέκα δ' ἄρχοντας
 ἐκ τῶν ὑπ' αὐτοῦ συγκεκροτημένων κατὰ πόλιν ἑταιριῶν.
 Καὶ ταῦτα πράττων ὁμοίως ἐν τε ταῖς πολεμίαις καὶ ταῖς
 15 συμμάχοις γεγενημέναις πόλεσι, παρέπλει σχολαίως, τρόπ-
 ον τινὰ κατασκευαζόμενος ἑαυτῷ τὴν τῆς Ἑλλάδος ἡγεμ-
 ονίαν. Οὔτε γὰρ ἀριστίνδην οὔτε πλουτίνδην ἀπεδείκ-
 νυε τοὺς ἄρχοντας, ἀλλ' ἑταιρίαις καὶ ξενίαις χαριζόμε-
 νος τὰ πράγματα, καὶ κυρίους ποιῶν τιμῆς τε καὶ κολάσ-
 εως, πολλὰς δὲ παραγινόμενος αὐτὸς σφαγαῖς, καὶ συν-
 20 ἐκβάλλων τοὺς τῶν φίλων ἐχθροὺς, οὐκ ἐπιεικὲς ἐδίδου
 τοῖς Ἑλλησι δεῖγμα τῆς Λακεδαιμονίων ἀρχῆς. Ἀλλὰ
 καὶ ὁ κωμικὸς Θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων τοὺς
 Λακεδαιμονίους ταῖς καπηλίαις, ὅτι τοὺς Ἑλληνας ἥδισ-
 τον ποτὸν τῆς ἐλευθερίας γεύσαντες, ὅξος ἐνέχεαν. Εὐ-
 25 θὺς γὰρ ἦν τὸ γεῦμα δυσχερὲς καὶ πικρὸν, οὔτε τοὺς
 δήμους κυρίους τῶν πραγμάτων ἐῶντος εἶναι τοῦ Λυσάν-
 δρου, καὶ τῶν ὀλίγων τοῖς θρασυτάτοις καὶ φιλονεικοτά-
 τοις τὰς πόλεις ἐγχειρίζοντος.

Διατρίψας δὲ περὶ ταῦτα χρόνον οὐ πολὺν, καὶ προπέμ-
 30 ψας εἰς Λακεδαίμονα τοὺς ἀπαγγελοῦντας. ὅτι προσπλεῖ
 μετὰ νεῶν διακοσίων, συνέμιξε περὶ τὴν Ἀττικὴν Ἁγιδι
 καὶ Πανσανίᾳ, τοῖς βασιλεῦσιν, ὥς ταχὺ συναιρήσων τὴν
 πόλιν. Ἐπεὶ δ' ἀντεῖχον οἱ Ἀθηναῖοι, λαβὼν τὰς ναῦς

πάλιν εἰς Ἀσίαν διεπέρασε, καὶ τῶν μὲν ἄλλων πόλεων ἡμαλῶς ἀπασῶν κατέλνε τὰς πολιτείας, καὶ καθίστη δεκα-
 θαρχίας, πολλῶν μὲν ἐν ἐκάστη σφαττομένων, πολλῶν δὲ
 φευγόντων, Σαμίους δὲ πάντας ἐκβαλὼν, παρέδωκε τοῖς
 φυγάσι τὰς πόλεις.—Ἦδη δὲ τοὺς ἐν ἄστει κακῶς ἔχειν 5
 ὑπὸ λιμοῦ πυνθανόμενος, κατέπλευσεν εἰς τὸν Πειραιᾶ·
 καὶ παρεστήσατο τὴν πόλιν, ἀναγκασθεῖσαν ἐφ' οἷς ἐκεῖνος
 ἐκέλευε, ποιήσασθαι τὰς διαλύσεις.

Ὁ δ' οὖν Λύσανδρος, ὥς παρέλαβε τὰς τε ναῦς ἀπάσας,
 πλὴν δώδεκα, καὶ τὰ τείχη τῶν Ἀθηναίων, ἕκτη ἐπὶ 10
 δεκάτῃ Μουνυχιῶνος μηνὸς, ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι
 ναυμαχίαν ἐνίκων τὸν βάρβαρον, ἐβούλευσεν εὐθύς καὶ
 τὴν πολιτείαν μεταστῆσαι. Δυσπειθῶς δὲ καὶ τραχέως
 φερόντων, ἀποστείλας πρὸς τὸν δῆμον, ἔφη, τὴν πόλιν
 εἰληφέναι παρασπονδοῦσαν· ἐστάναι γὰρ τὰ τείχη, τῶν 15
 ἡμερῶν, ἐν αἷς ἔδει καθηρῆσθαι, παρωχημένων· ἑτέραν
 οὖν ἐξ ἀρχῆς προθήσειν γνώμην περὶ αὐτῶν, ὥς τὰς ὁμο-
 λογίας λελυκότων. Ἐνιοὶ δὲ καὶ προτεθῆναι φασιν ὥς
 ἀληθῶς ὑπὲρ ἀνδραποδισμοῦ γνώμην ἐν τοῖς συμμάχοις·
 ὅτε καὶ τὸν Θηβαῖον Ἐρίανθον εἰσηγήσασθαι, τὸ μὲν 20
 ἄστυ κατασκάψαι, τὴν δὲ χώραν ἀνεῖναι μηλόβοτον. Εἵτα
 μέντοι συνουσίας γενομένης τῶν ἡγεμόνων, καὶ παρὰ
 πότον τινὸς Φωκέως ἄσαντος ἐκ τῆς Εὐριπίδου Ἠλέκτρας
 τὴν πάροδον, ἧς ἡ ἀρχή,

Ἀγαμέμνωνος ὦ κόρα, ἦλυνθον, Ἠλέκτρα,

25

Ποτὶ σὰν ἀγρότειραν αὐλάν·

πάντας ἐπικλασθῆναι, καὶ φανῆναι σχέτλιον ἔργον, τὴν
 οὕτως εὐκλεᾶ καὶ τοιούτους ἄνδρας φέρουσαν ἀνελεῖν
 καὶ διεργάσασθαι πόλιν.

Ὁ δ' οὖν Λύσανδρος, ἐνδόντων τῶν Ἀθηναίων πρὸς 30
 ἅπαντα, πολλὰς μὲν ἐξ ἄστεος μεταπεμψάμενος αὐλητρί-
 δας, πάσας δὲ τὰς ἐν τῷ στρατοπέδῳ συναγαγὼν, τὰ τείχη
 κατέσκαπτε, καὶ τὰς τριῆρεις κατέφλεγε πρὸς τὸν αὐλὸν,
 ἐστεφανωμένων καὶ παιζόντων ἅμα τῶν συμμάχων, ὥς
 ἐκείνην τὴν ἡμέραν ἄρχουσαν τῆς ἐλευθερίας Εὐθύς δὲ 3

καὶ τὰ περὶ τὴν πολιτείαν ἐκίνησε, τριάκοντα μὲν ἐν ἄστει
 δέκα δ' ἐν Πειραιεῖ καταστήσας ἄρχοντας, ἐμβαλὼν δὲ
 φρουρὰν εἰς τὴν ἀκρόπολιν, καὶ Καλλίβιον ἄρμοστήν,
 ἄνδρα Σπαρτιάτην, ἐπιστήσας. Ἐπεὶ δὲ οὗτος Αὐτόλυ-
 5 κον τὸν ἀθλητὴν, τὴν βακτηρίαν διαράμενος, παίσειν
 ἔμελλεν, ὁ δὲ, τῶν σκελῶν συναράμενος, ἀνέτρεψεν αὐ-
 τὸν, οὐ συνηγανάκτησεν ὁ Λύσανδρος, ἀλλὰ καὶ ἐπετί-
 μησε, φήσας, οὐκ ἐπίστασθαι τὸν Καλλίβιον ἐλευθέρων
 ἄρχειν. Ἀλλὰ τὸν Αὐτόλυκον οἱ τριάκοντα, τῷ Καλ-
 10 λιβίῳ χαριζόμενοι, μικρὸν ὕστερον ἀνεῖλον.

XI. PHOCION.

Φωκίωνα οὔτε γελάσαντά τις, οὔτε κλαύσαντα ῥαδίως
 Ἀθηναίων εἶδεν, οὐδ' ἐν βαλανείῳ δημοσιεύοντι λουσάμε-
 15 σον, οὐδ' ἐκτὸς ἔχοντα τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι
 περιβεβλημένος. Ἐπεὶ κατὰ γε τὴν χώραν καὶ τὰς στρα-
 τείας ἀνυπόδητος αἰεὶ καὶ γυμνὸς ἐβάδιζεν, εἰ μὴ ψῦχος
 ὑπερβάλλον εἴη καὶ δυσκαρτέρητον, ὥστε καὶ παίζοντας
 ἤδη τοὺς στρατευομένους σύμβολον μεγάλου ποιεῖσθαι
 χειμῶνος ἐνδεδυμένον Φωκίωνα.

Τῷ δ' ἦθει προσηνέστατος ὢν καὶ φιλανθρωπότατος
 20 ἀπὸ τοῦ προσώπου δυσξύμβολος ἐφαίνετο καὶ σκυθρωπὸς,
 ὥστε μὴ ῥαδίως ἂν τινα μόνον ἐντυχεῖν αὐτῷ τῶν ἀσυνή-
 θων. Διὸ καὶ Χάρητί ποτε πρὸς τὰς ὀφρῦς αὐτοῦ λέγοντι,
 τῶν Ἀθηναίων ἐπιγελόντων, οὐδὲν, εἶπεν, αὕτη ὑμᾶς
 λελύπηκεν ἢ ὀφρῦς· ὁ δὲ τούτων γέλως πολλὰ κλαῦσαι
 25 τὴν πόλιν πεποίηκεν.

Ὁ Φωκίωνος λόγος πλεῖστον ἐν ἐλαχίστῃ λέξει νοῦν
 εἶχε. Καὶ πρὸς τοῦτ' ἔοικεν ἀπιδῶν ὁ Σφήττιος Πολύευκ-
 30 τος εἰπεῖν, ὅτι ῥήτωρ μὲν ἄριστος εἴη Δημοσθένης, εἰπεῖν
 δὲ δεινότατος ὁ Φωκίων. Ὁ δὲ Δημοσθένης τῶν μὲν
 ἄλλων κατεφρόνει πολὺ ῥητόρων, ἀνισταμένον δὲ Φωκί-
 ονος, εἰώθει λέγειν· ἀτρέμα πρὸς τοὺς φίλους, ἢ τῶν ἐμῶν
 λόγων κοπίς πάρεστιν. Ἀλλὰ τοῦτο μὲν ἴσως πρὸς τὸ
 ἦθος ἀνοιστέον. Ἐπεὶ καὶ ῥῆμα καὶ νεῦμα μόνον ἀνδρὸς
 ἀγαθοῦ μυρίοις ἐνθυμήμασι καὶ περιόδοις ἀντίρροτον ἔχει
 35 πίστιν.

Οἱ τῶν Ἀθηναίων σύμμαχοι καὶ οἱ νησιῶται τοὺς Ἀθήνηθεν ἀποστόλους, ἕτερον μὲν ἐκπλέοντος στρατηγοῦ, πολεμίους νομίζοντες, ἐφράγγυντο τείχη, καὶ λιμένας ἀπεχώννυσαν, καὶ κατεκόμιζον ἀπὸ τῆς χώρας εἰς τὰς πόλεις βοσκήματα, καὶ ἀνδράποδα, καὶ γυναῖκας, καὶ 5 παῖδας· εἰ δὲ Φωκίων ἡγοῖτο, πόρρω ναυσὶν ἰδίαις ἀπαντῶντες ἐστεφανωμένοι, καὶ χαίροντες, ὥς αὐτοὺς κατῆγον.

Ἦδη δὲ τῶν Ἀθηναίων πρὸς Φίλιππον ἐκπεπολεμωμένων παντάπασι, καὶ στρατηγὸν, αὐτοῦ μὴ παρόντος, ἕτερον ἐπὶ τὸν πόλεμον ἡρημένων, ὥς κατέπλευσεν ἀπὸ 11 τῶν νήσων, πρῶτον μὲν ἔπειθε τὸν δῆμον, εἰρηνικῶς ἔχοντος τοῦ Φιλίππου, καὶ φοβουμένου τὸν κίνδυνον, ἰσχυρῶς δέχεσθαι τὰς διαλύσεις· καὶ τινὸς ἀντικρούσαντος αὐτῷ τῶν εἰωθότων συκοφαντεῖν, καὶ εἰπόντος, σὺ δὲ τολμᾷς, ὦ Φωκίων, ἀποτρέπειν Ἀθηναίους ἤδη τὰ 15 ὅπλα διὰ χειρῶν ἔχοντας; ἐγὼ γε, εἶπε, καὶ ταῦτ' εἰδὼς, ὅτι, πολέμου μὲν ὄντος, ἐγὼ σοῦ, εἰρήνης δὲ γενομένης, σὺ ἐμοῦ ἄρξεις. Ὡς δ' οὐκ ἔπειθεν, ἀλλ' ὁ Δημοσθένης ἐκράτει, κελεύων ὥς πορρωτάτω τῆς Ἀττικῆς θέσθαι μάχην τοὺς Ἀθηναίους· ὦ τᾶν, ἔφη, μὴ, ποῦ μαχώμεθα, 20 σκοπῶμεν, ἀλλὰ πῶς νικήσωμεν. Οὕτω γὰρ ἔσται μακρὰν ὁ πόλεμος· ἡττωμένοις δὲ πᾶν ἀεὶ δεινὸν ἐγγὺς πάρεστι.

Συνεβούλευεν Ἀλεξάνδρῳ ὁ Φωκίων, εἰ μὲν ἡσυχίας ὀρέγεται, θέσθαι τὸν πόλεμον· εἰ δὲ δόξης, μεταθέσθαι πρὸς τοὺς βαρβάρους ἀπὸ τῶν Ἑλλήνων τραπόμενον. 25 Καὶ πολλὰ καὶ πρὸς τὴν Ἀλεξάνδρου φύσιν καὶ βούλησιν εὐστόχως εἰπὼν, οὕτω μετέβαλε καὶ κατεπράυνεν αὐτὸν, ὥστ' εἰπεῖν, ὅπως προσέξουσιν τὸν νοῦν Ἀθηναῖοι τοῖς πράγμασιν, ὥς, εἴ τι γένοιτο περὶ αὐτὸν, ἐκείνοις ἄρχειν προσήκον. Ἰδίᾳ δὲ τὸν Φωκίωνα ποιησάμενος αὐτοῦ 30 φίλον καὶ ξένον, εἰς τοσαύτην ἔθετο γιμνῇ, ὅσην εἶχον ὀλίγοι τῶν ἀεὶ συνόντων. Ὁ γοῦν Δοῦρις εἴρηκεν, ὥς μέγας γενόμενος, καὶ Δαρείου κρατήσας, ἀφεῖλε τῶν ἐπιστολῶν τὸ Χαίρειν, πλὴν ἐν ὅσαις ἔγραφε Φωκίῳ. Τοῦτον δὲ μόνον μετὰ τοῦ Χαίρειν προσηγόρευε.

Τὸ μέντοι περὶ τῶν χρημάτων ὁμολογούμενον ἔστιν, ὅτι ὠρεᾶν αὐτῷ κατέπεμψεν ἑκατὸν τάλαντα. Τούτων κομισθέντων εἰς Ἀθήνας, ἠρώτησεν ὁ Φωκίων τοὺς φέροντας, τί δὴ ποτε, πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνω
 5 τοσαῦτα δίδωσιν Ἀλέξανδρος; Εἰπόντων δ' ἐκείνων, ὅτι σὲ κρίνει μόνον ἄνδρα καλὸν καὶ ἀγαθόν· οὐκοῦν, εἶπεν ὁ Φωκίων, ἐασάτω με καὶ δοκεῖν αἰεὶ καὶ εἶναι τοιοῦτον. Ὡς δ' ἀκολουθήσαντες εἰς οἶκον αὐτῷ πολλὴν ἐώρων εὐτέλειαν, τὴν μὲν γυναικα μάττουσαν, ὁ δὲ Φωκίων αὐτὸς
 10 ἀνιμήσας ὕδωρ ἐκ τοῦ φρέατος ἀπενίπτετο τοὺς πόδας, ἔτι μᾶλλον ἐνέκειντο, καὶ ἡγανάκτουν, δεινὸν εἶναι λέγοντες, εἰ φίλος ὢν τοῦ βασιλέως οὕτω διαιτῆσεται πονηρῶς. Ἰδὼν οὖν ὁ Φωκίων πένητα πρεσβύτην, ἐν τριβωνίῳ ῥυπαρῷ πορευόμενον, ἠρώτησεν, εἰ τούτου χείρονα νομίζ-
 15 ουσιν αὐτόν· εὐφημεῖν δ' ἐκείνων δεομένων, καὶ μὴν οὗτος, εἶπεν, ἀπ' ἐλαττόνων ἐμοῦ ζῇ, καὶ ἀρκεῖται. Τὸ δ' ὅλον, ἢ μὴ χρώμενος, ἔφη, μάτην ἔξω τοσοῦτον χρυσίον, ἢ χρώμενος, ἐαυτὸν ἅμα κάκεῖνον διαβαλῶ πρὸς τὴν πόλιν. Οὕτω μὲν οὖν ἐπανῆλθε πάλιν τὰ χρήματα ἐξ
 20 Ἀθηνῶν, ἐπιδείξαντα τοῖς Ἑλλήσι πλουσιώτερον τοῦ διδόντος τοσαῦτα τὸν μὴ δεόμενον.

XII.

Phocion's Condemnation and Death.

Τὸν δὲ Φωκίωνα καὶ τοὺς μετ' αὐτοῦ Κλεῖτος εἰς Ἀθήνας ἀνῆγε, λόγῳ μὲν κριθησομένους, ἔοργα δὲ ἀποθανεῖν κατακεκριμένους. Καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπη-
 25 ρὸν, ἐφ' ἀμάξαις κομιζομένων αὐτῶν διὰ τοῦ Κεραμικοῦ πρὸς τὸ θέατρον. Ἐκεῖ γὰρ αὐτοὺς προσαγαγὼν ὁ Κλεῖτος συνεῖχεν, ἄχρις οὗ τὴν ἐκκλησίαν ἐπλήρωσαν οἱ ἄρχοντες, οὐ δοῦλον, οὐ ξένον, οὐκ ἄτιμον ἀποκρίναντες, ἀλλὰ πᾶσι καὶ πάσαις ἀναπεπταμένον τὸ βῆμα καὶ τὸ
 30 θέατρον παρασχόντες. Ἐπεὶ δ' ἡ ἐπιστολὴ τοῦ βασ.λ. ἐως ἀνεγνώσθη, λέγοντος, αὐτῷ μὲν ἐγνώσθαι προδότας γεγονέναι τοὺς ἄνδρας, ἐκείοις δὲ διδόναι τὴν κρίσιν, ἐλευθέροις ἤδη καὶ αὐτονόμοις οὔσι, καὶ τοὺς ἄνδρας ↓

Κλεῖτος εἰσήγαγεν, οἱ μὲν βέλτιστοι τῶν πολιτῶν, ὀφθέν-
 τος τοῦ Φωκίωνος, ἐνεκαλύψαντο, καὶ κάτω κύψαντες
 ἐδάκρυν· εἰς δ' ἀναστὰς ἐτόλμησεν εἰπεῖν, ὅτι τηλικ-
 αύτην κρίσιν ἐγκεχειρικότος τῷ δήμῳ τοῦ βασιλέως, καλ-
 ῶς ἔχει τοὺς δούλους καὶ τοὺς ξένους ἀπελθεῖν ἐκ τῆς 5
 ἐκκλησίας. Οὐκ ἀνασχομένων δὲ τῶν πολλῶν, ἀλλ' ἀνα-
 κραγόντων βάλλειν τοὺς ὀλιγαρχικοὺς καὶ μισοδήμους,
 ἄλλος μὲν οὐδεὶς ὑπὲρ τοῦ Φωκίωνος ἐπεχείρησεν εἰπεῖν,
 αὐτὸς δὲ χαλεπῶς καὶ μόλις ἑξακουσθεὶς, πότερον, εἶπεν,
 ἀδίκως ἢ δικαίως ἀποκτεῖναι βούλεσθε ἡμᾶς; Ἀποκριν- 10
 αμένων δέ τινων, ὅτι δικαίως· καὶ τοῦτο, ἔφη, πῶς
 γνώσεσθε, μὴ ἀκούσαντες; Ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον,
 ἐγγυτέρω προσελθὼν, ἐγὼ μὲν, εἶπεν, ἀδικεῖν ὁμολογῶ,
 καὶ θανάτου τιμῶμαι τὰ πεπολιτευμένα ἐμαυτῷ· τούτους
 δ', ἄνδρες Ἀθηναῖοι, διὰ τί ἀποκτενεῖτε, μηδὲν ἀδικοῦν- 15
 τας; Ἀποκρινομένων δὲ πολλῶν, ὅτι σοὶ φίλοι εἰσίν·
 ὁ μὲν Φωκίων ἀποστὰς ἡσυχίαν ἤγεν· ὁ δ' Ἀγνωνίδης
 ψήφισμα γεγραμμένον ἔχων ἀνέγνω, καθ' ὃ τὸν δῆμον
 ἔδει χειροτονεῖν περὶ τῶν ἀνδρῶν, εἰ δοκοῦσιν ἀδικεῖν
 τοὺς δ' ἄνδρας, ἂν καταχειροτονηθῶσιν, ἀποθνήσκειν. 20

Ἀναγνώσθέντος δὲ τοῦ ψηφίσματος, ἡξίουν τινὲς προσ-
 γράφειν, ὅπως καὶ στρεβλωθεὶς Φωκίων ἀποθάνοι, καὶ τὸν
 τροχὸν εἰσφέρειν, καὶ τοὺς ὑπηρέτας καλεῖν προσέταττον.
 Ὁ δ' Ἀγνωνίδης καὶ τὸν Κλεῖτον ὁρῶν δυσχεραίνοντα,
 καὶ τὸ πρᾶγμα βαρβαρικὸν εἶναι καὶ μιὰρὸν ἡγούμενος, 25
 ὅταν, ἔφη, Καλλιμέδοντα τὸν μαστιγίαν λάβωμεν, ὧ
 ἄνδρες Ἀθηναῖοι, λαβόντες στρεβλώσομεν· περὶ δὲ Φω-
 κίωνος οὐδὲν ἐγὼ γράφω τοιοῦτον. Ἐνταῦθα τῶν ἐπι-
 εικῶν τις ὑπεφώνησεν· ὀρθῶς γε σὺ ποιῶν· ἂν γὰρ
 Φωκίωνα βασανίσωμεν, σὲ τί ποιήσομεν; Ἐπικυρωθέντος 30
 δὲ τοῦ ψηφίσματος, καὶ τῆς χειροτονίας ἀποδοθείσης,
 οὐδεὶς καθήμενος, ἀλλὰ πάντες ἑξαναστάντες, οἱ δὲ πλεῖσ-
 τοι καὶ στεφανωσάμενοι, κατεχειροτόνησαν αὐτῶν θάνα-
 τον. Ἦσαν δὲ σὺν τῷ Φωκίῳ Νικοκλῆς, Θοῦδιππος,
 Ἡγήμων, Πνθοκλῆς· Δημητρίου δὲ τοῦ Φαληρέως, καὶ 35

Καλλιμέδοντος, καὶ Χαρικλέους, καὶ τινων ἄλλων ἀπόντων κατεψηφίσθη θάνατος.

Ὡς οὖν διαλύσαντες τὴν ἐκκλησίαν ἤγον εἰς τὸ δεσμωτήριον τοὺς ἄνδρας, οἱ μὲν ἄλλοι, περιπλεκομένων τῶν φίλων αὐτοῖς καὶ οἰκείων, ὀδυρόμενοι καὶ καταθρηνοῦντες ἐβάδιζον· τὸ δὲ Φωκίωνος πρόσωπον, οἶον ὅτε στρατηγῶν ἀπ' ἐκκλησίας προὔπέμπετο βλέποντες, ἐθαύμαζον τὴν ἀπάθειαν καὶ μεγαλοψυχίαν τοῦ ἀνδρός· οἱ δ' ἐχθροὶ κακῶς ἔλεγον παρατρέχοντες· εἰς δὲ καὶ προσέπτυσεν
10 ἐξεναντίας προσελθὼν. Ὅτε καὶ τὸν Φωκίωνα λέγεται βλέψαντα πρὸς τοὺς ἄρχοντας εἰπεῖν· οὐ παύσει τις ἀσχημονοῦντα τοῦτον; Ἐπεὶ δὲ Θούδιππος ἐν τῷ δεσμωτηρίῳ γενόμενος, καὶ τὸ κώνειον ὀρῶν τριβόμενον, ἤγανάκτει, καὶ κατέκλαιε τὴν συμφορὰν, ὥς οὐ προσηκόν
15 τως τῷ Φωκίῳ συναπολλύμενος, εἶπ' οὐκ ἀγαπᾷς, εἶπεν, ὅτι μετὰ Φωκίωνος ἀποθνήσκεις; Ἐρομένου δέ τινος τῶν φίλων, εἴ τι πρὸς Φῶκον λέγει, τὸν υἱόν· πάννυ μὲν οὖν, ἔφη, λέγω μὴ μνησικακεῖν Ἀθηναίοις.

Πεπωκότων δὲ ἤδη πάντων τὸ κώνειον, τὸ φάρμακον
20 ἐπέλιπε, καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμὰς, ὅσων τὴν ὀλκὴν ὠνεῖται. Χρόνοι δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν, ἥ μὴδὲ ἀποθανεῖν Ἀθήνῃσι δωρεάν ἐστιν, ἐκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον.

Ἦν δ' ἡμέρα μηνὸς Μουννυχίωνος ἐνάτῃ ἐπὶ δέκα, καὶ
τῷ Διῦ τὴν πομπὴν πέμποντες οἱ ἱππεῖς παρεξήεσαν. Ὡν οἱ μὲν ἀφείλοντο τοὺς στεφάνους, οἱ δὲ πρὸς τὰς θύρας δεδακρυμένοι τῆς εἰρκτῆς ἀπέβλεψαν. Ἐφάνη δὲ τοῖς μὴ παντάπασιν ὡμοῖς καὶ διεφθαρμένοις ὑπ' ὀργῆς καὶ φθόνου
30 τὴν ψυχὴν, ἀνοσιώτατον γεγονέναι, τὸ μὴδ' ἐπισχεῖν τῇ ἡμέρᾳ ἐκείνῃ, μὴδὲ καθαρεῦσαι δημοσίου φόνου τῇ πόλιν ἑορτάζουσιν.

Οὐ μὴν ἀλλ' ὥσπερ ἐνδεέστερον ἡγωνισμένοις τοῖς ἐχθροῖς ἔδοξε καὶ τὸ σῶμα τοῦ Φωκίωνος ἐξορίσαι, καὶ
35 μὴδὲ πῦρ ἐναῦσαι μὴδένα πρὸς τὴν ταφὴν Ἀθηναίων. Δι' ὃ φίλος μὲν οὐδεὶς ἐτόλμησεν ἅψασθαι τοῦ σώματος· Κωνωπίων δὲ τις, ὑπουργεῖν εἰθισμένος τὰ τοιαῦτα μισθῶν.

κομίσθεντα τὸν νεκρὸν ὑπὲρ τὴν Ἑλευσίνα, πῦρ λαβὼν ἐκ τῆς Μεγαρικῆς, ἔκαυσεν. Ἡ δὲ Μεγαρική γυνὴ παροῦσα μετὰ τῶν θεραπαινίδων, ἔχωσε μὲν αὐτόθι χῶμα κενὸν, καὶ κατέσπεισεν· ἐνθεμένη δὲ τῷ κόλπῳ τὰ ὀστέα, καὶ κομίσασα νύκτωρ εἰς τὴν οἰκίαν, κατῶρυξε παρὰ τὴν ἑστίαν, εἰποῦσα· σοὶ, ὦ φίλη ἑστία, παρακατατίθεμαι ταῦτα ἀνδρὸς ἀγαθοῦ λείψανα· σὺ δ' αὐτὰ τοῖς πατρώοις ἀπόδος ἡρίοις, ὅταν Ἀθηναῖοι σωφρονήσωσι.

Καὶ μέντοι χρόνου βραχείος διαγενομένου, καὶ τῶν πραγμάτων διδασκόντων, οἷον ἐπιστάτην καὶ φύλακα σωφροσύνης καὶ δικαιοσύνης ὁ δῆμος ἀπώλεσεν, ἀνδριάντα μὲν αὐτοῦ χαλκοῦν ἀνέστησαν, ἔθαψαν δὲ δημοσίοις τέλεσι τὰ ὀστέα. Τῶν δὲ κατηγόρων Ἀγνωνίδην μὲν αὐτοὶ, θάνατον καταχειροτονήσαντες, ἀπέκτειναν· Ἐπίκουρον δὲ καὶ Δημόφιλον, ἀποδράντας ἐκ τῆς πόλεως, ἀνευρὼν ὁ τοῦ Φωκίωνος υἱὸς ἐτιμωρήσατο.

XIII. DEMOSTHENES.

Λεγεται, τοῦ Δημοσθένους ὀδυρομένου ποτὲ πρὸς Σάτυρον, τὸν ὑποκριτὴν, ὅτι πάντων φιλοπουνώτατος ὢν τῶν λεγόντων, καὶ μικροῦ δέων καταναλωκέναι τὴν τοῦ σώματος ἀκμὴν εἰς τοῦτο, χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ 20 κραιπαλῶντες ἄνθρωποι καὶ ἀμαθεῖς ἀκούονται καὶ κατέχουσι τὸ βῆμα, παρορᾶται δ' αὐτός· ἀληθῆ λέγεις, ὦ Δημόσθενες, φάναι τὸν Σάτυρον· ἀλλ' ἐγὼ τὸ αἴτιον ἰάσομαι ταχέως, ἂν μοι τῶν Εὐριπίδου τινὰ ῥήσεων ἢ Σοφοκλέους ἐθελήσης εἰπεῖν ἀπὸ στόματος. Εἰπόντος δὲ 25 τοῦ Δημοσθένους, μεταλαβόντα τὸν Σάτυρον, οὕτω πλάσαι καὶ διεξελεθεῖν ἐν ἥθει πρόποντι καὶ διαθέσει τὴν αὐτὴν ῥῆσιν, ὥσθ' ὅλως ἐτέραν τῷ Δημοσθένει φανῆναι. Πεισθέντα δὲ ὅσον ἐκ τῆς ὑποκρίσεως τῷ λόγῳ κόσμον καὶ χάριτος πρόσεστι, μικρὸν ἡγήσασθαι καὶ τὸ μηδὲν εἶναι τὴν ἄσκησιν, ἀμελοῦντι τῆς προφορᾶς καὶ διαθέσεως τῶν 30 λεγομένων. Ἐκ τούτου κατάγειον μὲν οἰκοδομῆσαι μελετητήριον· ἐνταῦθα δὲ πάντως μὲν ἐκάστης ἡμέρας κατιόντα πλάττειν τὴν ὑπόκρισιν, καὶ διαπνεεῖν τὴν φωνήν· πολλάκις δὲ καὶ μῆνας ἐξῆς δύο καὶ τρεῖς συνάπτειν.

ξυρούμενον τῆς κεφαλῆς θάτερον μέρος, ὑπὲρ τοῦ μηδὲ βουλομένῳ πάννυ προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην.

Ὡρμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ, τοῦ Φωκικοῦ πολέμου συνεστῶτος. Λαβὼν δὲ τῆς πολιτείας καλὴν
 5 ὑπόθεσιν, τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιο-
 λογίαν, καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν
 ἔσχε, καὶ περίβλεπτος ὑπὸ τῶν λόγων ἦρθη καὶ τῆς
 παρρησίας· ὥστε θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θε-
 ραπεύεσθαι δ' ὑπὸ τοῦ μεγάλου βασιλέως, πλείστον δ'
 10 αὐτοῦ λόγον εἶναι παρὰ τῷ Φιλίππῳ τῶν δημαγωγούν-
 των· ὁμολογεῖν δὲ καὶ τοὺς ἀπεχθανομένους, ὅτι πρὸς
 ἔνδοξον αὐτοῖς ἄνθρωπον ὁ ἀγὼν ἐστίν.

Ἡ δὲ τοῦ Δημοσθένους πολιτεία φανερά μὲν ἦν, ἔτι καὶ
 τῆς εἰρήνης ὑπαρχούσης, οὐδὲν ἑῶντος ἀνεπιτίμητον τῶν
 15 πραττομένων ὑπὸ τοῦ Μακεδόνα, ἀλλ' ἐφ' ἐκάστῳ ταρατ-
 τοντος τοὺς Ἀθηναίους, καὶ διακαίοντος ἐπὶ τὸν ἄνθρω-
 πον. Διὸ καὶ παρὰ Φιλίππῳ πλείστος ἦν λόγος αὐτοῦ
 καὶ ὅτε πρεσβεύων δέκατος ἦκεν εἰς Μακεδονίαν, ἤκουσε
 μὲν πάντων Φίλιππος, ἀντεῖπε δὲ μετὰ πλείστης ἐπιμε-
 20 λείας πρὸς τὸν ἐκείνου λόγον. Οὐ μὴν ἐν γε ταῖς ἄλλαις
 τιμαῖς καὶ φιλοφροσύναις ὅμοιον αὐτὸν τῷ Δημοσθένει
 παρῆχεν, ἀλλὰ προσήγετο τοὺς περὶ Αἰσχίνην καὶ Φιλοκ-
 ράτην μάλλον. Ὅθεν ἐπαινοῦντων ἐκείνων τὸν Φίλιπ-
 πον, ὥς καὶ λέγειν δυνατώτατον, καὶ κάλλιστον ὀφθῆναι,
 25 καὶ νῆ Δία συμπιεῖν ἱκανώτατον, ἠναγκάζετο βασκαίνων
 ἐπισκώπτειν, ὥς τὸ μὲν σοφιστοῦ, τὸ δὲ γυναικὸς, τὸ δὲ
 σπογγιᾶς εἶη, βασιλέως δ' οὐδὲν ἐγκώμιον.

Ἐπεὶ δ' εἰς τὸ πολεμεῖν ἔρρεπε τὰ πράγματα, τοῦ μὲν
 Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἄγειν, τῶν δ' Ἀθη-
 30 ναίων ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν εἰς
 Εὐβοίαν ἐξώρμησε τοὺς Ἀθηναίους, καταδεδουλωμένην
 ὑπὸ τῶν τυράννων Φιλίππῳ· καὶ διαβάντες, ἐκείνου τὸ
 ψήφισμα γράψαντος, ἐξήλασαν τοὺς Μακεδόνας. Δεύ-
 τερον δὲ Βυζαντίοις ἐβοήθησε καὶ Περινθίοις ὑπὸ τοῦ
 35 Μακεδόνα πολεμουμένοις.—Ἐπειτα πρεσβεύων καὶ δια-
 λεγόμενος τοῖς Ἑλλησι, καὶ παροξύνων, συνέστησε, πλὴν
 ὀλίγων, ἅπαντας ἐπὶ τὸν Φίλιππον· ὥστε σύνταξιν γεν-

εσθαι πεζῶν μὲν μυρίων καὶ πεντακισχιλίῳ, ἱππέων δὲ
 δισχιλίῳ, ἄνευ τῶν πολιτικῶν δυνάμεων, χρήματα δὲ καὶ
 μισθοὺς τοῖς ξένοις εἰσφέρεισθαι προθύμως. Ἐπηρεμένης
 δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον, καὶ συνισταμένων κατ'
 ἔθνη καὶ πόλεις Εὐβοέων, Ἀχαιῶν, Κορινθίων, Μεγαρέων, ὁ
 Λευκαδίων, Κερκυραίων, ὁ μέγιστος ὑπελείπετο τῷ Δη-
 μοσθένει τῶν ἀγώνων, Θηβαίους προσαγαγέσθαι τῇ συμ-
 μαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναμιν ἐναγ-
 ώνιον ἔχοντας, καὶ μάλιστα τότε τῶν Ἑλλήνων εὐδοκι-
 μοῦντας ἐν τοῖς ὅπλοις. Ἦν δ' οὐ ῥάδιον, ἐπὶ προσφάτοις 19
 εὐεργετήμασι τοῖς περὶ τὸν Φωκικὸν πόλεμον τετιθασ-
 σενμένους ὑπὸ τοῦ Φιλίππου, μεταστῆσαι τοὺς Θηβαίους,
 καὶ μάλιστα ταῖς διὰ τὴν γειτνίασιν ἀψιμαχίαις ἀναξαι-
 νομένων ἐκάστοτε τῶν πολεμικῶν πρὸς ἀλλήλας διαφορῶν
 ταῖς πόλεσιν.

15

Οὐ μὴν ἀλλ' ἐπεὶ Φίλιππος εἰς τὴν Ἑλλάτειαν ἐξαίφνης
 ἐνέπεσε, καὶ τὴν Φωκίδα κατέσχευ, ἐκπεπληγμένων τῶν
 Ἀθηναίων, καὶ μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ
 βῆμα, μηδ' ἔχοντος ὃ τι χρὴ λέγειν, ἀλλ' ἀπορίας οὔσης
 ἐν μέσῳ καὶ σιωπῆς, παρελθὼν μόνος ὁ Δημοσθένης, συν- 20
 εβούλενε τῶν Θηβαίων ἔχεσθαι· καὶ τᾶλλα παραθάρρυνας
 καὶ μετεωρίσας, ὥσπερ εἰώθει, τὸν δῆμον ταῖς ἐλπίσι,
 ἀπεστάλη πρεσβευτῆς μεθ' ἐτέρων εἰς Θήβας. Τὸ μὲν
 οὖν συμφέρον οὐ διέφυγε τοὺς τῶν Θηβαίων λογισμοὺς,
 ἀλλ' ἐν ὅμμασιν ἕκαστος εἶχε τὰ τοῦ πολέμου δεινὰ, ἔτι 25
 τῶν Φωκικῶν τραυμάτων νεαρῶν παραμενόντων· ἡ δὲ τοῦ
 ῥήτορος δύναμις ἐκριπίζουσα τὸν θυμὸν αὐτῶν, καὶ δικ-
 καίουσα τὴν φιλοτιμίαν, ἐπεσκότησε τοῖς ἄλλοις ἅπασιν·
 ὥστε φόβον καὶ λογισμὸν καὶ χάριν ἐκβαλεῖν αὐτοὺς,
 ἐνθουσιῶντας ὑπὸ τοῦ λόγου πρὸς τὸ καλόν. Οὕτω δὲ 30
 μέγα καὶ λαμπρὸν ἐφάνη τὸ τοῦ ῥήτορος ἔργον, ὥστε τῶν
 μὲν Φιλίππου εὐθὺς ἐπικηρυκεύεσθαι, δεόμενον εἰρήνης,
 ὀρθὴν δὲ τὴν Ἑλλάδα γενέσθαι, καὶ συνεξαναστῆναι πρὸς
 τὸ μέλλον, ὑπηρετεῖν δὲ μὴ μόνον τοὺς στρατηγοὺς τῷ
 Δημοσθένει ποιοῦντας τὸ προσταττόμενον, ἀλλὰ καὶ τοὺς 35
 Βοιωτάρχας, διοικεῖσθαι τε τὰς ἐκκλησίας ἀπάσας οὐδὲν

ἦττον ὑπ' ἐκείνου τότε τὰς Θηβαίων, ἢ τὰς Ἀθηναίων. ἀγαπωμένου παρ' ἀμφοτέροις καὶ δυναστεύοντος, οὐκ ἀδί-
κως, οὐδὲ παρ' ἀξίαν, ἀλλὰ καὶ πάνυ προσηκόντως.

Μέχρι μὲν οὖν τούτων ἀνὴρ ἦν ἀγαθός· ἐν δὲ τῇ μάχῃ
5 καλὸν οὐδὲν, οὐδ' ὁμολογούμενον ἔργον, οἷς εἶπεν, ἀποδειξ-
άμενος, ὥχετο λιπὼν τὴν τάξιν, ἀποδρὰς αἰσχιστα, κα-
τὰ ὅπλα ρίψας, οὐδὲ τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε
Πυθέας, αἰσχυνθεῖς, ἐπιγεγραμμένης γράμμασι χρυσοῖς
'Αγαθῇ Τυχῇ. Παραυτίκα μὲν οὖν ὁ Φίλιππος ἐπὶ τῇ
10 νίκη διὰ τὴν χαρὰν ἐξυβρίσας, καὶ κωμάσας ἐπὶ τοὺς νεκ-
ροὺς, μεθύων ἦδε τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσμα-
τος, πρὸς πόδα διαιρῶν καὶ ὑποκροῶν.

Δημοσθένης Δημοσθένους Παιανιεὺς τὰδ' εἶπεν· ἐκνήψ-
ας δὲ, καὶ τὸ μέγεθος τοῦ περιστάντος αὐτὸν ἀγῶνος
15 ἐν νῶ λαβὼν, ἔφριπτε τὴν δεινότητα καὶ τὴν δύναμιν
τοῦ ῥήτορος, ἐν μέρει μικρῷ μιᾶς ἡμέρας τὸν ὑπὲρ τῆς
ἡγεμονίας καὶ τοῦ σώματος ἀναρρῖψαι κίνδυνον ἀναγ-
κασθεῖς ὑπ' αὐτοῦ.

Τότε δὲ τῆς ἀτυχίας τοῖς Ἑλλησι γενομένης, οἱ μὲν
20 ἀντιπολιτευόμενοι ῥήτορες, ἐπεμβαίνοντες τῷ Δημοσθένει,
κατεσκεύαζον εὐθύνας καὶ γραφὰς ἐπ' αὐτόν· ὁ δὲ δῆμος
οὐ μόνον τούτων ἀπέλυνεν, ἀλλὰ καὶ τιμῶν διετέλει, καὶ
προσκαλούμενος αὐτοῖς, ὡς εὖνουν, εἰς τὴν πολιτείαν,
ὥστε καὶ τῶν ὁστέων ἐκ Χαιρωνείας κομισθέντων καὶ
25 θάπτομένων, τὸν ἐπὶ τοῖς ἀνδράσιν ἔπαινον εἶπεῖν ἀπ-
έδωκεν, οὐ ταπεινῶς, οὐδ' ἀγεννῶς φέρων τὸ συμβεβηκός,
ἀλλὰ τῷ τιμᾷν μάλιστα καὶ κοσμεῖν τὸν σύμβουλον ἀπο-
δεικνύμενος τὸ μὴ μεταμέλεσθαι τοῖς βεβουλευμένοις.

Ἀπέθανε δὲ ὁ Δημοσθένης τόνδε τὸν τρόπον. Ὡς
30 Ἀντίπατρος καὶ Κρατερός ἡγγέλλοντο προσιόντες ἐπὶ
τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένη φθάσαντες
ὑπεξῆλθον ἐκ τῆς πόλεως, ὁ δὲ δῆμος αὐτῶν θάνατον
κατέγνω, Δηιάδου γράψαντος. Ἄλλων δ' ἄλλαχοῦ δια-
σπαρέντων, ὁ Ἀντίπατρος περιέπεμπε τοὺς συλλαμβάνον-
35 τας, ὧν ἡγεμῶν ἦν Ἀρχίας, ὁ κληθεὶς Φυγαδοθήρας.
Τοῦτον δὲ, Θούριον ὄντα τῷ γένει, λόγος ἔχει τραγωδίας
ὑποκρίνασθαι ποτε, καὶ τὸν Αἰγινήτην Πῶλον, τὸν ὑπερ-

βυλόντα τῇ τέχνῃ πάντας, ἐκείνου γεγονέναι μαθητὴν ἱστοροῦσιν.

Οὗτος οὖν ὁ Ἀρχίας τὸν Δημοσθένη πυθόμενος ἰκέτην ἐν Καλαυρία ἐν τῷ ἱερῷ Ποσειδῶνος καθέζεσθαι, διαπλεύσας ὑπηρετικοῖς, καὶ ἀποβὰς μετὰ Θρακῶν δορυφόρων, 5 ἔπειθεν ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀντίπατρον, ὡς δυσχερὲς πεισόμενον οὐδέν. Ὁ δὲ Δημοσθένης ἐτύγχανεν ὄψιν ἑωρακῶς κατὰ τοὺς ὕπνους ἐκείνης τῆς νυκτὸς ἀλλόκοτον. Ἐδόκει γὰρ ἀνταγωνίζεσθαι τῷ Ἀρχία τραγωδίαν ὑποκρινόμενος εὐημερῶν δὲ καὶ κατέχων τὸ θέα- 10 τρον, ἐνδεία παρασκευῆς καὶ χορηγίας κρατεῖσθαι. Διὸ τοῦ Ἀρχίου πολλὰ φιλάνθρωπα διαλεχθέντος, ἀναβλέψας πρὸς αὐτὸν, ὥσπερ ἐτύγχανε καθήμενος· ὦ Ἀρχία, εἶπεν, οὔτε ὑποκρινόμενός με ἔπεισας πώποτε, οὔτε νῦν πείσεις ἐπαγγελλόμενος. Ἀρξαμένου δ' ἀπειλεῖν τοῦ Ἀρχίου 15 μετ' ὀργῆς· νῦν, ἔφη, λέγεις τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, ἄρτι δ' ὑπεκρίνου. Μικρὸν οὖν ἐπίσχες, ὅπως ἐπιστείλω τι τοῖς οἴκοι. Καὶ ταῦτ' εἰπὼν, ἐντὸς ἀνεχώρησε τοῦ ναοῦ· καὶ λαβὼν βιβλίον, ὡς γράφειν μέλλων, προσήνευκε τῷ στόματι τὸν κάλαμον, καὶ δακῶν, ὥσπερ ἐν 20 τῷ διανοεῖσθαι καὶ γράφειν εἰώθει, χρόνον τινὰ κατέσχευε, εἵτα συγκαλυψάμενος ἀπέκλινε τὴν κεφαλὴν. Οἱ μὲν γὰρ παρὰ τὰς θύρας ἐστῶτες δορυφόροι κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, καὶ μαλακὸν ἐκάλουν καὶ ἄνανδρον· ὁ δ' Ἀρχίας προσελθὼν ἀνίστασθαι παρεκάλει, καὶ τοὺς 25 αὐτοὺς ἀνακυκλῶν λόγους, αὐτῶς ἐπηγγέλλετο διαλλαγὰς πρὸς τὸν Ἀντίπατρον. Ἦδη δὲ συνησθημένος ὁ Δημοσθένης, ἐμπεφυκὸς αὐτῷ τοῦ φαρμάκου καὶ κρατοῦντος, ἐξεκαλύψατο· καὶ, διαβλέψας πρὸς τὸν Ἀρχίαν, οὐκ ἂν φθάνοις, εἶπεν, ἤδη τὸν ἐκ τῆς τραγωδίας ὑποκρινόμενος 30 Κρέοντα, καὶ τὸ σῶμα τοῦτο ῥίπτων ἄταφον; Ἐγὼ δ', ὦ φίλε Πόσειδον, ἔτι ζῶν ἐξανίσταμαι τοῦ ἱεροῦ· τῷ δὲ Ἀντιπάτρῳ καὶ Μακεδόσιν οὐδ' ὁ σὸς ναὸς καθαρὸς ὑπολέλειπται. Ταῦτ' εἰπὼν, καὶ κελεύσας ὑπολαβεῖν αὐτὸν ἤδη τρέμοντα καὶ σφαλλόμενον, ἅμα τῷ προελθεῖν καὶ 35 παραλλάξαι τὸν βωμὸν ἔπεσε, καὶ στενάξας ἀφῆκε τὴν ψυχὴν.

POETICAL EXTRACTS.

POETICAL EXTRACTS.

I. *The parting of Hector and Andromache.**

Ως ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.
 Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 Ἄλλ' ἤγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 Πύργῳ ἐφεστήκει γοόωσά τε, μυρομένη τε. 5
 Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν·
 Εἰ δ', ἄγε μοι, δμῳαί, νημερτέα μνηθήσασθε·
 Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
 Ἥέ πη ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων, 10
 Ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;
 Τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·
 Ἑκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μνηθήσασθαι·
 Οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων, 15
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται·
 Ἄλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσεν
 Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἥ μὲν δὴ πρὸς τεῖχος ἐπείγομένη ἀφικάνει, 20
 Μαινομένη εἰκνυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
 Ἥ ῥα γυνὴ ταμίῃ· ὁ δ' ἀπέσουτο δώματος Ἑκτωρ,
 Τὴν αὐτὴν ὁδὸν αὖτις, εὐκτιμένας κατ' ἀγνίας,
 Εὖτε πύλας ἵκανε, διερχόμενος μέγα ἄστρῳ,
 Σκαιάς—τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε— 25
 Ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

* Homer's Iliad, vi., 369-502.

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ. 30
 Ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ', ἀταλάφρονα, νήπιον αὐτῶς,
 Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ.
 Τὸν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ. 35
 Ἦτοι ὁ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ.
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν.
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ 40
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη,
 Σεῦ ἀφαμαρτούση, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρῇ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 Ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ· 45
 Ἦτοι γὰρ πατέρ' ἄμδν ἀπέκτανε δῖος Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ.
 Ἀλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν, 50
 Ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἷ δέ μοι ἐπὶ τὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰὼ κίον ἥματι Ἀἴδος εἴσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς, 55
 Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἶεσσιν.
 Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλήεσση,
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 Ἀψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 Πατρός δ' ἐν μεγάροισι βάλλ' Ἀρτεμις ἰοχέαιρα. 60
 Ἑκτορ, αὐτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ,
 Ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,

Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναῖκα·
 Λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα 65
 Ἄμβατός ἐστι πόλις, καὶ ἐπιδρομον ἔπλετο τεῖχος.
 Τρεῖς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 Ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
 Ἦδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 Ἦ πού τις σφιν ἐνισπε θεοπροπίων εὖ εἰδώς, 70
 Ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 Αἶ κε, κακὸς ὧς, νόσφιν ἀλυσκάζω πολέμοιο· 75
 Οὐδέ με θυμὸς ἀνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι,
 Ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή, 80
 Καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἀνακτος,
 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν, 85
 Ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρύνεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·
 Καὶ κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνεις,
 Καὶ κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη 90
 Καὶ ποτέ τις εἴπησιν, ἰδὼν κατὰ δάκρυ χέονσαν,
 Ἐκτορος ἦδε γυνῆ, ὃς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ. 95
 Ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 Πρὶν γέ τι σῆς τε βοῆς, σοῦ θ' ἐλκηθμοῖο πνυθέσθαι.
 Ὡς εἰπὼν, οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
 Ἀψ δ' ὁ παῖς πρὸς κόλπον ἐϋζώνιοι τιθήνης

Εκλινθη ἰάχων, πατὺρ φίλον ὄψιν ἀτυχθεὶς, 100
 Ταρβήσας χαλκόν τ' ἠδὲ λόφον ἵππιοχαίτην,
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
 Ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν. 105
 Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσὶν,
 Εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν.

Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 Ὡδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν. 110
 Καὶ ποτέ τις εἴπησι, πατὺρ δ' ὅγε πολλὸν ἀμείνων,
 Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
 Κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.

Ὡς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 Παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπω, 115
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν

Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ.
 Οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἶδι προΐαψει.
 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, 120
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται
 Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 Ἰστόν τ', ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 Ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλίῳ ἐγγεγάασιν. 125

Ὡς ἄρα φωνήσας, κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
 Ἴππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει,
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάρχοντας
 Ἐκτορὸς ἀνδροφόνοιο· κινήσατο δ' ἐνδυθὶ πολλὰς 130
 Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 Δί μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ.
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπὸ τροπον ἐκ πολέμοιο
 Ἰξέσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

II. *Jupiter threatens the Gods.**

Ἡὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος,
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον
 Κέκλυτέ μεν, πάντες τε θεοὶ, πᾶσαί τε θέαιναι, 5
 Ὅφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Μῆτε τις οὖν θήλεια θεὸς τόγε μήτε τις ἄρσην
 Πειράτω διακέρσαι ἐμὸν ἔπος· ἀλλ' ἄμα πάντες
 αἰνεῖτ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.
 Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 Ελθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 Ἰληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 Ἡ μιν ἐλὼν ρίψω ἐς Τάρταρον ἡρόευντα,
 Τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονὸς ἐστὶ βέρεθρον
 Ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15
 Γόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης·
 Γνώσετ' ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων
 Εἰ δ', ἄγε, πειρήσασθε, θεοὶ, ἵνα εἴδετε πάντες·
 Σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαί τε θέαιναι· 20
 Ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν', ὕπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 Ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
 Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσσῃ·
 Σειρὴν μὲν κεν ἔπειτα περὶ ρίον Οὐλύμποιο 25
 Δησαίμην· τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 Τόσσον ἐγὼ περί τ' εἰμὶ θεῶν, περί τ' εἴμ' ἀνθρώπων.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

* Iliad, viii, 1-29.

III. *The outrage of Achilles upon the dead body of Hector and the Mourning in Troy.**

Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
Στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·

᾽Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
Ὅς κακὰ πόλλ' ἔρρεξεν, ὅς' οὐ σύμπαντες οἱ ἄλλοι· 5

Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
Ὅφρα κ' ἔτι γνῶμεν Τρώων νόον, ὄντιν' ἔχουσιν·
Ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
Ἢ μένειν μεμᾶσι, καὶ Ἑκτορος οὐκέτ' ἐόντος.

Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 10
Κεῖται πὰρ νήεσσι νέκυς ἄκλαντος, ἄθραπτος,
Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε
Ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρη.

Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀἶδαο,
Αὐτὰρ ἐγὼ καὶ κεῖθι φίλον μεμνήσομ' ἐταῖρον. 15
Νῦν δ' ἄγ', αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.

Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
᾽Ωι Τρῶες κατὰ ἄστυ, θεῶ ὥς, εὐχετόωντο.

Ἢ ῥα, καὶ Ἑκτορα δῖον αἰκέα μήδετο ἔργα· 20

Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
Ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας.

Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·
Ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰέρας,
Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην. 25

Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται
Κυνάεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν
Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
Δῶκεν αἰεκίσσασθαι ἐῷ ἐν πατρίδι γαίῃ.

Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νῦ μήτηρ 30
Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
Τηλόσε· κῶκυσε δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.

* Iliad, xxii., 376-515.

Ωμιωξεν δ' ἔλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 Κωκυτῷ τ' εἶχοντο καὶ οἴμωγῇ κατὰ ἄστυ·
 Τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπανα 35
 Ἴλιος ὀφρύνεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 Λαοὶ μὲν ῥα γέροντα μόλις ἔχον ἀσχαλῶντα,
 Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 Πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,
 Ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 40

Σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοί περ,
 Ἐξελθόντα πόλῃος, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν·
 Λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
 Ἦν πως ἡλικίην αἰδέσσεται, ἥδ' ἐλεήσῃ
 Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιοῦδε τέτυκται, 45
 Πηλεὺς, ὃς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν
 Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 Ὡς ἐνός, οὗ μ' ἄχος ὅζυ κατοίσεται Ἀἶδος εἴσω, 50
 Ἐκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν!
 Τῷ κε κορεσσάμεθα κλαίοντέ τε, μυρομένω τε,
 Μήτηρ θ', ἣ μιν ἔτικτε, δυσάμμορος, ἥδ' ἐγὼ αὐτός.

Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἐκάβῃ ἀδινοῦ ἐξῆρχε γόοιο· 55

Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
 Σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμάρ
 Εὐχολὴ κατὰ ἄστυ πελέσκειο, πᾶσί τ' ὄνειαρ
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὦς,
 Δειδέχατ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα, 60
 Ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

Ὡς ἔφατο κλαίονσ'· ἄλοχος δ' οὐπω τι πέπυστο
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 Ἠγγεῖλ', ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων·
 Ἀλλ' ἦγ' ἰστὸν ὑφαίνει, μυχῶ δόμου ὑψηλοῖο, 65
 Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 Κέκλετο δ' ἀμφιπτόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
 Λαφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο

Ἑκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι
 Νηπίῃ, οὐδ' ἐνόησεν, ὃ μιν μάλα τῇλε λοετρῶν 70
 Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
 Γῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 Ἥ δ' αὖτις δμῶῃσιν ἐϋπλοκάμοισι μετηύδα·

Δεῦτε, δύω μοι ἔπεσθον, ἰδῶμ', αἴτιν' ἔργα τέτυκται.
 Αἰδοίης ἐκυρῆς ὁπὸς ἔκλυνον· ἐν δ' ἐμοὶ αὐτῇ 76
 Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
 Πήγνυνται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 Αἶ γὰρ ἀπ' οὔατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 Δεῖδω, μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεὺς, 80
 Μοῦνον ἀποτμήξας πόλιος, πεδίουδε δίηται,
 Καὶ δὴ μιν καταπαύσῃ ἀγνορίης ἀλεγεινῆς,
 Ἥ μιν ἔχεσκ'· ἐπεὶ οὔ ποτ' ἐνὶ πληθύνι μένεν ἀνδρῶν,
 Ἀλλὰ πολὺ προθέεσκε, τὸ δὴν μένος οὐδενὶ εἴκων.

Ὡς φαμένη, μεγάροιο διέσσυτο, μαινάδι ἴση, 85
 Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 Ἔστη παπτήνασ' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 Ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι 90
 Ἐλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νυξ ἐκάλυψεν·
 Ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 Τῇλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,
 Ἀμπυκα, κεκρύφαλόν τ', ἡδὲ πλεκτὴν ἀναδέσμην,
 Κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέῃ Ἀφροδίτῃ, 95
 Ἥματι τῷ, ὅτε μιν κορυθαίολος ἡγάγεθ' Ἑκτωρ
 Ἐκ δόμον Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 Ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρεσσι ἄλις ἔσταν,
 Αἶ ἔ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 Ἥ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 100
 Ἀμβλήδην γοῶσα, μετὰ Τρωῇσιν ἔειπεν·

Ἑκτορ, ἐγὼ δύστηνος, ἱὴ ἄρα γεινόμεθ' αἴση
 Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 Αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑληέσση,

- Ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 105
Δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.
Νῦν δὲ σὺ μὲν Ἀΐδαο δόμον, ὑπὸ κεύθεσι γαίης,
Ἐρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις
Χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὖτως,
Ὅν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι· οὔτε σὺ τούτῳ 110
Ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος
Ἦν γὰρ δὴ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν
Αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
Ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρίσσουν ἀρούρας.
Ἥμαρ δ' ὄρφανικὸν παναφήλिका παῖδα τίθησιν· 115
Πάντα δ' ὑπεμμήμυκε, δεδάκρυνται δὲ παρειαί.
Δενόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἐταίρους,
Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευ,
Χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνεν. 120
Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
Χερσὶν πεπληγῶς, καὶ ὄνειδείοισιν ἐνίσσων·
Ἐρῶ' οὔτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν
Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 125
Μυελὸν οἶον ἔδεσκε, καὶ οἶων πίονα δημόν·
Αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
Εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
Νῦν δ' ἂν πολλὰ πάθῃσι, φίλον ἀπὸ πατρός ἀμαρτῶν, 130
Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
Οἷος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῆων.
Αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορσωνται,
Γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται, 135
Λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν
Ἄλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
Οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
Ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
Ὡς ἔφατο κλαίονσ'· ἐπὶ δὲ στενάχοντο γυναῖκες. 140

IV. Priam's Interview with Achilles.*

—————Γέρων δ' ἰθὺς κίεν οἶκον,
 Τῇ ρ' Ἀχιλεὺς ἔζεσκε, Διὶ φίλος· ἐν δέ μιν αὐτὸν
 Εὐρ'· ἔταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δύ' οἴῳ
 Ἦρωσ Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἀρηος,
 Ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς, 5
 Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
 Δεινὰς, ἀνδροφόνους, αἷ οἱ πολέας κτάνον νῆας.
 Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβη, ὅστ' ἐνὶ πάτρῃ 10
 Φῶτα κατακτεῖνας, ἄλλων ἐξίκετο δῆμον,
 Ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 15
 Μνησai πατρὸς σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Τηλίκου, ὥσπερ ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ.
 Καὶ μὲν πον κεῖνον περιναίεται ἀμφὶς ἐόντες
 Τείρουσ', οὐδέ τίς ἐστὶν ἀρῇν καὶ λοιγὸν ἀμῦναι
 Ἀλλ' ἦτοι κεῖνός γε, σέθεν ζώοντος ἀκούων, 20
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
 Ὅψεσθαι φίλον υἱὸν, ἀπὸ Τροίῃθε μολόντα.
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖφθαι.
 Πεντήκοντά μοι ἦσαν, ὅτ' ἤλυνθον νῆες Ἀχαιῶν. 25
 Τῶν μὲν πολλῶν θοῦρος Ἀρης ὑπὸ γούνατ' ἔλυσεν·
 Ὅς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτοὺς,
 Τὸν σὺ πρῶην κτεῖνας, ἀμννόμενον περὶ πάτρης,
 Ἐκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
 Λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα. 30
 Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

* Iliad, xxiv., 471-675. Priam, guided by Mercury, has come to the tent of Achilles, to beg of the latter the corpse of Hector

Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 Ἐτλην δ', οἷ' οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος,
 Ἄνδρὸς παιδοφόνιοι ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο· τῷ δ' ἄρα πατὴρ υἱὸς ἤμερον ὥρσε γέοιο
 Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα. 36

Γῶ δὲ μνησαμένῳ, ὁ μὲν Ἐκτορὸς ἀνδροφόνιοι,
 Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθεῖς
 Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὸν πατέρ', ἄλλοτε δ' αὖτε
 Πάτροκλον· τῶν δὲ στοναχῇ κατὰ δῶματ' ὀρώρει. 40

Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,
 Αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνίστη,
 Οἰκτεῖρων πολίων τε κάρη, πολίων τε γένειον·

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄ δεῖλ', ἣ δὴ πολλὰ κάκ' ἀνσχεο σὸν κατὰ θυμόν. 45

Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 Ἄνδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
 Τίεας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.

Ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου· ἄλγεα δ' ἔμπης
 Ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ. 50

Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.

Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 Ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.

Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει,
 Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, τ' ἐάων. 55

Ὡι μὲν κ' ἀμμίσας δῶη Ζεὺς τερπικέραννος,
 Ἄλλοτε μὲν τε κακῷ ὅγε κύρεται, ἄλλοτε δ' ἐσθλῷ·

Ὡι δὲ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν·

Καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα δῖαν ἐλαύνει·
 Φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν. 60

Ὡς μὲν καὶ Πηληϊῆ θεοὶ δόσαν ἀγλαὰ δῶρα

Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο

Ὀλβῷ τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·

Καὶ οἱ θνητῷ ἐόντι θεῶν ποίησαν ἄκοιτιν·

Ἄλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι 65
 Παίδων ἐν μεγάροισι γονὴ γένετο κρείοντων.

Ἄλλ' ἓνα παῖδα τέκεν πανάωριον· οὐδέ νυ τόν γε

Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 Ἕμαι ἐνὶ Τροίῃ, σέ τε κήδων ἥδ' ἐσὶ τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι· 70
 Ὅσσον Δέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει,
 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 Τῶν σε, γέρον, πλούτῳ τε καὶ νιότητι φασὶ κεκάσθαι
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 Αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασῖαι τε· 75
 Ἄνσχεο, μῆδ' ἀλῖαστον ὁδύρεο σὸν κατὰ θυμόν
 Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἔηρος,
 Οὐδέ μιν ἀνστήσεις πρὶν καὶ κακὸν ἄλλο πάθῃσθα.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Μὴ μέ πω ἐς θρόνον ἵξε, Διοτρεφές, ὅφρα κεν Ἑκτωρ
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα 81
 Λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 Πολλὰ, τὰ τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 Σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 86
 Ἑκτορά τει λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
 Μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 Καὶ δέ σε γινώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
 Ὅττι θεῶν τίς σ' ἤγε θεῶν ἐπὶ νῆας Ἀχαιῶν. 90
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,
 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
 Ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
 Γῶ νῦν μὴ μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 Μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω, 95
 Καὶ ἰκέτην περ ἑόντα, Διὸς τ' ἀλίτῳμαι ἐφετμάς.

Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον, καὶ ἐπέιθετο μῦθον
 Πηλεΐδης δ' οἴκοιο, λέων ὧς, ἄλτο θύραζε,
 Οὐκ οἶος· ἅμα τῶγε δὺν θεράποντες ἔποντο,
 Ἥρως Αὐτομέδων ἥδ' Ἀλκιμος, οὓς ῥα μάλιστα 100
 Τῷ Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα
 Οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος

Κὰδ δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστον δ' ἀπ' ἀπήνης
Ἦρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα. 105

Κὰδ δ' ἔλιπον δύο φάρε', ἐνννητόν τε χιτῶνα,
Ὅφρα νέκυν πυκάσας δῶη οἰκόνδε φέρεσθαι.
Δμῳὰς δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφὶ τ' ἀλεῖψαι,
Νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν·

Μὴ ὁ μὲν ἀχνυμένη κραδίη χόλον οὐκ ἐρύσαιτο, 110

Παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,
Καὶ ἐκατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

Τὸν δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρίσαν ἐλαίῳ,

Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἡδὲ χιτῶνα,
Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας, 115

Σὺν δ' ἔταροι ἥειραν ἐϋξέστην ἐπ' ἀπήνην.

Ὡμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·

Μῆ μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι

Εἶν Ἀϊδὸς περ ἐὼν, ὅτι Ἐκτορα δῖον ἔλυσα

Πατρὶ φίλῳ· ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα· 120

Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν.

Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς.

Ἔξετο δ' ἐν κλισίῳ πολυδαίδαλῳ, ἐνθεν ἀνέστη,

Τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.

Χιὸς μὲν δῆ τοι λέλυνται, γέρον, ὥς ἐκέλευες, 125

Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοῖ φαινομένηφιν

Ὅψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπον.

Καὶ γάρ τ' ἡὔκομος Νιόβη ἐμνήσατο σίτου,

Τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,

Ἐξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες. 130

Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,

Χωόμενος Νιόβη, τὰς δ' Ἀρτεμις ἰοχέαιρα,

Οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ·

Φῇ δοιῶ τεκέειν, ἣ δ' αὐτῇ γείνατο πολλούς·

Τῷ δ' ἄρα, καὶ δοιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν. 135

Οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν

Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·

Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανῖωνες.

Ἦ δ' ἄρα σίτοι μνήσατ', ἐπεὶ κάμε δακρυχέονσα.

Νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν, 140
 Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς
 Νυμφάων, αἴτ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,
 Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
 Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, δῖε γεραιέ,
 Σίτου, ἔπειτά κεν αὐτε φίλον παῖδα κλαίησθα, 145
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.

Ἦ, καὶ ἀναίξας οἶν ἄργυφον ὥκῃς Ἀχιλλεὺς
 Σφάξ'· ἔταροι δ' ἔδερὸν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 Μίστυλλον τ' ἄρ' ἐπισταμένως, πεῖράν τ' ὀβελοῖσιν,
 Ὀπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 150
 Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα, 155
 Ὅσος ἔην, οἷός τε· θεοῖσι γὰρ ἅντα ἐώκει.
 Αὐτὰρ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς,
 Εἰσορώων ὅψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,
 Τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής· 160

Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἦδῃ
 Ὑπῳ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 Εξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
 Ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω, 165
 Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
 Νῦν δὴ καὶ σίτου πασάμην, καὶ αἶθοπα οἶνον
 Λαυκανίης καθεηκα πάρος γε μὲν οὔτι πεπάσμην.

Ἦ ρ', Ἀχιλλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν,
 Δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ 170
 Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 Χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 Αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
 Αἶψα δ' ἄρα στόρεσαν διωὶ λέχε' ἐγκονέουσαι.
 Τὸν δ' ἐπιερτομέων προσέφη πόδας ὥκῃς Ἀχιλλεύς·

Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν 176
 Ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οὔτε μοι αἰεὶ
 Βουλὰς βουλευούσι παρήμενοι, ἣ θέμις ἐστίν·
 Τῶν εἴ τις σε ἴδοιτο θοῇν διὰ νύκτα μέλαιναν,
 Αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν, 180
 Καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.
 Ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,
 Ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,
 Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 185
 Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖῳ,
 Ὡδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
 Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
 Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοοοίμεν, 190
 Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίνυντό τε λαός·
 Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιομεν,
 Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς
 Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις. 195
 Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.

Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
 Ἐλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,
 Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες. 200
 Αὐτὰρ Ἀχιλλεὺς εὐδε μυχῷ κλισίης εὐπήκτου.

ODES OF ANACREON.

I. *To his Lyre.*

Θέλω λέγειν Ἀτρείδας,
 Θέλω δὲ Κάδμον ᾄδειν·
 Ἡ βάρβιτος δὲ χορδαῖς
 Ἐρωτα μοῦνον ἤχεϊ.
 Ἡμεῖψα νεῦρα πρῶην,
 Καὶ τὴν λύρην ᾄπασαν·
 Καγὼ μὲν ἦδον ἄθλους
 Ἡρακλέους· λύρη δὲ
 Ἐρωτας ἀντεφώνει.
 Χαίροιτε λοιπὸν ἡμῖν,
 Ἡρωες· ἡ λύρη γὰρ
 Μόνους Ἐρωτας ᾄδει.

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II. *To the Rose.*

Τὸ ρόδον τὸ τῶν Ἐρώτων
 Ἀναμίζωμεν Διονύσῳ·
 Τὸ ρόδον τὸ καλλίφυλλον
 Κροτάφοισιν ἀρμόσαντες,
 Πίνωμεν ἀβρὰ γελῶντες.
 Ῥόδον, ὦ φέριστον ἄνθος!
 Ῥόδον εἶαρος μέλημα·
 Ῥόδα καὶ θεοῖσι τερπνά.
 Ῥόδα παῖς ὁ τῆς Κυθήρης
 Στέφεται καλοῖς ἰούλοις,
 Χαρίτεσσι συγχορεύων.
 Στέψον οὖν με, καὶ λυρίζων
 Παρὰ σοῖς, Διόνυσε, σηκοῖς,
 Μετὰ κούρης βαθυκόλπον,
 Ροδίνοισι στεφανίσκοις
 Πεπνυκασμένης, χορεύσω.

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III. *Anacreon's Dove.*

Ἐρασμὶή πέλεια,
 Πόθεν, πόθεν ποτᾶσαι;
 Πόθεν μύρων τοσοῦτων,
 Ἐπ' ἡέρος θέουσα,
 Πνέεις τε καὶ ψεκάζεις;
 Τίς εἷς; τί σοι μέλει δέ;—
 Ἄνακρέων μ' ἔπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάντων
 Κρατοῦντα καὶ τύραννον.
 Πέπρακέ μ' ἡ Κυθήρη,
 Λαβοῦσα μικρὸν ὕμνον·
 Ἐγὼ δ' Ἄνακρέοντι
 Διακονῶ τοσαῦτα.
 Καὶ νῦν, ὀρᾶς, ἐκείνου
 Ἐπιστολᾶς κομίζω·
 Καί φησιν εὐθέως με
 Ἐλευθέρην ποιήσιν.
 Ἐγὼ δὲ, κῆν ἀφῆ με,
 Δούλη μενῶ παρ' αὐτῷ.
 Τί γάρ με δεῖ πέτασθαι
 Ὅρη τε, καὶ κατ' ἀγροῦς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι;
 Τανῦν ἔδω μὲν ἄρτον,
 Ἀφαρπάσασα χειρῶν
 Ἄνακρέοντος αὐτοῦ·
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει.
 Πιοῦσα δ' ἂν χορεύω,
 Καὶ δεσπότην ἐμοῖσι
 Πτεροῖσι συσκιάζω,
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Τῷ βαρβίτῳ καθεύδω.

Ἔχεις ἅπαντ'· ἄπελθε.
 Λαλιστέραν μ' ἔθηκες,
 Ἀνθρῶπε, καὶ κορώνης.

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IV. *To a Swallow*

Σὺ μέν, φίλῃ χελιδόν,
 Ἐτησίῃ μολοῦσα,
 Θέρει πλέκεις καλιήν,
 Χειμῶνι δ' εἰς ἄφαντος
 Ἡ Νεῖλον ἢ ἔπι Μέμφιν.
 Ἐρως δ' αἰὲς πλέκει μεν
 Ἐν καρδίῃ καλιήν.
 Πόθος δ' ὁ μὲν πτεροῦται,
 Ὅ δ' ὦόν ἐστιν ἀκμήν
 Ὅ δ' ἡμίλεπτος ἤδη.
 Βοῇ δὲ γίγνεται αἰεὶ
 Κεχηνότων νεοσσῶν.
 Ἐρωτιδεῖς δὲ μικροῦς
 Οἱ μεῖζονες τρέφουσιν.
 Οἱ δὲ τραφέντες εὐθὺς
 Πάλιν κύουσιν ἄλλους.
 Τί μῆχος οὖν γένηται;
 Οὐ γὰρ σθένω τοσούτους
 Ἐρωτας ἐκσοβῆσαι.

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V. *To the Spring.*

Ἴδε πῶς, ἔαρος φανέντος,
 Χάριτες ῥόδα βρύουσιν·
 Ἴδε πῶς κῦμα θαλάσσης
 Ἀπαλύνεται γαλήνῃ·
 Ἴδε πῶς νῆσσα κολυμβᾷ·
 Ἴδε πῶς γέρανος ὁδεύει.
 Αφελῶς δ' ἔλαμψε Τιτάν·
 Νεφελῶν σκιαὶ δονοῦνται·
 Τὰ βροτῶν δ' ἔλαμψεν ἔργα·
 Καρποῖσι γαῖα προκύπτει·

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Καρπὸς ἐλαίας προκύνπτει.
 Βρομίου στέφεται τὸ νᾶμα.
 Κατὰ φύλλον, κατὰ κλῶνα,
 Καθελὼν ἤνθισε καρπός.

VI. *Cupid stung by a Bee.*

Ἔρωσ ποτ' ἐν ῥόδοισι
 Κοιμωμένην μέλισσαν
 Οὐκ εἶδεν, ἀλλ' ἐτρώθη
 Τὸν δάκτυλον· παταχθεὶς
 Τὰς χεῖρας, ὠλόλυξεν. 5
 Δραμῶν δὲ καὶ πετασθεὶς
 Πρὸς τὴν καλὴν Κυθήρην,
 Ὀλωλα, μῆτερ, εἶπεν,
 Ὀλωλα, κάποδνήσκω.
 Ὅφιος μ' ἔτυψε μικρὸς, 10
 Πτερωτὸς, ὃν καλοῦσιν
 Μέλισσαν οἱ γεωργοί.
 Ἡ δ' εἶπεν, εἰ τὸ κέντρον
 Πονεῖ τὸ τῆς μελίσσης,
 Πόσον, δοκεῖς, πονοῦσιν, 15
 Ἔρωσ, ὅσους σὺ βάλλεις;

VII. *To the Cicada.*

Μακαρίζομέν σε, τέττιξ,
 Ὅτι δενδρέων ἐπ' ἄκρων,
 Ὀλίγην δρόσον πεπωκώς,
 Βασιλεὺς ὅπως αἰεῖδεις. 5
 Σὰ γὰρ ἔστι κεῖνα πάντα,
 Ὅποσα βλέπεις ἐν ἀγροῖς,
 Χώποσα φέρουσιν ὥραι.
 Σὺ δὲ φίλιος εἰ γεωργῶν,
 Ἀπὸ μηδενός τι βλάπτων
 Σὺ δὲ τίμιος βροτοῖσι, 10
 Θέρεος γλυκὺς προφήτης.
 Φιλέουσι μὲν σε Μοῦσαι·

Φιλῆει δὲ Φοῖβος αὐτὸς,
 Λιγυρὴν δ' ἔδωκεν οἴμην·
 Τὸ δὲ γῆρας οὐ σε τείρει,
 Σοφὲ, γηγενῆς, φίλυμνε,
 Ἀπαθῆς, ἀναιμόσαρκε·
 Σχεδὸν εἰ θεοῖς ὅμοιος.

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VIII. *Jocund Old-age.*

Φιλῶ γέροντα τερπνὸν,
 Φιλῶ νέον χορευτήν.
 Γέρων δ' ὅταν χορεύῃ,
 Τρίχας γέρων μὲν ἔστιν,
 Τὰς δὲ φρένας νεάζει.

IDYLS OF BION.

I. *The Dirge of Adonis.*

Αἰῶζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἑρωτες·
 Κεῖται καλὸς Ἀδωνις ἐπ' ὥρεσι, μηρὸν ὀδόντι
 Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιᾷ
 Λεπτὸν ἀποψύχων· τὸ δὲ οἱ μέλαν εἴβεται αἶμα
 Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ,
 Καὶ τὸ ῥόδον φεύγει τῷ χείλει· ἀμφὶ δὲ τήνῳ
 Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
 Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώνοντος ἀρέσκει,
 Ἀλλ' οὐκ οἶδεν Ἀδωνις ὃ μιν θνάσκοντ' ἐφίλασεν.

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Αἶ αἶ τὰν Κυθέρειαν, ἀπώλετο καλὸς Ἀδωνις.
 Ὡς ἶδεν, ὥς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,
 Ὡς ἶδε φοῖνιον αἶμα μαραινομένῳ περὶ μηρῷ,
 Πάχεας ἀμπετάσασα κινύρετο,—μεῖνον Ἀδωνι
 Δύσποτμε, μεῖνον Ἀδωνι, πανύστατον ὥς σε κιχείω,
 Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω.
 Φεύγεις μακρὸν, Ἀδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα

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Καὶ στυγνὸν βασιλῆα καὶ ἄγριον· ἃ δὲ τάλαινα
 Ζῶω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν, ἐσσί γὰρ αὐτα
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταρῖει
 Θνάσκες, ὦ τριπόθατε· πόθος δέ μοι, ὥς ὄναρ, ἔπτη. 21
 Σοὶ δ' ἅμα κεστὸς ὄλωλε· τί γὰρ, τολμηρὲ, κυνάγεις;
 Καλὸς ἐὼν τοσσοῦτον ἔμνηναο θηρσὶ παλαίειν;
 Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρωτες.

Αἶ αἶ τὰν Κυθέρειαν, ἀπώλετο καλὸς Ἀδωνις. 25
 Δάκρυνον ἃ Παφία τόσον ἐκχέει, ὅσον Ἀδωνις
 Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη
 Αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.

Αἰάζω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνις.
 Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30

Ἔστ' ἀγαθὰ στιβὰς, ἔστιν Ἀδώνιδι φυλλὰς ἐτοίμα·
 Λέκτρον ἔχει, Κυθέρεια, τὸ σὸν τότε νεκρὸς Ἀδωνις.
 Καὶ νέκυς ὢν καλὸς ἐστι, καλὸς νέκυς οἷα καθεύδων
 Κέκλιται ἀβρὸς Ἀδωνις ἐν εἵμασι πορφυρέοισιν·

Ἀμφὶ δέ μιν κλαίοντες ἀναστενάζουσιν Ἑρωτες, 35
 Κειράμενοι χαίτας ἐπ' Ἀδώνιδι χῶ μὲν διῶτῶς,
 Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὐπτερον ἄγε φαρέτρην
 Χῶ μὲν ἔλυσσε πέδιλον Ἀδώνιδος, ὃς δὲ λέβησι
 Χρυσείοις φορέησιν ὕδωρ, ὃ δὲ μηρία λούει·

Ὃς δ' ὕπιδεν πτερύγεσσι ἀναψύχει τὸν Ἀδωνιν. 40

Αὐτὰν τὰν Κυθέρειαν ἐπαιάζουσιν Ἑρωτες.
 Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ὑμέναιος,
 Καὶ στέφος ἐξεπέτασσε γαμήλιον· οὐκέτι δ' Ὑμᾶν,
 Ὑμᾶν οἰκέτ' αἰεδόμενον μέλος, ἄδεται αἶ αἶ.

Αἱ Χάριτες κλαίουσι τὸν νύεα τῷ Κινύραο, 45
 Καί μιν ἐπαεῖδουσιν· ὃ δὲ σφισιν οὐχ ὑπακούει·
 Οὐ μὰν, εἴ κ' ἐθέλοι· Κῶρα δέ μιν οὐκ ἀπολύει.

II. The young Bird-catcher

Ἰξεντὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι
 Ὅρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἑρωτα
 Ἐσδόμενον πύξιο ποτὶ κλάδον· ὥς δ' ἐνόασε.

Χαίρων, ὧνεκα δὴ μέγα φαίνεται ὄρνειον αὐτῷ,
 Ὡς καλάμῳς ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5
 Τᾷ καὶ τᾷ τὸν Ἑρωτα μετάλμενον ἀμφεδόκευεν.
 Χῶ παῖς, ἀσχαλάων ἔνεχ' οἱ τέλῃς οὐδὲν ἀπάντη,
 Ὡς καλάμῳς ῥίψας, ποτ' ἀροτρεά πρέσβυν ἔκανεν,
 Ὃς νιν τάνδε τέχνην ἐδιδάξατο· καὶ λέγεν αὐτῷ,
 Καὶ οἱ δεῖξεν Ἑρωτα καθήμενον. Ἀυτὰρ ὁ πρέσβυς 10
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·
 Φεῖδεο τᾷς θήρας, μηδ' ἐς τόδε τῶρνειον ἔρχεν.
 Φεῦγε μακράν· κακὸν ἐντὶ τὸ θηρίον· ὄλβιος ἔσση,
 Εἰσόκα μή μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
 Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῷ 15
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ καθιξεῖ.

III. Cleodamus and Myrson

Κ. Εἴαρὸς, ὦ Μύρσων, ἥ χειμάτος, ἥ φθινοπώρου,
 Ἥ θέρεος, τί τοι ἀδύ; τί δὲ πλέον εὐχέαι ἐλθεῖν;
 Ἥ θέρος, ἀνίκα πάντα τελείεται ὅσα μογεῦμες;
 Ἥ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρα,
 Ἥ καὶ χειῖμα δύσεργον, ἐπεὶ καὶ χειμάτι πολλοὶ 5
 Θαλπόμενοι θέλγονται ἀεργεῖη τε καὶ ὄκνῳ;
 Ἥ τοι καλὸν ἔαρ πλέον εὖαδεν; εἰπέ τί τοι φρῆν
 Αἰρεῖται· λαλέειν γὰρ ἐπέτραπεν ἃ σχολὰ ἄμμιν.

Μ. Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι·
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἕκατι 10
 Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων.
 Οὐκ ἐθέλω θέρος ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῇ.
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὦρια τίκτει.
 Οὐλὸν χειῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
 Εἴαρ ἐμοὶ τριπόδατον ὄλῳ λυκάβαντι παρείη, 15
 Ἀνίκα μήτε κρύος, μήθ' ἄλιος ἄμμε βαρύνει.
 Εἴαρι πάντα κύει, πάντ' εἴαρος ἀδέα βλαστεῖ,
 Χὰ νῦξ ἀνθρώποισιν ἴσα, καὶ ὁμοίῳς ἄως.

IDYLS OF MOSCHUS.

I. *The runaway Cupid.*

Ἄ Κύπρις τὸν Ἑρωτα τὸν νύεα μακρὸν ἐβώστρει
 Εἴ τις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἑρωτα,
 Δραπετίδας ἐμός ἐστιν· ὁ μανυτὰς γέρας ἐξεῖ.
 Ἔστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νιν.
 Χρῶτα μὲν οὐ λευκὸς, πυρὶ δ' εἴκελος· ὄμματα δ' αὐτῷ !
 Δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἅδὺν λάλημα.
 Οὐ γὰρ ἴσον νοέει καὶ φθέγγεται· ὥς μέλι φωνά.
 Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος· ἡπεροπεντὰς,
 Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια παῖσδει.
 Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἰταμὸν τὸ πρόσωπον.
 Μικκύλα μὲν τήνω τὰ χερύδρια, μακρὰ δὲ βάλλει. 11
 Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Ἀΐδεω βασιλῆα.
 Γυμνὸς μὲν τόγε σῶμα, νόος δέ οἱ ἐμπεπύκασται·
 Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοτ' ἐπ' ἄλλους
 Ἀνέρας ἡδὲ γυναῖκας, ἐπὶ σπλάγχνοις δὲ κάθηται. 15
 Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βέλεμνον·
 Τυτθὸν ἐοῖ τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρι φορεῖται.
 Καὶ χρύσειον περὶ νῶτα φάρετριον, ἔνδοθι δ' ἐντὶ
 Τοῖ πικροὶ κάλαμοι, τοῖς πολλάκι κῆμὲ τιτρώσκει.
 Ταῦτα μὲν ἄγρια πάντα· πολὺ πλεῖον δέ οἱ αὐτῷ 20
 Βαῖα λαμπὰς ἐοῖσα, τᾷ ἄλιον αὐτὸν ἀναΐθει·
 Ἦν τύ γ' ἔλῃς τήνον, δάσας ἄγε, μηδ' ἐλεήσης.
 Κῆν ποτ' ἰδῇς κλαίοντα, φυλάσσεο μή σε πλανήσῃ.
 Κῆν γελάῃ, τύ νιν ἔλκε· καὶ, ἦν ἐθέλῃ σε φιλεῖν,
 Φεῦγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακον ἐντί. 25
 Ἦν δὲ λέγῃ, λάβε ταῦτα, χαρίζομαι ὅσσα μοι ὄπλα,
 Μῆτι θίγῃς, πλάνα δῶρα· τὰ γὰρ πυροὶ πάντα βέβαπται

II. *From the Dirge on Bion.*

"Ἀρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.
 Ἀδόνες, αἱ πνικνοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νάμασι τοῖς Σικελοῖς ἀγγείλατε τᾶς Ἀρεθούσας,
 Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ
 Καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς αἰοιδά. 5

"Ἀρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.
 Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκέτι μέλπει,
 Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ἄδει,
 Ἀλλὰ παρὰ Πλουτῆϊ μέλος λάθαιον αἰεῖδει.

"Ἀρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι. 10
 Τίς ποτὶ σᾶ σύριγγι μελίξεται, ὦ τριπόδατε;
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;
 Εἰσέτι γὰρ πνεῖει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα.
 Ἀχὼ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκειτ' αἰοιδάς.
 Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κακείνος ἐρεῖσαι 15
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο φέρηται.

Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος
 Γοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι Ὅμηρος,
 Τῆννο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥεέθροις, 20
 Πᾶσαν δ' ἐπλησας φωνᾶς ἄλα· νῦν πάλιν ἄλλον
 Τίέα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.
 Ἀμφότεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἔπινε
 Παγασίδος κράνας, ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
 Χῶ μὲν Τυνδαρέοιο καλὰν ἄεισε θύγατρα, 25
 Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον·
 Κεῖνος δ' οὐ πολέμως, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
 Καὶ βώτας ἐλίγαινε, καὶ αἰείδων ἐνόμενε,
 Καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμελγε,
 Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἑρωτα 30
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρесе τὴν Ἀφροδίτην.

"Ἀρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.
 Πᾶσα, Βίων, θρηνηῖ σε κλυτὴ πόλις, ἅσ τεα πάντα·
 Ἀσκοα μὲν γοάει σε πολὺ πλεόν Ἠσιόδοιο·

Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι· 35
 Οὐδὲ τόσον τὸν ἀοιδὸν ἐμύρατο Τήϊον ἄστυ·
 Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφούς
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.

Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.
 Αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται, 40
 Ἢ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἄνηθον,
 Ὑστερον αὖ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύοντι·
 Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅπποτε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα
 Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον. 45
 Καὶ σὺ μὲν ἐν σιγᾷ πεπνυκασμένος ἔσσει ἐν γᾷ.

NOTES.

NOTES.

LINE 1. ἡ μέθη, &c., "*intoxication is a minor madness*," i. e., a minor kind of madness. The expression ἡ μέθη means, more literally, "the (state) intoxication."—μικρὰ, nom. sing. fem. of μικρός.—ἐστὶν, 3d sing. pres. indic. of εἰμί, *to be*.

Πολλάκις βραχεῖα ἡδονή, &c., "*short-lived pleasure often begets long-lived sorrow*."—βραχεῖα, nom. sing. fem. of βραχύς.—μακρὰν, accus. sing. fem. of μακρός, agreeing with λύπην.—τίκτει, 3d sing. pres. indic. act. of τίκτω.

2. Φίλει, "*love*," 2d sing. pres. imperat. act. of φιλέω.—τὴν παιδείαν, "*instruction*," i. e., the receiving of instruction. More literally, "the culture of boyhood."—φρόνησιν, accus. sing. of φρόνησις.—τέχνην, "*the exercise of skill*," i. e., the skilful exercise of the talents that are given us.

4. ἔλεγε, "*used to say*," 3d sing. imperf. indic. act. of λέγω.—τὴν φιλαργυρίαν εἶναι, &c. The accusative with the infinitive. "*That the love of money was the parent city of every evil*," i. e., that all evils came from it as so many colonies from a parent city. The Greeks called a parent city, from which colonies were led forth, μητρόπολις.—εἶναι, imperf. infin. of εἰμί.—πάσης, gen. sing. fem. of πᾶς.

5-7. ἐργάζεται, "*causes*," 3d sing. pres. indic. of ἐργάζομαι.—ἀλλ', for ἀλλὰ, "*but*." The final vowel is cut off by apostrophe. The adverb ἀλλὰ has the accent on the last syllable; the adjective ἄλλα (neut. plur. of ἄλλος) on the first.—χωρὶς ὁμιλίας, "*without social converse*." χωρίς, as an adverb denoting want or deprivation, governs the genitive.—οὐδὲν ἡδονῆς, "*no pleasure*," i. e., nothing attractive. Literally, "nothing of pleasure." An adjective in the neuter, governing the genitive.—οὐδὲν, accus. sing. neut. of οὐδεῖς.—ἔχει, 3d sing. pres. indic. act. of ἔχω.

8. Αἱ κτήσεις τῆς ἀρετῆς, &c., "*the acquisitions of virtue*," i. e., the things acquired by virtuous practices.—κτησεις, nom. plur. of κτήσις.—τῆς ἀρετῆς. The article here, combined with ἀρετῆς, indicates "the (particular course of moral conduct, which men call) virtue."—μόναι, nom. plur. fem. of μόνος.—βέβαιαι, nom. plur. fem. of βέβαιος. The second, or final, accent on βέβαιαι comes from the enclitic εἰσιν which follows.—εἰσιν, 3d plur. pres. indic. of εἰμί, "*to be*."—Ἡ παιδεία, "*mental culture*," i. e., a good education. More literally, "the training of boyhood."

9. ἐν μὲν ταῖς εὐτυχίαις, &c., "*in prosperous circumstances indeed*." More literally, so as to give its proper force to the article, "in the prosperous concerns of life." The particles μέν and δέ are always opposed to each other, and mark opposite clauses in a sentence. The particle μέν is seldom translated, as our English word "*indeed*" is generally too strong to express its meaning. The particle δέ, on the other hand, is usually rendered "*but*."

10-12. Πασῶν, gen. plur. fem. of πᾶς.—ἡ εὐσέβεια, "*piety*." More literally, "the (moral feeling) piety." To be taken first in translating.—

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1 Προσέκει, "*it becomes.*" Taken impersonally, and governing the dative.—τοῖς ἀθληταῖς, "*athletes.*" More literally, "the (class) athletes." The article here points to a particular class of persons.—γυμνάζειν, pres. infin. act. of γυμνάζω.—κλεινότατον, superl. of κλεινός, and agreeing, in the neuter, with ἄγαλμα.—ἦν, "*there was,*" 3d sing. imperf. indic. of εἶμι.—Διὸς, "*of Jove,*" gen. of Ζεὺς.—Φειδίου, gen. of Φειδίας.

14-16. Παρέλαβεν, "*received,*" 3d sing. 2d aor. indic. act. of παραλαμβάνω, "*to take or receive from another,*" i. e., to receive, in the present case, by the right of succession.—Ὁ Λίνος, "*the poet Linus.*"—Ἰωνικῇ, nom. sing. fem. of Ἰωνικός.—ἤρξατο ἀπὸ, "*began from,*" i. e., commenced with, as its founder: ἤρξατο is the 3d sing. 1st aor. indic. mid. of ἄρχω.—Ἰταλικῇ, nom. sing. fem. of Ἰταλικός.

17. Πίστewς καὶ Τέρμονος, &c., "*erected a temple to Faith and to Terminus,*" i. e., a temple to each, not one to both conjointly. (Dion. Hal., 2, 74, seq.) The goddess Faith is better known by her Latin name of *Fides*. The god Terminus presided over boundaries and landmarks.—The student will note the change of idiom from the Greek to the English; literally, "a temple of Faith," &c.—ἰδρύσατο, 3d sing. 1st aor. indic. mid. of ἰδρύω. The verb here carries with it the idea of consecrating as well as of erecting.

18. Ἡ Νέα Καρχηδὼν, "*New Carthage,*" literally, "the New Carthage." This was a city of Spain, now Carthageria.—Νέα, nom. sing. fem. of νέος.—Ἀσδρουῶδα, Doric genitive, from Ἀσδρούδας. So in the next line we have Ἀννίβα, the genitive of Ἀννίβας.—τοῦ δεξαμένου, "who succeeded." The article, with a participle, is to be translated, as here, by the relative with the indicative: δεξαμένου is the gen. sing. masc. 1st aor. part. mid. of δέχομαι.—Asdrubal succeeded Barcas in the government of Spain, which country had been conquered by the Carthaginians. The more usual name of Barcas, in history, is Amilcar.—πατέρα, accus. sing. of πατήρ.

19-20. Τὸ τάλαντον τὸ Βαβυλώνιον, "*the Babylonian talent.*" Literally "the talent (which is) the Babylonian (one)." The article is often repeated, as in the present instance, with the adjective, when the latter follows its noun, for the sake of distinctness or emphasis.—Ἀττικὰς, accus. plur. fem. of Ἀττικός.—δύναται, "*is worth.*" This signification of δύναμαι arises from the primitive meaning of the verb (δύνω or δύω being the root), namely, "to go into," "to undergo," "to avail," &c. Hence, there is no need of understanding here any verb in the infinitive, for δύναται to govern. (Herm. Ellips., c. 11.)

21. Σουνίου, gen. sing. of Σούνιον.—Ἀθηνῆς Σουνιάδος, "*of the Sunian Minerva.*" So called from the promontory on which her temple stood.

22-23. Ὁ θυμὸς, "*anger.*" Literally, "the (emotion) anger." The verb ἐστὶ is to be supplied after θυμός. This is a very common omission.—θυητός, supply ἐστὶ, and so also after ἀθάνατος, in the next clause.—Ὁ λόγος, "*speech.*" Literally, "the (faculty of) speech."—Δειλὸν ὁ πλοῦτος &c. The order is, ὁ πλοῦτος (ἐστὶ) δειλὸν καὶ φιλόψυχον κακόν.

24-26. ἦν, "*was,*" 3d sing. imperf. of εἶμι.—Ἡ Αἴγυπτος, "*Egypt.*" More literally, "the (land of) Egypt."—δῶρον, "*a gift,*" i. e., a deposit. The Egyptian priests, and from them the Greeks, believed that a large portion of Lower Egypt, especially the Delta, was gradually formed from the sediment deposited by the Nile. This will carry us back, however, to a period long antecedent to positive history. (Consult Lyell's *Geology* vol. i., p. 353.)

Μὴ κατόκει, "*be not reluctant.*" Contracted imperative, 2d sing. pres.

οὐ κατόκνεε, from κατοκνέω.—πορεύεσθαι, “to go,” pres. infin. mid. of πορεύω.—τοὺς ἐπαγγελλομένους, “those who promise.” The article and participle again translated by the relative and indicative.—διδάσκειν, pres. infin. act. of διδάσκω.—τι, “something.” Neuter of τίς.

27. κατήλθον, “came down,” i. e., from the more northern parts of Greece, 3d plur. 2d aor. indic. act. of κατέρχομαι.

LINE 1-3. τὸν ἥλιον, &c., “that the sun and moon are divinites.” The accusative with the infinitive.—εἶναι, pres. infin. of εἰμί. 2
—λέγουσιν, 3d plur. pres. indic. act. of λέγω.—Ὁ Ἄρης, “Mars.” More literally, “the (god) Mars.”—μισεῖ, 3d sing. pres. indic. act. of μισέω.—τοὺς κακοὺς, “the cowardly.”—πολεμοῦσιν, “wage war with,” 3d plur. pres. indic. act. of πολεμέω.

4. Λύκω καὶ ἵππῳ, &c., “two wolves, and two horses, feed together.” i. e., wolves and horses do not shun each other’s company when feeding. More literally, “are feeding together,” or “in company.” The forms λύκῳ, ἵππῳ, συννόμῳ, and ἐστόν are all duals. The two nouns (λύκῳ and ἵππῳ) and the adjective (συννόμῳ, from σύννομος) are distinguished from the datives singular (λύκῳ, ἵππῳ, συννόμῳ) by not having the *ι* subscribed under the *ω*.—ἐστόν, 3d dual pres. indic. of εἰμί.

5-8. τὴν αὐτὴν, “the same way,” i. e., in each other’s company. Supply ὁδόν, the accus. of ὁδός.—ἴασιν 3d plur. pres. indic. act. of εἶμι, “to go,” which is distinguished by the accent from εἰμί, “to be.”—δύῳ μεγίστῳ κάκῳ. All these three words are in the nominative dual: μεγίστῳ is from μέγιστος, the superlative of μέγας.—πολλοὺς ἀπώλεσαν, “are wont to ruin many:” πολλοὺς is the accus. plur. masc. of πολὺς, and ἀπώλεσαν is the 3d plur. 1st aor. indic. act. of ἀπόλλυμι. The aorist here refers to what is habitually the case.

Ὁ Ζεῦξις, “the celebrated Zeuxis.” The article here denotes eminence or distinction.—ἀνατρέφουσιν, accus. sing. fem. pres. part. act. of ἀνατρέφω.—παιδίῳ Ἴπποκενταύρῳ, “two centaur-children.” Both of these terms are in the accus. dual. neuter.—κομιδῇ νηπίῳ, “very young” νηπίῳ is the dual of νήπιος.

9-11. Οἱ τὰ ἄκρα, &c., “they who inhabit the summits of Athos.”—ἄκρα, accus. plur. of ἄκρον, ου, the neuter of the adjective ἄκρος, taken as a substantive.—ἐνοικοῦντες, nom. plur. masc. pres. part. act. of ἐνοικέω.—Ἀθῶ, gen. sing. of Ἀθῶς.—μακροβιώτατοι, “very long-lived,” superlative of μακρόβιος.—λέγονται, 3d plur. pres. indic. pass. of λέγω.—Πολλάκις The order is, ὁργὴ πολλάκις ἐξεκάλυψε κρυπτόμενον νόον ἀνδρώπων.—ἐξεκάλυψε, “is wont to disclose,” 3d sing. 1st aor. indic. act. of ἐκκαλύπτω. The aorist again refers to what is customary.—κρυπτόμενον νόον, “a concealed thought,” i. e., the secret sentiments: κρυπτόμενον is the accus. sing. masc. pres. part. pass. of κρύπτω.

11-12. Κάτοπτρον εἶδους, &c. The order is, χαλκός ἐστι κάτοπτρον εἶδους. The ancients used metallic mirrors instead of looking-glasses. Copper, brass, and gold were employed for this purpose. The brass ones, however, were most common, and were made of a mixture of copper and tin, which produced a white metal.—εἶδους, gen. sing. of εἶδος, “the exterior, the form.”—Ἀνδρὸς οἶνος, &c., “wine is wont to disclose a man’s thoughts.”—ἔδειξε, 3d sing. 1st aor. indic. act. of δείκνυμι. The aorist again refers to what is customary or habitual.

13-18. Ἐρνεκί, dative sing. of Ἐρνεξ.—τῆς Σικελίας, “of Sicily.” More

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2 literally, 'of the (island of) Sicily.'—*νεώς*, Attic form for *ναος*.—*ῥ*, dative sing. of *ὄς*.—*πολὺν πλῆθος*, "a great multitude."—*τρέφεται*, 3d sing. pres. indic. pass. of *τρέφω*.—*ὁ Φιλοπάτωρ*, "surnamed *Philopator*." Literally, "the *Philopator*," i. e., the lover of his father, a name applied to him by way of sarcasm, because he was suspected of having poisoned his father.—*κατεσκεύασεν*, "built," 3d sing. 1st aor. indic. act. of *κατασκευάζω*.—*Αἰροῦνται*, 3d plur. pres. indic. pass. of *αἰρέω*.—*λαγῶ*, nom. plur. of *λαγῶς*.—*ἁλωπέκων*, gen. plur. of *ἁλώπηξ*.—*τοτὲ μὲν . . . τοτὲ δὲ*, "at one time, . . . at another."—*Ἐν τῇ Σάμῳ*, "in the island *Samos*."—*τῇ Ἥρᾳ*, "for the goddess *Juno*," i. e., in honour of *Juno*; the peacock being sacred to her.—*πλείστον*, accus. plur. of *πλεῖστος*, superlative of *πολύς*.—*ταῶς*, accus. plur. of *ταῷς*, Attic declension.—*ἔτρεφον*, 3d plur. imperf. indic. act. of *τρέφω*.—*ἐπὶ τοῦ νομίσματος*, "upon the coin."—*ἦν*, "was," 3d sing. imperf. indic. of *εἰμί*.

19-22. *ἡ τυραννὶς*, "tyranny." More literally, "the (state) tyranny."—*τῆς πατρίδος*, "of his country," gen. sing. of *πατρίς*.—*ἔτι παῖς ὢν*, "being yet a mere boy," i. e., while he was yet a mere boy. *ὢν* is the pres. part. of *εἰμί*.—*Ἀρτέμιδος*, gen. of *Ἀρτεμις*.—*ἐν θήρῃς*, "in the hunt." Literally, "amid huntings."—*σὺς*, gen. sing. of *σὺς*.—*ἐπλήγη*, "was wounded," 3d sing. 2d aor. indic. pass. of *πλήσσω*.—*ἐγένετο*, "became," 3d sing. 2d aor. indic. mid. of *γίνομαι*.

23-24. *τὸν δράκοντα*, "the serpent," accus. sing. of *δράκων*.—*ὀρρώδει*, 3d sing. pres. indic. act. of *ὀρρώδεω*.—*ἔτι νήπιος ὑπάρχων*, "being yet quite young," i. e., while he was yet quite young: *ὑπάρχων*, pres. part. act. of *ὑπάρχω*.—*μῦν*, accus. sing. of *μῦς*.—*διώκων*, "pursuing," i. e., as he pursued: pres. part. act. of *διώκω*.—*εἰς μέλιτος πίθον*, &c., "having fallen into a large vessel of honey, lost his life." Or, more freely, "fell into, &c., and lost his life." A participle and verb, as in the present instance, may be freely rendered by two verbs: *πεσὼν*, 2d aor. part. act. of *πίπτω*.—*ἀπέθανεν*, 3d sing. 2d aor. indic. act. of *ἀποθνήσκω*.

25-26. *διεσπάσαντο*, "tore in pieces," 3d plur. 1st aor. indic. mid. of *διασπάω*. The middle voice implies, that they did the deed for themselves, i. e., to gratify their own blind fury.—*Πενθέα*, accus. sing. of *Πενθεύς*. The article with this proper name, as also with *Ὀρφέα* and *Ἀκταίονα*, though not translated, implies that these three individuals and their respective stories were well known.—*Μαινάδες*, nom. plur. of *Μαινάς*.—*αἱ κύνες*, "his hounds," nom. plur. of *κύων*.

27-28. *ἄνδρες*, nom. plur. of *ἄνθρωπος*.—*εἰκόνες*, nom. plur. of *εἰκών*.—*ἔκησαν*, "inhabited," 3d plur. 1st aor. indic. act. of *οἰκέω*.—*πρῶτοι*, nom. plur. of *πρῶτος*.—*αὐτόχθονες*, "an indigenous race," nom. plur. of *αὐτόχθων*.—*ἅπαντες*, nom. plur. of *ἅπας*.—*εἰσιν*, "are," 3d plur. pres. indic. of *εἰμί*.

29-33. *ὑδατος*, gen. sing. of *ὑδωρ*.—*κοιλαίνουσιν*, "hollow out," 3d plur. pres. indic. act. of *κοιλαίνω*.—*ὀρνυξ*, supply *ἐστί*.—*Φοίνικες*, nom. plur. of *Φοίνιξ*.—*τῷ Ἡρακλεῖ*, "unto the god *Hercules*," dative sing. of *Ἡρακλῆς*.—*ἐθνον*, 3d plur. imperf. indic. act. of *θύω*.—*πέρδικες*, nom. plur. of *πέρδιξ*.—*οἱ δὲ*, "but those," literally, "but the (partridges)," *πέρδικες* being understood.—*ἦσαν*, "were," 3d plur. imperf. indic. of *εἰμί*.—*λέγει*, 3d sing. pres. indic. act. of *λέγω*.—*παλίμπαιδας τοὺς γέροντας*, &c., "that the old are in a state of second childhood." More literally, "that the old become second children." Accus. with the infinitive.—*παλίμπαιδας*, accus.

plur. of παλίμπαις.—γέροντας, accus. plur. of γέρων.—γίγνεσθαι, Page
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pres. infin. mid. of γίγνομαι.

34. Μυρμιδόνας, accus. plur. of Μυρμιδών.—ἐκ μυρμηκῶν, "from ants:" μνησκῶν, gen. plur. of μνησκῶ. The order is, τοὺς Μυρμιδόνας γεγονέαι ἀνδρας ἐκ μυρμηκῶν.—ἀνδρας, accus. plur. of ἀνὴρ, the accusative for γεγονέναι, as Μυρμιδόνας is the accusative before it.—γεγονέναι, "became," i. e., were changed into.

LINE 1-3. *Ci Nomádes τῶν Λιβύων* "the Nomades of the Liby- 3
ans," i. e., the Libyan Nomades.—ταῖς ἡμέραις, "by days." More literally, "by the days (which pass)."—ταῖς νυκτίν, "by nights."—ἀριθμοῦσιν, 3d plur. pres. indic. act. of ἀριθμέω.—ἐρωτηθεῖς, "having been asked," i. e., when he was asked, 1st aor. part. pass. of ἐρωτάω.—τί μέγιστον, &c., "what is the greatest thing in the smallest compass." Supply ἐστί. Literally, "what is greatest in smallest (space)."—μέγιστον, superlative of μέγας.—ἐλαχίστω, superlative of μικρός, properly from ἐλαχύς.—εἶπε, "said," 2d aor. indic. act. from εἶπω.—φρένες ἀγαθαί, &c., "a sound mind in a human body." Literally, "sound thoughts in a human being's body."—φρένες, nom. plur. of φρήν.—σώματι, dat. sing. of σῶμα.

4-6. γνώμη, "understanding."—κρείσσω, "better."—ἡ ῥώμη χειρῶν, "than strength of hands:" ῥώμη is the nominative to ἐστί understood.—χειρῶν, gen. plur. of χεῖρ. The regular gen. plur. is χειρῶν, for which we have here the poetic form χειρῶν, which is also Ionic.—γυνήν, dat. plur. of γυνή.—ἀττία, "are a cause," supply εἰσίν.—γυναιξί, dat. plur. of γυνή. The order is, ἡ συγὴ φέρει κόσμον γυναιξί.—φέρει, "brings with it," 3d sing. pres. indic. act. of φέρω.—χαλεπόν, "a difficult matter."—λέγειν τοῖς, "to speak to," i. e., to reason with.—γαστέρα, accus. sing. of γαστήρ.—ὅσα οὐκ ἔχουσιν, "since it has not ears." Literally, "not having ears:" ὅσα is the accus. plur. of οὗς.—ἔχουσιν, accus. sing. fem. pres. part. act. of ἔχω.

7-8. τῷ πόδε, "as to his two feet," i. e., in both his feet: πόδε is the accus. dual of πός. This is the accusative of nearer definition, where some supply κατὰ to govern it.—ἦν, 3d sing. imperf. indic. of εἰμί.—Ἡ Μήδεια, "Medea." More literally, "the (well-known) Medea."—γράφεται, "is painted," i. e., is represented in a picture.—παῖδε, accus. dual of παῖς.—δεινὸν ὑποβλέπουσα, "sternly eying." The verb ὑποβλέπω here denotes, literally, to look at one from under the eyelids, with a lowering expression. The adjective δεινὸν is used here adverbially.—ἔχει δέ, "she holds moreover," 3d sing. pres. indic. act. of ἔχω.

9. τῷ δὲ ἀθλίῳ, &c., "while the two wretched ones sit smiling," i. e., the two unhappy children, &c.—ἀθλίῳ, dual of ἀθλίος.—καθησθον, 3d dual pres. indic. of κάθημαι.—γελῶντε, nom. dual pres. part. act. of γελάω.—μηδὲν τῶν μελλόντων εἰδότε, "knowing nothing of the things about to happen," i. e., of what is about to befall them: μηδὲν, neuter of μηδεῖς.—μελλόντων, gen. plur. pres. part. act. of μέλλω.—εἰδότε, perf. part. act. of εἶδω, contracted from εἰδηκότε; nom. sing. εἰδώς, contracted from εἰδήκως.

10. καὶ ταῦτα ὁρῶντε, "and that too, although seeing." The expression καὶ ταῦτα is analogous to the Latin expressions, *idque, ei ea, et hac*, &c.—ὁρῶντε, pres. part. act. of ὁράω.

11-16. μέγιστον, superlative of μέγας.—τυφλόν, supply χρῆμά ἐστι, "is a blind thing."—ἐλλιπές, supply again χρῆμά ἐστι, "is a defective thing." The adjective is often put in the neuter with a masculine or feminine noun. χοῆμα or some equivalent term being understood.—πόλεως ψυχῇ. &c.

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3 The order is, οἱ νόμοι (εἰς) ψυχὴν πόλεως.—οὐκ ἔστιν οὐδέν, “*there is nothing*.” Two negatives in Greek make a stronger negation.—ἔφη, “*said*,” 3d sing. imperf. indic. of φημί.—μémνησο, “*remember*,” 2d sing. perf. imperat. pass. of μμνήσκω, and the passive is here used in a middle sense, “*remind thyself*,” i. e., “*remember*.”—διαστάσεως, gen. sing. of διάστασις.—ἤρξω, “*didst begin*,” 2d sing. 1st aor. indic. mid. of ἄρχω.—διαλύσεως, gen. sing. of διάλυσις.—ἐγώ, nominative to ἠρξάμην understood, 1st sing. 1st aor. indic. mid. of ἄρχω.

17-24. Ἀλεξανδρέως, “*an Alexandrian*,” gen. sing. of Ἀλεξανδρεύς.—κουρέως τὴν τέχνην, “*a barber by trade*.”—κουρέως, gen. sing. of κουρεύς.—τέχνην, accusative of nearer definition, where some supply κατά.—ὁμονοούντων ἀδελφῶν συμβίωσις, “*the union of concordant brethren*.”—ὁμονοούντων, gen. plur. pres. part. act. of ὁμονοέω.—ἰσχυροτέρα, comparative of ἰσχυρός.—ἥθους βάσανος, “*a touchstone of character*,” i. e., a test of character.—ἵππος ἔθρεψεν, “*a mare nurtured*.” ἔθρεψεν, 3d sing. 1st aor. indic. act. of τρέφω.—τὸν Πύθωνα, “*the serpent Python*.”—κατετόξευσεν, “*he had shot with an arrow*,” 3d sing. 1st aor. indic. act. of κατατοξεύω. The aorist is here rendered into our idiom by a pluperfect.—ἦλθεν, “*came*,” 3d sing. 2d aor. indic. act. of ἔρχομαι.—παρέλαβε, “*took unto himself*,” 3d sing. 2d aor. indic. act. of παραλαμβάνω.—τῆς Γῆς, “*of the goddess Earth*.”

αἰδοῦς, “*of respect*.” The genitive is governed by ἄξιος.—ἔσει, “*thou wilt be*,” 2d sing. fut. of εἰμί, with the Porsonian or Attic termination {-ει), in place of the common form, ἔσῃ.—ἐὰν πρῶτον ἄρξης, “*if thou shalt have first begun*.”—ἄρξης, 2d sing. 1st aor. subj. act. of ἄρχω.—αἰδεῖσθαι, “*to respect*,” pres. infin. mid. of αἰδέομαι.

25-34. ἔχουσιν, 3d plur. pres. indic. act. of ἔχω.—Ὁ Παρνασσός, “*Parnassus*.” The article is here emphatic. Literally, “*the (far-famed) Parnassus*.”—εἰσὶν, “*there are*,” 3d plur. pres. indic. of εἰμί.—τὸ μὲν, “*the one*.” Literally, “*this one indeed*.” Consult note on page 1, line 9.—καλούμενον, “*called*,” pres. part. pass. of καλέω, agreeing in the neuter with ὅρος understood after τὸ.—ἔχει, “*contains*,” 3d sing. pres. indic. act. of ἔχω.—κέρδη, nom. plur. of κέρδος.—φέρει, 3d sing. pres. indic. act. of φέρω. A singular verb with a neuter plural (κέρδη).—ἐφν, “*is*,” 3d sing. 2d aor. indic. act. of φύω, taking the place of ἐστί.—τιτρώσκει, 3d sing. pres. indic. act. of τιτρώσκω.—Δημήτριος ὁ Πολιορκητής, “*Demetrius Poliorcetes*.” Literally, “*Demetrius the city-besieger*,” an appellation given to Demetrius, son of Antigonus, from his skill in besieging and taking cities.—ἤρει, “*used to take*,” 3d sing. imperf. indic. act. of αἰρέω.—κατασείων τὰ τεῖχη, “*shaking down their walls*,” i. e., by his military engines, many of which he himself invented: κατασείων is the pres. part. act. of κατασείω.—πείθων, “*by persuading*,” i. e., by the force of persuasion and mild measures in negotiation: πείθων is the pres. part. act. of πείθω.

ἐγένετο, “*there was*.”—κατὰ, “*during*.”—ἀφ’ οὗ, “*from whom*.” Put for ἀπὸ οὗ, the final vowel of ἀπό being cut off by apostrophe, and the preceding consonant aspirated: οὗ is the genitive sing. of ὅς, ἡ, ὅ.—πλακούντων, gen. plur. of πλακόεις.—ὀνομάζεται, 3d sing. pres. indic. pass. of ὀνομάζω. A singular verb with a neuter plural (γένη).—τίμα, “*honour*,” 2d sing. pres. imperat. act. of τιμάω, contracted from τίμαε,—τοὺς, “*thy*.”

4 LINE 1-3. κλεῖς, accus. plur. of κλεῖς, contracted from κλεῖδας.—φυλάττει, 3d sing. pres. indic. act. of φυλάττω.—πολύποδες, nom. plur. of πολύπους.—ἐλλοχῶσι, 3d plur. pres. indic. act. of ἐλλοχάω.—τὴν

ἄμπελον εἶπε, &c., "said that the vine bore three clusters." These three clusters are intended to mark, in a figurative manner, the three stages in the history of intemperance. Wine first attracts and pleases, then intoxicates, and finally brings with it loathing remorse.—εἶπε, 3d sing. 2d aor. indic. act. of εἶπω.—φέρειν, pres. infin. act. of φέρω, having the accusative ἄμπελον before it.

5-10. πόνος, supply ἐστί.—ἐλαβον, "I obtained," 1st sing. 2d aor. indic. act. of λαμβάνω.—ψυχῆς νοσοῦσης, &c. The order is, λόγος ἐστὶ φάρμακον νοσοῦσης ψυχῆς.—λόγος, "converse," i. e., friendly communing.—νοσοῦσης ψυχῆς, "of a distempered spirit," i. e., of a mind ill at ease: νοσοῦσης is the gen. sing. fem. pres. part. act. of νοσέω.—χαλεπὸν τὸ γῆρας, &c. The order is, τὸ γῆρας ἐστὶ χαλεπὸν βάρος τοῖς ἀνθρώποις.—χαλεπὸν βάρος, "a difficult burden."—ἀρ' οὐ, consult note on line 33, page 3.—καλεῖται, "is called," 3d sing. pres. indic. pass. of καλέω.—οὔτε οὔτε, "neither nor."—ὠφελεῖ, 3d sing. pres. indic. act. of ὠφελέω.

11-14. σιτοῦνται, "feed upon." Literally, "feed themselves upon," 3d plur. pres. indic. mid. of σιτέω. The thing fed upon follows in the genitive, the reference being to a part of the whole.—οὐκ, "are not." Supply εἰσί.—Ἀγαθοκλέους ἐκλελοίποτος, "when Agathocles had died." More literally, "Agathocles having departed," genitive absolute: ἐκλελοίποτος is the gen. sing. of the perf. part. mid. of ἐκλείπω.—στάσεως. This and the other genitive, ἀναρχίας, are both governed by μεστὰ, an adjective of plenty.

15-17. ἐκ νεφέλης, &c., "from the clouds is borne onward abundance of snow and of hail." The expression μένος χιόνος, &c., is a poetic one, and means literally, "the might of snow and hail." It carries with it the combined ideas of abundance and force, so that in the present instance the allusion will be to an abundant rushing of snow and hail from the clouds.—θρονῇ δὲ φέρεται, "thunder, too, is produced," i. e., is the result of.—ἐξ ἀνέμων δὲ, "by the winds moreover."—παράσσεται, 3d sing. pres. indic. pass. of παράσσω.

18. καὶ νόσων ἥττων, &c., "is subject to both diseases and old age." Literally, "is less than," i. e., is inferior to, is less powerful than. Supply ἐστί.

20-28. εἶχεν, 3d sing. imperf. indic. act. of ἔχω.—τοὺς ἀπαιδεύτους διαφέρειν, "that the uneducated differed." Accusative with the infinitive.—διαφέρειν, imperf. infin. act. of διαφέρω, followed in construction by the genitive of the thing differed from (θηρίων).—ὀνειδίζομενος, ὅτι, "on being reproached, because," pres. part. pass. of ὀνειδίζω.—τῷ γένει, &c., "I am a Scythian in my birth, but not in my manner of acting," i. e., but not in my character. Supply Σκύθης εἰμί. The form ἀλλ' is by apostrophe for ἀλλά.—ἐξῆν, "it was permitted," i. e., it was in the power of, it was optional with: 3d sing. imperf. indic. of ἔξεστι.—ζῆν, pres. infin. act. of ζάω. The Attics contract αἰ into η, and αει into η, in the four verbs, ζάω, διαβάω, πεινάω, and χράσμαι. This is properly a Doric and Ionic usage.

βασιλεύειν, pres. infin. act. of βασιλεύω. This verb governs the genitive, as being equivalent to βασιλεὺς εἰμι.—ἄρχειν, pres. infin. act. of ἄρχω, which also governs the genitive (not expressed here), as being equivalent to ἄρχων εἰμί.—μένειν, pres. infin. act. of μένω.—ἢ παρὰ, "than to abide with." Supply μένειν or something equivalent.—ὅντι, "being at the same time," dat. sing. pres. part. of εἰμί.—ἀλλ' οὐχ εἵλετο, "he preferred not, however." Literally, "but he chose not for himself," 3d sing. 2d aor. indic. mid. of αἵρω.—ἀναμένειν, "remaining in indolence," i. e., leading an indolent life.

4 Literally, "*being indolent*."—καὶ μηδὲν χρώμενος τῇ ἀρετῇ, "*and in no respect exercising manly virtue*:" μηδὲν, the neuter of μηδεῖς, is the accusative of nearer definition, or, as others say, is governed by κατα understood: χρώμενος, pres. part. mid. of χράσμαι.

29-33. δεῖ τοὺς νέους, &c., "*it behooves the young to use moderation in gait, and general deportment, and dress*." More freely, "the young ought to be modest in gait, general deportment, and attire."—δεῖ, an impersonal verb, construed here with the accusative and infinitive.—χρῆσθαι, pres. infin. mid. of χράσμαι.—ἔδραψεν, 3d sing. 1st aor. indic. act. of βάπτω.—μετὰ τοῦ παιδὸς Περσέως, "*along with her young son Perseus*."—ἔρριψεν 3d sing. 1st aor. indic. act. of ρίπτω.—προσηνέχθη, "*was carried*," 3d sing. 1st aor. indic. pass. of προσφέρω.

34. ποθεῖ, 3d sing. pres. indic. act. of ποθέω.—μεθ' ἡλίου, "*after the sun*," i. e., after the glare of the sunlight: μεθ' is for μετά, having lost the final vowel by apostrophe, and the preceding consonant being changed into an aspirate.

5 LINE 1-5. κἂν ἀφέλῃς, &c., "*and if you take from him this change, you make his pleasure sorrow*," i. e., you convert into a source of discomfort, what would otherwise prove a source of pleasure: κἂν is contracted from καὶ ἂν.—ἀφέλῃς, 2d sing. 2d aor. subj. act. of ἀφαιρέω.—ποιεῖς, 2d sing. pres. indic. act. of ποίεω.—ἔλαβε, "*received*," 3d sing. 2d aor. indic. act. of λαμβάνω.—παρ' for παρά, by apostrophe.—τόξα, "*a bow and arrows*." The force of the plural.—δότε, 2d plur. 2d aor. imperat. act. of δίδωμι.

7-12. Ξέρξου πολεμοῦντος, "*while Xerxes was carrying on war*." Genitive absolute: πολεμοῦντος is the gen. sing. imperf. part. act. of πολεμέω.—ἔδόκει, "*thought*." Literally, "*seemed*," i. e., to her herself: 3d sing. imperf. indic. act. of δοκέω.—ἰδεῖν, "*that she saw*," 2d aor. infin. act. of εἶδω. Where no pronoun is expressed with the infinitive, as in the present case, the reference is to the same person that is implied by the preceding verb, and the pronoun is in fact understood in the nominative. Thus ἔδόκει ἰδεῖν is for ἔδόκει αὐτὴ ἰδεῖν.—ἐκπρεπεστάτα, accus. dual of the superlative of ἐκπρεπής.—τοῦ αὐτοῦ γένους, "*of the same lineage*."—Φίλιππος. The well-known King of Macedonia, father of Alexander.—γενόμενος, "*having become*," 2d aor. part. mid. of γίνομαι.—ἐκέλευσε, 3d sing. 1st aor. indic. act. of κελεύω.—τὸν μὲν . . . τὸν δὲ, "*the one . . . the other*."—φεύγειν, pres. infin. act. of φεύγω.—διώκειν, pres. infin. act. of διώκω.

13-19. κολάζονται, 3d plur. pres. indic. pass. of κολάζω.—ἐν ᾄδου, "*in hades*," i. e., in the lower or invisible world. In this form of expression ᾄδου is governed by οἴκῳ or δώματι understood, and hence it means literally, "*in the abode or mansion of hades*."—ἦσαν, "*were*," 3d plur. imperf. indic. of εἶμι.—ἐκ γενετῆς, "*from their birth*."—ἓνα, accus. sing. masc. of εἷς, μία, ἓν.—εἶχον, 3d plur. imperf. indic. act. of ἔχω.—τρεῖς οὐσαι, "*although they were three in number*." Literally, "*being three*."—καὶ ταῦτα, "*and these*," referring to the eye and tooth, regarded as things, and therefore neuter here.—παρὰ μέρος, "*by turns*."—ᾤπασαν, "*they imparted*," 3d plur. 1st aor. indic. act. of ὀπάω.—εἰς, "*on*."—ἔγραφεν, "*used to write*," 3d sing. imperf. indic. act. of γράφω.—ἅπερ, "*whatsoever things*," accus. plur. neut. of ὅσπερ, ἥπερ, ὅπερ.—ἤκουε, 3d sing. imperf. indic. act. of ἀκούω.—ἀπορία κερμάτων, "*from an absolute want of a few pieces of money*." As we would say, "*from the want of a few pence*."

ωστε ὀνήσασθαι, "with which to purchase." Literally, "so as to purchase," 1st aor. infin. mid. of ὀνομαί.

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20-23. ἐνειμε, "has bestowed," 3d sing. 1st aor. indic. act. of νέμω.—ταχυτήτα, accus. sing. of ταχυτής.—κέρατα, accus. plur. of κέρας.—παῖδα ἔτι ὄντα, "while yet a child." Literally, "being as yet a child:" ὄντα is the accus. sing. of the pres. part. of εἰμί.—ἐτρεφε, 3d sing. imperf. indic. act. of τρέφω.—ἐθήκε, "rendered him," i. e., made him by this species of food: 3d sing. 1st aor. indic. act. of τίθημι.—ἔφη, 3d sing. imperf. indic. of φημί.—δεῖν τὰς πόλεις κοσμεῖν, "that it behooved to adorn states," i. e., that the true mode of adorning a state was. The impersonal δεῖν (infin. of δεῖ) is here construed with the infinitive (κοσμεῖν, from κοσμέω) and the accusative ἀνθρώπους understood.—τῶν οἰκούντων, "of their inhabitants." Literally, "of those inhabiting them:" gen. plur. of οἰκῶν, pres. part. act. of οἰκέω.—τὰς μὲν ὀκτὼ, "eight."—τὴν δὲ μέσην, agreeing with κεφαλὴν understood.

29-34. κεῖται, 3d sing. pres. indic. of κεῖμαι.—βραχὺς ὁ βίος, "life is short." Supply ἐστί.—τέρψις. The order is, τέρψις ἡδονῆς κακῆς (ἐστί) βραχεῖα.—κέρδος αἰσχροῦ, &c. Supply ἐστί.—τὸ μέλλον ἀσφές. Supply ἐστί.—γίγνεται, "arises." More literally, "is produced."—τὸν ἀμαθῆ πλούσιον, "the ignorant rich man," i. e., him who was rich but uneducated.—εἶπε, "used to call."

LINE 1-4. χρήμα μὲν σφαλερὸν, "is an insecure thing." Supply 6 ἐστί.—δὲ, "and yet."—εἰσιν, "are," 3d plur. pres. indic. of εἰμί.—τυφλὸν ὁ πλούτος. The order is, ὁ πλούτος (ἐστί) τυφλὸν χρήμα.—καλὸν ἡσυχία, "quiet is a pleasing thing."

5-7. ἔχει φόβον, "carry with them fear." Literally, "have fear," i. e., connected with them: ἔχει, 3d sing. pres. indic. act. of ἔχω.—τὸ πάνυ λαμπρὸν, "whatever is very dazzling." More literally, "the thing that is very brilliant."—κυρεῖ, equivalent here to ἐστί, 3d sing. pres. indic. act. of κυρέω.—οὐδ' ἀσφαλές, &c., "nor is every elevated situation among mankind a secure one." Supply ἐστί.

8-16. μετ' ὀλίγων ἀγαθῶν, "along with a few brave men:" μετ' by apostrophe for μετά.—ἅπαντας, accus. plur. masc. of ἅπας.—κακοῦς, "cowards."—μάχεσθαι, pres. infin. of μάχομαι.—οὐδὲν ὀργῆς ἀδικώτερον, "nothing is more unjust than anger." The comparative degree with a genitive.—πόλεμος ἐνδοξος, &c. The order is, ἐνδοξος πόλεμος (ἐστίν) αἰρετώτερος αἰσχροῦς εἰρήνης.—δεῖν τὸν ἀγαθὸν ἄρχοντα, &c., "that a good magistrate ought, on ceasing from his magistracy."—πανόμενον, pres. part. mid. of παύω.—γεγονέναι, "to be," perf. infin. mid. of γίνομαι.—σοφία. Supply ἐστί.—νεωτέρῳ πρεσβυτέρου, &c. The order is, οὐκ ἔξεστι νεωτέρῳ καταμαρτυρεῖν πρεσβυτέρου, "it is not permitted a young person to bear testimony against an elderly one." Literally, "it is not lawful for a younger to testify against an older person."—καταμαρτυρεῖν, pres. infin. act. of καταμαρτυρέω. The preposition κατά here, in composition, governs the genitive.

18-21. πολλὰ τῶν ζώων, "many animals." Literally, "many of animals." The neuter plural πολλὰ has the verb (ἐστί) in the singular.—ὅσα ἔχει, "as many as have." A neuter plural with a singular verb: ὅσα is from ὅσος.—πλείους accus. plur. for πλείονας, comparative of πολὺς, and taking τετάρων in the genitive.—τὸ ποιεῖν, "the doing a thing," nominative to ἐστί understood. The infinitive with the neuter of the article forms in Greek a species of verbal noun. So again, τὸ κελεῦσαι, "the ordering"

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6 *thing*."—ποιεῖν, pres. infin. act. of ποιεῖω.—κελεῦσαι, 1st aor. infin. act. of κελεύω.—γλυκίον, comparative of γλυκύς.—τῆς πατοίδος, "*than one's country*."—οὐκ ἔστιν οὐδέν, "*there is nothing*." Two or more negatives in Greek make a stronger negation.—κρείσσων οἰκτιρμοῦ θρόνος, "*envy is better than compassion*," i. e., it is better to be envied for brilliant success, than to be pitied for want of spirit to achieve.—κρείσσων, irreg. comparative of ἀγαθός.

22-25. χρῆ, "*we ought*." Impersonal verb.—σιγαῖν, pres. infin. act. of σιγάω.—ἢ, "*or else*."—κρείσσονα σιγῆς, "*things better than silence*" i. e., things more or less important in their nature, and therefore worthy of mention.—ὦτα, "*ears*," accus. plur. of οὖς.—ἔχομεν, 1st plur. pres. indic. act. of ἔχω.—ἐν, accus. sing. neut. of εἷς, μία, ἐν.—ἵνα πλείω μὲν ἀκούωμεν, &c., "*in order that we may hear more and say less*."—πλείω, accus. plur. neut. comparative of πολύς.—ἀκούωμεν, 1st plur. pres. subj. act. of ἀκούω.—ἥττονα, accus. plur. neut. of ἥττων, irregular comparative of μικρός.—λέγωμεν, 1st plur. pres. subj. act. of λέγω.—πλείον ἔστι, "*is more abundant*."—συνφέροντος, "*than the useful*." Literally, "*than that which is advantageous*," gen. sing. pres. part. act. of συμφέρω.—ἄρχε, "*govern*," 2d sing. pres. imperat. act. of ἄρχω. Governs the genitive, as being equivalent to a noun and verb.—μηδὲν ἥττον, "*no less*."

26-28. στέργε, "*love*," i. e., "*cherish a regard for*," 2d sing. pres. imperat. act. of στέργω.—τὰ παρόντα, "*what you at present have*." Literally, "*the things present unto you*," accus. plur. neut. pres. part. of παρέμι.—ἕξει δὲ τὰ βελτίω, "*and yet at the same time seek after better things*."—ἕν-τει, 2d sing. pres. imperat. act. of ζητέω.—βελτίω, accus. plur. neut. of βελτίων, comparative of ἀγαθός.—οἱ τῶν τελετῶν, &c. The order is, οἱ μετέχοντες τῶν τελετῶν ἔχουσιν τὰς ἐλπίδας ἡδίους περὶ τῆς τελευτῆς τοῦ βίου, "*they who participate in the mysteries have more pleasing hopes respecting the end of life*," i. e., the initiated have more cheering hopes respecting a future state, than the uninitiated: μετέχοντες, pres. part. act. of μετέχω, governing the genitive as indicating the taking part in a thing.—ἡδίους, accus. plur. of ἡδίον, comparative of ἡδύς.

31-35. τῶν ὄντων, "*of the things that are*," i. e., of all things: gen. plur. pres. part. of εἶμί, agreeing with χρημάτων understood, just as πρεσβύτατον agrees with χρῆμα, also understood.—ἀγέννητος γάρ, "*for he is uncreated*."—κάλλιστον κόσμος, "*the world is the fairest*," i. e., the fairest thing of the things that are, τῶν ὄντων understood.—μέγιστον τόπος, "*space is the most extensive*."—χωρεῖ, 3d sing. pres. indic. act. of χωρέω.—τρέχει, 3d sing. pres. indic. act. of τρέχω.—κρατεῖ, 3d sing. pres. indic. act. of κρατέω, and governing the genitive as equivalent to κράτος ἔχει, a noun and verb.—ἀνευρίσκει, "*it finds out*," 3d sing. pres. indic. act. of ἀνευρίσκω.

7 LINE 1-9. γίγνεται, "*becomes*," 3d sing. pres. indic. mid. of γίγνομαι.—τὸ μὲν γὰρ ὠν, "*for its egg*." More literally, "*for the egg (that contains it)*."—χηνείου, "*than that of a goose*," agreeing with ὠν understood.—καὶ ἐπτακαίδεκάπηχς, "*even seventeen ells long*." Literally, "*of seven and ten ells in length*."—ὁ τῶν πλείστων, &c. The order is, ὁ βίος τῶν πλείστων παραπόλλυται μελλησμῷ.—παραπόλλυται, "*is ruined*," i. e., is blasted in its fairest prospects, 3d sing. pres. indic. pass. of παραπόλλυμι.—κάλλιστον τὸ δικαιοῦτατον, &c., "*what is most just is fairest; to enjoy health, too, is easiest; and it is most pleasing to obtain the things which each one loves*," i. e., which he desires to obtain.—ῥᾶστόν θ', for ῥᾶστόν τε, the final vowel of τε being cut off by apostrophe and the

sonant changed to an aspirate: ῥᾶστον is the superlative of ῥάδιος—ὕγιαίνειν, pres. infin. act. of ὑγιαίνω, taken as a noun (in prose it would be τὸ ὑγιαίνειν) and having ἐστί understood.—τυχεῖν, 2d aor. infin. act. of τυγχάνω, and governing τούτων ("those things") understood.—ὦν, gen. plur. neut. of ὅς, ἧ, ὅ.—ἐρᾷ, 3d sing. pres. indic. act. of ἐράω, and governing the genitive.—χειρίστοις, dat. plur. masc. of χερίστος, irreg. superl. of κακός.—βελτίστοις, dat. plur. masc. of βέλτιστος, irreg. superl. of ἀγαθός.—ὑπερορᾷ, 3d sing. pres. indic. act. of ὑπεροράω.—οὔτε τοὺς ἀγαθοὺς θαυμάζει, "nor spares, through admiration, the good:" θαυμάζει is the 3d sing. pres. indic. act. of θαυμάζω.

10-19. καὶ ἐν μέσῳ κεῖται, "and lies in the centre of the universe." The popular but erroneous belief of an early period. With μέσῳ supply τόπῳ or something equivalent.—ὅφ' ἡδονῆς διηγεκοὺς, "through long-continued pleasure," i. e., through uninterrupted enjoyment, and the satiety which this produces.—μὴ συνιένται, &c., "do not comprehend true felicity," i. e., have no conception of what forms true happiness: συνιένται is the 3d plur. pres. indic. mid. of συνίημι, and governing the genitive.—πατὴρὸς ἦν ἀφανοῦς, "was the son of an obscure father," supply ὁ υἱὸς after ἦν.—ἐκ τῆς ἐπιμελείας, "through care."—γίγνεσθαι δύναται, "are able to become," i. e., can become, or can be rendered.—τοῖς ἥρωσιν, "unto his heroes," i. e., those described in his poems.—πᾶσιν ὁμοίαν, "of the same kind for all."—ἀποδédωκε, "has assigned," 3d sing. perf. indic. act. of ἀποδίδωμι.—περιεσῦλῃσε, "despoiled," 3d sing. 1st aor. indic. act. of περισυλάω.—παρὰκειμένην αὐτῷ, "lying by the side of it," i. e., placed by the side of it. The dative αὐτῷ is governed by παρὰ in composition.—ἄφειλεν, "took away," 3d sing. 2d aor. indic. act. of ἀφαιρέω.—ίδὼν, 2d aor. part. act. of εἶδω.—καὶ ἀπαίδευστον, "and at the same time uneducated."

21-30. φαίνεται, "appear," 3d sing. pres. indic. mid. of φαίνω, a singular verb with a neuter plural.—οὐ κρεῖττον, "is it not better?" Supply ἐστί.—ἀσπᾶσισθαι, "to choose." More literally, "to embrace," 1st aor. infin. mid. of ἀσπάζομαι.—ἐλευθέρου ἀνδρός ἐστιν, "it is the duty of a free man," i. e., of a free spirit.—τάληθῇ, "the truth," contracted for τὰ ἱληθῇ.—εἶχεν, 3d sing. imperf. indic. act. of ἔχω.—ἔφη, "used to say," 3d sing. imperf. indic. act. of φημί.—ρίζας, accus. with the infinitive (εἶναι).—καθ' ἁδου, "in Hades," καθ' by apostrophe for κατά.—διακρίνουσιν, "discriminate between," 3d plur. pres. indic. act. of διακρίνω.—δεινόν ἐστι, &c., "it is a dreadful thing for the bad to rule over the good." More literally, "for the worse to rule over the better:" χείρους, accus. before the infinitive: irreg. comparative of κακός.—ἄρχειν, pres. infin. act. of ἄρχω.

31-36. ἔλεγεν, 3d sing. imperf. indic. act. of λέγω.—κρεῖττον, "that it was better." Supply εἶναι.—ἑξάπους οὔσα, "being six-footed:" οὔσα is the nom. sing. fem. of ὦν, οὔσα, ὄν, pres. part. of εἰμί.—τοῖς μὲν τέσσαρσι, &c., "walks on only four:" βαδίζει, 3d sing. pres. indic. act. of βαδίζω.—χρήναι, 3d sing. pres. indic. of χρᾶμαι.—ἐπολέμησεν, 3d sing. 1st aor. indic. act. of πολεμέω.—ἔτη, time how long, and therefore in the accusative.—ἔγραψε, 3d sing. 1st aor. indic. act. of γράφω.—βιώσας, "having lived," i. e., during a life of: 1st aor. part. act. of βιώνω.

LINE 1-5. ὁ πρεσβύτερος, "the elder."—ἐπέρασε, "transported," 3d sing. 1st aor. indic. act. of περάω.—τοὺς Σήρας ἱστοροῦσι, &c., "they relate that the Seres live," &c.: ἱστοροῦσι, 3d plur. pres. indic. act. of ἱστορέω.—ζῆν, pres. infin. act. of ζάω.—καὶ τοὺς Χαλδαίους, &c., "and there is a report that the Chaldeans survive beyond a hundred years."—

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8 βιοῦν, pres. infin. act. of βιώω.—ὕπὲρ τὰ ἑκατὸν ἔτη. The article is frequently joined, in Greek, to numerals, to mark the complete sum, where in English it is seldom expressed.—λόγος. Supply ἐστί.

7-15. βιωσαι λέγεται, "is said to have lived." βιωσαι is the 1st aor. infin. act. of βιώω, and λέγεται, 3d sing. pres. indic. pass. of λέγω.—συγγραφεὺς ἑκατὸν, &c., "an historian of a hundred and twenty-four years," i. e., a historical writer, after having reached the age of one hundred and twenty-four years.—ἐτελεύτησε, 3d sing. 1st aor. indic. act. of τελευτάω.—βιοὺς, "after having lived," 2d aor. part. act. of βιώω.—ἑτος ἐν πρὸς, &c., "eighty-one years." Literally, "one year in addition to eighty."—Σιλίου ἐνός, &c., "Silvius having reigned thirty years wanting one."—ἐνός (ἑτους understood) is governed by δέοντα, the pres. part. act. of δέω.—βασιλεύσαντος, gen. absolute, 1st aor. part. act. of βασιλεύω.—ἐνὶ πλείῳ τριάκοντα ἑτῶν, "for one year more than thirty."—βοηθήσοντες, "in order to lend aid," fut. part. act. of βοηθέω.—διήλθον, "traversed," i. e., marched. Literally, "went through," 3d plur. 2d aor. indic. act. of διέρχομαι.

16-22. εἶπε, "said," 2d aor. indic. act. of εἶπω.—ἀπειλεῖς, 2d sing. pres. indic. act. of ἀπειλέω.—ἡ φύσις, understand after this ἀπειλεῖ θάνατον.—ἀπαντήσας, "having met," 1st aor. part. act. of ἀπαντάω.—τῷ ζῶντι, "the survivor." Literally, "the one that was living," imperf. part. of ζάω.—ἡρώτα, 3d sing. imperf. indic. act. of ἐρωτάω.—σὺ ἀπέθανες, "didst thou die?" 2d aor. indic. act. of ἀποθνήσκω.—τοῦτ', by apostrophe for τοῦτο.—ἀπολιποῦσα, "having left," 2d aor. part. act. of ἀπολείπω.—θαμίεις, 2d sing. pres. indic. act. of θαμίζω.—οὐκ ἔστι τοῦτο σωφρονεῖν, "this is not acting discreetly:" σωφρονεῖν is the pres. infin. act. of σωφρονέω.—οὐχ οὕτω, "not on this condition," i. e., not with this understanding.—ὁ πατήρ σου παρέδωκεν, "did thy father give," 1st aor. indic. act. of παραδίδωμι.

23-28. ἀπορῶν, "being in great want," pres. part. act. of ἀπορέω.—ἐπίπρασκε, 3d sing. imperf. indic. act. of πιπράσκω.—γράφων, pres. part. act. of γράφω.—ἔλεγε, "said," referring to the contents of the letter.—σύγχαυρε ἡμῖν, "congratulate me." Literally, "rejoice with us," 2d sing. pres. imperat. of συγχαίρω.—τρέφει, 3d sing. pres. indic. act. of τρέφω.—εἶναι λέγονται, "there are said to be."—οἱ τοὺς μὲν πολῖτας, &c., "who wound their own citizens to death," i. e., who, whenever they wound any inhabitants of Latmus, sting them mortally. The expression τοὺς μὲν πολῖτας σφισὶν means literally, "the citizens unto them," i. e., unto the scorpions.—ξένους. Supply παίουσι.—ἀγαπῶσι, 3d plur. pres. indic. act. of ἀγαπάω.

29-34. ἐρωτηθεῖς, "having been asked," 1st aor. part. pass. of ἐρωτάω.—αὐτὸς ἐν τοῖς, "they themselves unto themselves."—ἔφυνεν, "produced," 3d sing. 1st aor. indic. act. of φύω.—ἐαυτοῦ μὴ κρατῶν, "who does not control himself," i. e., who is a slave to his passions: κρατῶν, pres. part. act. of κρατέω.—οὗτος. Supply ἐστί.—κατὰ τὴν ἐαυτοῦ, &c., "bring presents unto him, each one according to his means."

9 LINE 1-5. πωλῶν, "offering for sale," pres. part. act. of πωλέω.—εἰς δείγμα, "for a sample."—περιέφερεν, 3d sing. imperf. indic. act.—ὦν, "if thou art," pres. part. of εἶμι.—ἀεὶ ταῦτά περὶ, &c., "ever decide in the same way about the same things," i. e., be ever consistent and impartial. Literally, "decide the same things about the same:" ταῦτά is for τὰ αὐτά.—γίγνωσκε, 2d sing. pres. imperat. act. of γινώσκω.—πρὸς χάριν, "through favour." Literally, "with reference to favour."—ἐπιμε

λοῦ, "take care of," 2d sing. pres. imperat. mid. of ἐπιμελεω, and governing the thing cared for in the genitive.—βούλον, "wish," 2d sing. pres. imperat. mid. of βούλομαι.—ἀρέσκειν, pres. infin. act. of ἀρέσσω—πάντων μάλιστα, &c., "respect thyself most of all things."—αἰσχύνον, 2d sing. pres. imperat. mid. of αἰσχύνω.

6-11. οἱ πονηροὶ, &c. The order is, οἱ πονηροὶ ἀποβλέπουσι μόνον εἰς τὸ κέρδος, "the bad look only to gain."—ἀποβλέπουσι, 3d plur. pres. indic. act. of ἀποβλέπω.—τὰ πάθη, "his passions."—αὐτὸς ὑπ' αὐτῶν κολάζεται, "is himself chastised by them:" κολάζεται, 3d sing. pres. indic. pass. of κολάζω.—σώζεσθαι, pres. infin. pass. of σώζω.—καὶ ἐξ αὐτῶν, &c., "they draw him up even from deep caverns themselves," i. e., from the very midst of deep caverns.—ἀνασπῶσι, 3d plur. pres. indic. act. of ἀνασπῶ.—οὐδὲν τῆς εἰμορφίας ὄφελος, "there is no advantage from a fair exterior," i. e., no advantage arises from. Supply ἐστὶ after ὄφελος.—μὴ ἔχῃ, "may not have," 3d sing. pres. subj. act. of ἔχω.—εὖ θνήσκεις, "mayest thou die happily," 2d sing. pres. optat. act. of θνήσκω. The optative has here its genuine meaning, as indicating, namely, a wish.—ἔλθῃ, "may have come," 3d sing. 2d aor. subj. act. of ἔρχομαι.

12-17. ὅποτε σχολάζει, &c., "that whenever he had nothing to do, and was not leading an army." More literally, "that whenever he might have nothing to do, and might not be leading an army." The optative has here the force of the potential.—σχολάζει, 3d sing. pres. opt. act. of σχολάζω.—στρατεύοιτο, 3d sing. pres. opt. mid. of στρατεύω.—τῶν ἵπποκόμων οἰεσθαι, &c., "he thought he differed in no respect from his grooms." The absence of the pronoun from before οἰεσθαι, shows that this verb refers to the same person that is implied in ἔλεγεν. The pronoun is understood in the nominative.—μηδὲν, accus. sing. neut. taken adverbially.

ἐν μάλιστα εὐδοκμοίῃ, "might gain applause in the greatest degree," 3d sing. pres. opt. act. of εὐδοκμέω. Attic for εὐδοκμοῖ.—καταφρονῶν, "by despising." Literally, "by thinking against." The genitive is governed by κατὰ in composition. Pres. part. act. of καταφρονέω.

18-21. θάπτουσιν τοὺς νεκροὺς, "inter their dead," i. e., dispose of their bodies after death.—ταριχεύοντες, "by embalming them." Supply αὐτούς.—Ῥωμαῖοι δὲ καίοντες, "but the Romans theirs, by burning them (on funeral piles)." After Ῥωμαῖοι supply θάπτουσιν τοὺς νεκροὺς, and after καίοντες the pronoun αὐτούς.—διώκουσιν, "actually pursue it." Supply αὐτόν.—εἰκάζε, "used to liken," 3d sing. imperf. indic. act. of εἰκάζω, without any augment.—τοῖς Ἑρμαῖς, "to their own Hermæ."—ἔχουσιν, "which have," dat. plur. pres. part. act. of ἔχω. The Hermæ, at Athens, were blocks, or trunks of stone, placed upright, and surmounted by a head of Mercury. They had no arms or legs; and hence Philip sneered at the Athenians, as saying much, and full of boasting, but doing nothing at all, and inefficient in the hour of action.

22-29. περὶ τὴν ἱατρικὴν ἐσπούδασε, "was full of zeal about the healing art," i. e., paid zealous attention to it. With ἱατρικὴν supply τέχνην.—ἐσπούδασε, 3d sing. 1st aor. indic. act. of σπουδάζω.—καὶ αὐτὸς ἰᾶτο, "and he himself used to practise it." Literally, "used to act as a physician," or "to heal," 3d sing. imperf. indic. mid. of ἰάομαι.—καὶ τὰ λοιπὰ, "and so forth." Literally, "and to do the other things," i. e., the other things connected with the practice of medicine. Supply ἐποίει, imperf. of ποιεῖω. The phrase is analogous to the Latin *et cetera*.

ἵστασιάζεην, 3d dual imperf. indic. act. of στασιάζω.—ἔτι παῖδες οὐκ,

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9 "while yet boys:" ὄντι is the nom. dual masc. of ὢν. —κατέλιπε, "left behind," i. e., abandoned, 3d sing. 2d aor. indic. act. of καταλείπω.—ἐξέπλευσε, 3d sing. 1st aor. indic. act. of ἐκπλέω.—ἀπήγαγεν, 3d sing. 2d aor. indic. act. of ἀπάγω.—ἤγαγεν, "is wont to lead," 3d sing. 2d aor. indic. act. of ἄγω.—ἐπρώτευσεν τῆς Ἑλλάδος, "stood at the head of Greece." Literally, "was first of Greece:" 3d sing. 1st aor. indic. act. of πρωτεύω, which governs the genitive because equivalent to a superlative with the auxiliary verb.—χρόνον, "for a period." Continuance of time, and therefore in the accusative.—χρωμένη, "by following." Literally, "by using," pres. part. mid. of χράομαι.

30-33. Ὁ Διογένης, "the well-known Diogenes."—ὅτι. When ὅτι stands, as here, in the beginning of a direct remark or speech, it is not to be translated, but is equivalent merely to the inverted commas in English, that mark a speech or quotation.—οἱ μὲν ἄλλοι κύνες, "the rest of dogs." Diogenes, the Cynic, had the appellation of κύων given him on account of his snarling and snappish manner. He playfully alludes here to this peculiar appellation.—ἐγὼ δὲ τοὺς φίλους, &c., "I, however, bite my friends, in order that I may save them." Alluding to the caustic but salutary nature of his advice. With ἐγὼ supply δάκνω.—σώσω, 1st sing. 1st aor. subj. act. of σώζω.—μηδενὶ συμφορὰν ἐνειδίσῃς, "reproach no one with misfortune." Literally, "reproach misfortune to no one:" 2d sing. 1st aor. subj. act. of ἐνειδίζω.—κἂν μόνος ᾦς, "even though thou mayest be alone." κἂν is for καὶ ἂν, and ᾦς is the 2d sing. pres. subj. of εἰμί.—φαῦλον μήτε λέξης, &c., "neither say nor do anything evil:" λέξης is the 2d sing. 1st aor. subj. act. of λέγω, and ἐργάσῃ is the 2d sing. 1st aor. subj. mid. of ἐργάζομαι.

10 LINE 1-2. μηδέν. The negation is strengthened in the Greek by the negative particles, but, in translating, μηδέν becomes equivalent to τί.—αἰδοῦς παρὰ πᾶσιν, &c., "thou wilt be worthy of respect with all:" αἰδοῦς is the contracted genitive of αἰδώς, and is governed by ἄξιος.—ἔσει, 2d sing. fut. indic. of εἰμί, with the Attic termination, instead of the common ἔσῃ.—ἔρξης, 2d sing. 1st aor. subj. act. of ἔρχω.—αἰδεῖσθαι, pres. infin. mid. of αἰδέομαι.

3-9. ἀδύνατον. Supply ἐστί.—ἄνευ τῆς τῶν οὐρανίων θεωρίας, "without the studious contemplation of celestial phenomena," i. e., without a knowledge of astronomy, &c.—μεθ' ἡμέραν, "during the day." Literally, "after day (had appeared)." μεθ' is for μετά, by apostrophe.—ἔψας, "having lighted," 1st aor. part. act. of ἔπτω.—τὴν τῆς. In this position of the article, the second agrees with the nearer noun, the first with the more remote; so that τὴν here agrees with σκληρότητα.—καταλύσαντες, "having laid aside." More literally, "having dissolved," or "loosened," 1st aor. part. act. of καταλύω.—ἐξώκειλαν, "dashed." More literally, "drove." A metaphor borrowed from the running of a vessel ashore.—συνοικίσας, 1st aor. part. act. of συνοικίζω.—τοὺς τὴν Ἀττικὴν κατοικοῦντας, "the inhabitants of Attica." More literally, "those who were inhabiting Attica," imperf. part. act. of κατοικέω.—ἀπέφηνεν, "made of them." Literally, "showed forth," i. e., to the world, 3d sing. 1st aor. indic. act. of ἀποφαίνω.

10-13. τὸ καλῶς ἀποθανεῖν, &c. The order is, ἡ φύσις ἀπένειμεν τοῖς ἀγαθοῖς τὸ καλῶς ἀποθανεῖν ἰδίον, "nature has assigned the dying well unto the good, as something peculiar," i. e., as their peculiar property. The article τὸ joined to the infinitive ἀποθανεῖν, produces a species of verbal noun: ἀποθανεῖν is the 2d aor. infin. act. of ἀποθνήσκω.—ἀπένει-

αεν, 3d sing. 1st aor. indic. act. of ἀπονέμω.—ὑπέμεινα, 1st sing. 1st aor. indic. act. of ὑπομένω.—ἐξ οὗ, “since.” Supply χρόνου. The full expression is, ἐκ τοῦ χρόνου ἐξ οὗ (χρόνου).—φιλοσοφεῖν ἐπενόησας, “thou hast turned thy thoughts to philosophy,” 2d sing. 1st aor. indic. act. of ἐπινόεω.—σεμνός τις ἐγένον, “thou hast become a grave sort of a person:” ἐγένον, 2d sing. 2d aor. indic. mid. of γίνομαι.—καὶ τὰς ὀφρῦς, &c., “and hast raised thy eyebrows above thy temples,” i. e., hast assumed a supercilious look: ἐπῆρας, 2d sing. 1st aor. indic. act. of ἐπαίρω.

14–19. ἄρτι μοι διακαθήραντι, “unto me having just cleaned,” dat. sing. 1st aor. part. act. of διακαθαίρω.—ἐπέστη, 3d sing. 2d aor. indic. act. of ἐφίστημι.—ἐπῆναι, 3d sing. imperf. indic. act. of ἐπαινέω.—τὴν φιλεργίαν, “my activity.” Literally, “the activity,” i. e., which I had displayed.—τούτων δὲ σπαρέντων, “and these having been sown,” 2d aor. part. pass. of σπείρω. Genitive absolute.—ἀνέτειλαν, 3d plur. 1st aor. indic. act. of ἀνατέλλω.—ἄφροσύνης ἐστὶ, &c., “the forming of wrong judgments about things is a mark of want of understanding:” κρίναι, 1st aor. infin. act. of κρίνω, forming with the article a species of verbal noun.—περιστεῖλαι, 1st aor. infin. act. of περιστελλω.

21–27. μαθὼν, “having learned,” 2d aor. part. act. of μανθάνω.—ζῆ, 3d sing. pres. indic. act. of ζῶ.—ἀγοράσας, 1st aor. part. act. of ἀγοράζω.—φιλεῖ τῷ κάμνοντι, &c., “the deity loves to labour with him that labours.” More freely, “is wont to assist him that labours.”—οὐκ ἂν δύναιο, &c., “thou wilt not, I think, be happy, not having laboured,” i. e., without labour or employment of some kind or other: καμὼν, 2d aor. part. act. of κάμνω. The optative with ἂν is here employed to express a milder assertion than would have been conveyed by the simple future, and which we have endeavoured to convey by the words “I think.”

αὐτὸς ἔτεμεν, “cut with his own hands.” More literally, “himself cut,” 3d sing. 2d aor. indic. act. of τέμνω.—Δημοσθένους εἰπόντος, “Demosthenes having said.” Genitive absolute.—ἀποκτενοῦσι, 3d plur. fut. of ἀποκτείνω.—ἐὰν μανῶσι, “if they become insane,” 3d plur. 2d aor. subj. pass. of μαίνομαι.—ἐὰν σωφρονῶσιν, “if they become sane,” 3d plur. pres. subj. act. of σωφρονέω.

28–30. λέγε κακῶς, &c., “ay, speak ill, since thou hast not learned how to speak well.” There is here a play upon the words. The expression κακῶς λέγειν signifies both “to speak incorrectly” and “to speak injuriously,” and καλῶς λέγειν, on the other hand, both “to speak correctly” and “to praise.” “To speak correctly” here, is to speak in accordance with the dictates of true wisdom, i. e., philosophy.—μεμάθηκας, 2d sing. perf. indic. act. of μανθάνω.—ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ, &c., “the man of moral excellence submits his own judgment to him who governs all things,” i. e., to the ruler of the universe. The expression καλὸς καὶ ἀγαθὸς ἀνὴρ is meant to indicate man as he should be, both externally and internally, and is best rendered by a paraphrase.—ὑποτέταχε, 3d sing. perf. indic. act. of ὑποτάσσω. The continued action implied by the perfect gives it here the force of a present.—διοικοῦντι, dat. sing. pres. part. act. of διοικέω.

32–36. τὸν εὐτυχοῦντα, &c., “it behooves the prosperous man to be wise,” i. e., we ought to make a wise use of prosperity. Literally, “it behooves him that is fortunate,” &c.—εὐτυχοῦντα, accus. sing. pres. part. act. of εὐτυχέω.—πεφύκεναι, perf. infin. act. of φύω, equivalent here merely to εἶναι.—κατ’ ὄναρ δοκῶν, &c., “imagining in a dream that he had tri-
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10 *as on a nail*," i. e., dreaming that he had, &c. : πεπατηκέναί, perf. infin. act. of πατέω, and referring to the same person that is implied in δοκῶν, as the absence of the pronoun indicates.—ὕπαρ, "on *wa* king."—περιεδήσατο, 3d sing. 1st aor. indic. mid. of περιδέω.—διὰ τί γάρ, "*why then*." Literally, supplying at the same time the ellipsis, "(This *arves* thee right), for why," &c.—σφόδρα κεκυφότα, "*greatly bent*." More *eely*, "*bent almost double*," i. e., as indicative of pain: accus. sing. perf. art. act. of κύπτω.—συμβέβηκεν, 3d sing. perf. indic. act. of συμβαίνω.

11 LINE 1-4. οἱ πρὸς τὴν δόξαν, &c., "*they who are eagerly desirous of renown*." Literally, "they who gape after renown."—κεχηρότες, nom. plur. perf. part. mid. of χαίνω.—εἰρήκασι, 3d plur. perf. indic. act. of δέω.—τὸν ἥλιον εἶναι, "*that the sun is*." Accusative with the infinitive.—κατεσκεύασε, 3d sing. 1st aor. indic. act. of κατασκευάζω.—πεφενγῶς, perf. part. mid. of φεύγω.—ἐπὶ φόνῳ, "*on account of a murder*." He killed, through envy, Talus, his sister's son, having thrown him down from a window.

5-11. ἐπεφύκει, "*was*." Literally, "*had been and continued*," 3d sing. pluperf. indic. act. of φύω, and equivalent here to ἦν.—τοὺς πόδας, "*of foot*." More literally, "*as to her feet*." The accusative of nearer definition, where some understand κατὰ.—ἐπέπνεον, 3d plur. imperf. indic. act. of ἐπιπνέω.—ἐπεφρίκει, "*was rough*." Pluperfect rendered by the imperfect. Literally, "*had been and continued rough*," 3d sing. pluperf. indic. act. of φρίσσω.—ἐξηνθήκει, "*swelled forth like an opening flower*," 3d sing. pluperf. indic. act. of ἐξανθέω. Pluperfect again as an imperfect.

Δημοσθένης, &c., "*Demosthenes replied to a thief, who said*." Literally, "*to a thief having said*." In construction, ἔφη follows immediately after Δημοσθένης.—οὐκ ᾔδειν, "*I did not know*," 1st sing. pluperf. indic. act. of εἶδω, and rendered as an imperfect.—ὅτι δὲ σὸν, &c., "*thou knewest, however, that it is not thine*."—προσαγγελθείσης, "*having been announced*," gen. sing. fem. 1st aor. part. pass. of προσαγγέλλω. Genitive absolute.—ᾔδειν αὐτοὺς θνητοὺς γεννήσας, "*I knew that I begat them as mortal*." Some verbs in Greek (of which εἶδω is one) take with them a participle, where we employ the simple conjunction *that* with its clause. If the subject indicated by the participle be the same as that of the preceding verb, the participle stands in the nominative: if the subject be different, the participle is in one of the oblique cases.—χρήσιμ' for χρήσιμα.—εἰδὼς for εἰδὼς, perf. part. act. of εἶδω.—πολλ' for πόλλα.

12-20. Θεόκριτος. Not the poet, but a sophist and public speaker. The verb συγγράφει, also, shows that the poet is not meant, as this verb applies only to prose composition.—ὅτι. Not to be translated. Equivalent merely to the inverted commas in English.—ὥς μὲν βούλομαι, &c., "*I cannot write as I wish, and I do not wish to write as I can*." With βούλομαι and δύναμαι supply συγγράφειν.—αἰσχύνεο. Ionic form for αἰσχύνων, 2d sing. pres. imperat. mid. of αἰσχύνω.—οὐκ ἄμισθον, &c. The order is, τὸ εὖ ποιεῖν οὐκ (ἔστιν) ἄμισθον.—κὰν μὴ παραχρῆμα, &c., "*even though a return for the kindness do not at the moment show itself*." κὰν is for καὶ ἂν.—φαίνεται, 3d sing. pres. subj. mid. of φαίνω.—διὰ αἰσχρὰν αἰτίαν, "*from some disgraceful cause*."—ὀνειδος, "*is a reproach*." Supply ἐστὶ.—τὸν ὀργιζόμενον νόμιζε, &c., "*think that the angry man differs from the madman only as regards continuance of time*," i. e., his madness is as great, but only of shorter duration. Literally, "*that he who angry differs from him that is mad*," &c.—ὕποχωρῶν ποτε, &c., "*when*

retreating on one occasion before the advancing foe." More literally, "when yielding once to enemies coming on:" ὑποχωρῶν is the pres. part. act. of ὑποχωρέω.—οὐκ ἔφη φεύγειν, "said he was not fleeing:" οὐκ ἔφη is equivalent here to the Latin *negabat*.—ἀλλὰ διώκειν, &c., "but was pursuing an advantage lying in his rear." Meaning, that he yielded now, only in order to gain an advantage afterward.—τὸ συμφέρον. Literally, "that which was advantageous."

20-24. οἱ παλαι Ἀθηναῖοι, "the early Athenians." An adverb placed like *πάλαι*, between the article and noun, is to be rendered frequently by an adjective. In fact, however, *ὄντες* is understood.—ἡμπεύχοντο, "used to array themselves in," 3d plur. imperf. indic. mid. of ἀμπέχω, with a double augment.—πῶς ἂν τις, &c., "how one might please men most."—εἰ ἥδιστα μὲν ἔφη, &c., "if, replied he, in conversing with them he should say what is most pleasing, and (in acting) should bear himself towards them in the most useful manner." More literally, "if he should converse with them most pleasantly, and bear himself most usefully." The adjectives ἥδιστα and ὠφελιμώτατα are to be construed adverbially. With προσφέροίτο supply αὐτοῖς.

25-31. γεγόναμεν, "we have been born," 1st plur. perf. indic. mid. of γίνομαι.—γενέσθαι, "to exist," 2d aor. infin. mid. of γίνομαι.—ἔοικεν, "is like," 3d sing. perf. indic. mid. of εἶκω.—κατὰ τὴν ῥάχιν κύρτωμα. &c., "have on the back a swelling like a camel," i. e., like a camel's; as if the Greek had been, παρεμφερὲς τῷ τῆς καμήλου κυρτώματι.—δεδοίκασιν, "fear," 3d plur. perf. indic. mid. of δαίδω.—οὐ τοσούτον, "not so much."—ὅσον, "as."—οὐκ ἀκήκοας, "hast thou not heard?" 2d sing. perf. mid. of ἀκούω, with the Attic reduplication.—ὄντες ἄνθρωποι τὸ παλαιόν, "being formerly men."—τὸ παλαιόν may be more literally rendered "of old."—μετέβαλον, "changed," i. e., were transformed: 3d plur. 2d aor. indic. act. of μεταβάλλω, translated here as if intransitive, but having in reality *ἑαυτούς* understood.

31-34. ἐγρηγορότος ἐνύπνιον, "is the dream of one awake," i. e., is a waking dream, gen. sing. perf. part. mid. of ἐγείρω.—πότε ἤρξατο, "when he began," 3d sing. 1st aor. indic. mid. of ἄρχω.—καταγιγνώσκειν ἑαυτοῦ, "to sit in judgment on myself." More literally, "to decide against myself," i. e., against my own foolish or evil propensities.

LINE 1-5. μέμνησο, "remember," 2d sing. perf. imperat. pass. 12 of μυνήσκω, and taken in a middle sense.—ὅτι σὺ ἤρξω, "that thou didst begin," 2d sing. 1st aor. indic. mid. of ἄρχω.—ἠϋξάτο ἔχειν, "wished he had," 3d sing. 1st aor. indic. mid. of εὔχομαι.—φίλῳ ὄντι, "who was a friend of his." Literally, "being a friend."—ἐχαρίσατο, 3d sing. 1st aor. indic. mid. of χαρίζω.

6-9. λόγισαι πρὸ ἔργου, "reflect before action," 2d sing. 1st aor. imperat. mid. of λογίζω.—Διογένης πρὸς τὸν, &c., "unto a person who had staggered him with a blow from a beam, and who cried out thereupon, 'take care,' Diogenes, having struck him with his staff, replied, 'take care.'" More literally, "unto the person who had," &c.—φύλαξαι, 2d sing. 1st aor. imperat. mid. of φυλάσσω.—πλήξας, 1st aor. part. act. of πλήσσω.—περὶ, "towards."—οἶους ἂν εὔξαιο, &c., "as thou wouldst wish."

10-13. ἡ Ἰνάχου, "the daughter of Inachus." Supply θυγάτηρ.—μεταμορφωθείσα, "after having been transformed," 1st aor. part. pass. of μεταμορφόω.—νήξασθαι, "to have swam across," 1st aor. infin. mid. of νήχομαι.—δοῦναι τὸ ὄνομα, "to have given its name." The meaning is, that

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the passage or strait was called *Bosporus*, from βοῦς and πόρος, i. e., the passage of the cow.—παρὰ μικρόν, “almost.” Literally, “by the side of little.”—ἐπνίγη, 3d sing. 2d aor. indic. pass. of πνίγω.—ἔμοσεν, 3d sing. 1st aor. indic. act. of ἔμνυμι.—μὴ ἄφασθαι, “never to touch,” 1st aor. infin. mid. of ἄπτω, and governing the genitive, as referring to a part.—ἐὰν μὴ πρῶτον μάθῃ, “unless he shall first have learned,” 3d sing. 2d aor. subj. act. of μανθάνω.

15-16. φασὶ, “they say,” 3d plur. pres. indic. act. of φημί.—ἀραμένην, “having lifted,” 1st aor. part. mid. of αἶρω.—καθ’ ἡμέραν, “daily.”—λαθεῖν βοῦν φέρουσιν, “insensibly carried it when an ox,” i. e., advancing by little and little, carried it at last when it had become an ox. Literally, “escaped her own observation carrying an ox,” i. e., the increase in the animal’s weight was so imperceptible to her, from the daily custom of lifting it, that she at last carried it when grown into an ox, without perceiving that this required any unusual exertion of strength: λαθεῖν is the 2d aor. infin. act. of λανθάνω, and is very often rendered adverbially when joined with a participle, as in the present instance.

17-19. διὰ τοῦ σταδίου μέσον, “through the middle of the race-course,” i. e., along its whole length, which was one hundred and twenty-five paces, or 600 feet.—ὁ καταγωνισάμενος, “who conquered.”

21-26. θεοὶ σωτῆρες, “preserving deities.” Literally, “gods, preservers.” One of the nouns becomes an adjective in translating.—κυριότων καὶ κινδύνου, &c., “have in their own good pleasure rescued me from laws and danger.” Literally, “took me out for themselves,” the force of the middle voice: κυμάτων and κινδύνου are governed by ἐκ in ἐξείλοντο, which is the 3d plur. 2d aor. indic. mid. of ἐξαιρέω.—τρέπομαι, “I will turn me,” 1st fut. mid. of τρέπω.—καὶ βαδιοῦμαι, &c., “and will go about in the country, dwelling there:” Attic future mid. for βαδίσομαι, from βαδίζω.—τὸν ἥλιον ἐπισκιάζεσθαι, “that the sun was shaded,” i. e., was wont to be imperf. infin. pass. of ἐπισκιάζω.—χάριεν, “it is good news.” Supply ἐστὶ Literally, “it is a fine thing.”—ὅτι καὶ, &c., “since we will even,” &c.—μαχοῦμεθα, 2d fut. mid. (Attic contracted fut.) of μάχομαι.—ὅψοιτο, “he should see,” 3d sing. 1st fut. opt. mid. of ὅπτομαι.

27-31. αὐτὸ μόνον τὸ ὄνομα, “the name itself alone.”—ἐπιγέγραπται “is inscribed,” 3d sing. perf. indic. pass. of ἐπιγράφω.—διατετάραγμα τὴν γνώμην, “I am disturbed in mind.” Literally, “as to my mind,” perf. indic. pass. of διαταράσσω.—γνώμην, accusative of nearer definition, where some understand κατά.—επεπεδημένη, “fettered.”—ἐπιλέλησμαι, “I have forgotten,” 1st sing. perf. indic. pass. of ἐπιλανθάνω, in a middle sense.—ὃ παρεσκευασάμην, “which I had prepared,” 1st sing. 1st aor. indic. mid. of παρασκευάζω.

32-34. εἰ τοῖς ἐν οἴκῳ, &c. Two Iambic trimeters. “If we are abandoned by the riches (we once had) within our dwelling, still noble birth and generous sentiment remain.”—λελείμμεθα, 1st plur. perf. indic. pass. of λείπω.—οὐδεμία ἐτι τῶν πόλεων, &c., “no one as yet of states is safe that has not for neighbours those who will do it harm,” i. e., who watch every opportunity of doing harm; and this, redoubling the watchfulness ensures at the same time the safety of the state which they wish to injure

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LINE 1-6. ὥς τετμησθαι, &c., “so as to have its territories ravaged, its cities sacked, its private dwellings overthrown, its political institutions subverted, and its laws completely broken up.” Literally, “so as for its territories to be ravaged, its cities to be sacked,” &c. Accusa

tives before infinitives throughout the whole sentence. What is here stated is meant as an explanation of the evils that bad neighbours would inflict on a state if they succeeded in conquering it.—*τετμήσθαι* perf. infin. pass. of *τέμνω*.—*πεπορθῆσθαι*, perf. infin. pass. of *πορθέω*.—*γεγενῆσθαι*, perf. infin. pass. of *γίνομαι*.—*ἀνεστράφθαι*, perf. infin. pass. of *ἀναστρέφω*.—*καταλελύσθαι*, perf. infin. pass. of *καταλύω*.—*ἀνθρώπων ὢν*, “*since thou art mortal*.”—*τῆς κοινῆς τύχης*, “*the fortune that is incident unto all*,” i. e., the common nature of misfortune.—*τέθαπται*, “*lie. buried*,” 3d sing. perf. indic. pass. of *θάπτω*. Observe the continued meaning implied by the perfect.

7-13. *Ὁ Σαρδανάπαλλος ἐκεῖνος*, “*that Sardanapālus yonder*.”—*ὁ τὸ σῶμα ἐντετριμμένος*, “*who (during life) was painted as to his person*.” Literally, “*rubbed in (with colours)*,” *χρώμασι* being understood: perf. part. pass. of *ἐντρίβω*.—*διαπεπλεγμένος*, perf. part. pass. of *διαπλέκω*.—*κατορωρυγμένος*, perf. part. pass. of *κατορύσσω*, with the reduplication.—*καὶ ἐν βασιλείῳ κατακεκλεισμένος*, “*and secluded in a palace*,” perf. part. pass. of *κατακλείω*.—*οὐδὲν ἄλλο ἢ*, “*nothing else but*.”—*ἐνδεδέσθαι*, perf. infin. pass. of *ἐνδέω*.—*τιμωρίας χάριν*, “*as a punishment*.” More literally, “*for the sake of punishment*.” *χάριν* is the accusative singular absolute; where some, however, understand *κατά*.—*μειγμένην φύσιν ἀνδρὸς καὶ θηρίου*, “*a blended nature of man and beast*,” perf. part. pass. of *μίγνυμι*.

14-17. *προσῆρτηται*, “*is attached unto*,” 3d sing. perf. indic. pass. of *προσάρτάνω*.—*τοῖς δὲ ἄλλοις ζώοις*, “*but in the rest of animals*.”—*προσπέπλασται*, 3d sing. perf. indic. pass. of *προσπλάσσω*.—*Ῥωμαίων αἱ πολυλαὶ γυναῖκες*, &c., “*the majority of Roman females are accustomed to wear the same sort of sandals with the men*.” The article changes the signification of *πολύς*, and several other adjectives. Thus *πολλαὶ γυναῖκες*, “*many women*,” but *αἱ πολλαὶ γυναῖκες*, “*the majority of women*.”—*Ῥωμαίων γυναῖκες*. Literally, “*females of the Romans*.”—*τοῖς ἀνδράσιν*, the dative of similarity, after *αὐτός*.—*εἰθισμέναι εἰσίν*, 3d plur. perf. indic. pass. of *ἐθίζω*.

19-22. *γυμνὸς ἀληλιμμένος*, “*naked and anointed*,” perf. part. pass. of *ἀλείφω*, with the reduplication.—*ἀπηγχοτισμένος*, perf. part. pass. of *ἀπαγχορίζω*.—*εἶθε γὰρ ἔφη*, &c., “*exclaimed, ‘a capital sight, for would that all trees bore such fruit!’*” The particle *εἶθε* here denotes a wish, while *γὰρ* refers to something that precedes and is understood. This ellipsis, involving an assent on the part of the speaker, we have endeavoured to express by the words, “*a capital sight*.”—*ἤνεγκεν*, 3d sing. 2d aor. indic. act. of *φέρω*.—*διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο*, “*grappled with the scattered Persians*,” perf. part. pass. of *διασπείρω*.

23-27. *τὸ εἰμαρμένον*, “*what is fated*,” perf. part. pass. of *μείρω*. It may also be rendered as a noun, “*fate*.”—*ἐμαστίγον*, “*was flogging*,” 3d sing. imperf. indic. act. of *μαστιγόω*.—*εἴμαρτο*, “*it was fated*,” 3d sing. pluperf. indic. pass. of *μείρω*, rendered as an imperfect.—*καὶ δαρῆναι*, *Ζήνων ἔφη*, “*ay, replied Zeno, and to be scourged as often as thou stolest*.” Literally, “*and to be scourged too*,” 2d aor. infin. pass. of *δέρω*. We have endeavoured here to express, by a somewhat free version, the peculiar force of the aorist. Zeno, the founder of the Stoic sect, maintained that all things were the result of absolute necessity. The appeal of the slave is based upon this doctrine.—*ἅπασιν τοῖς ἁμαρτάνουσι*, “*for all who offended*.”—*ὤριστο*, 3d sing. pluperf. indic. pass. of *ὀρίζω*, to be rendered as an imperfect.—*ἡμμένας*, “*ignited*,” perf. part. pass. of *ἄπτω*.

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13 28-36. ὠνόμασεν, 3d sing. 1st aor. indic. act. of ὀνομάζω. —δὲ, “whereas.” —τῆς αὐτῆς ἡμέρας, “on the same day.” Part of time is put in the genitive. —ᾤφθη, 3d sing. 1st aor. indic. pass. of ὀπτομαι. —ἡξιώθησαν, “were thought worthy of,” 3d plur. 1st aor. indic. pass. of ἡξιόω, and governing the genitive, like ἅγιος, from which it comes. —πάτριον, “an hereditary privilege,” i. e., a privilege handed down to them from their fathers. —ἡγεῖσθαι, “to stand at the head of.” More literally, “to take the lead of,” pres. infin. mid. of ἡγέομαι. —ἤκμασε, 3d sing. 1st aor. indic. act. of ἀκμάζω. —ἐπὶ, “in the time of.” —κατέβη, “descended,” i. e., was perpetuated: 3d sing. 2d aor. indic. act. of καταβαίνω. —ἐφυλάχθη, 3d sing. 1st aor. indic. pass. of φυλάσσω. —ἐθανυμάσθη, 3d sing. 1st aor. indic. pass. of θαναμάζω.

14 LINE 2-6. ἐσφάγη, “was slain,” 3d sing. 2d aor. indic. pass. of σφάττω. —κατεκόπη καὶ διεφθάρη, “was cut to pieces and destroyed:” κατεκόπη is the 3d sing. 2d aor. indic. pass. of κατακόπτω. —διεφθάρη, 3d sing. 2d aor. indic. pass. of διαφθείρω. —εἰ μεθύσθαι, “in case he were intoxicated,” i. e., whenever he was: 3d sing. 1st aor. opt. pass. of μεθύσκω. —ἐμπύονσι τοῖς παιδίοις, “spit into the bosoms of their children.” This curious piece of superstition is still practised in Greece. (Consult Dodwell’s Travels, vol. ii., p. 36). —ὥς μὴ βασκανθῶσιν, “that they may not be injured by the evil eye.” Literally, “may not be spell-bound.” (Dodwell, vol. ii., p. 30, seq.).

7-11. νέος ὢν, “when young.” —ὀφθῆναι, 1st aor. infin. pass. of ὀπτομαι. —λόγος, “a tradition.” —ὑσθῆναι, “were rained upon,” 1st aor. infin. pass. of ὑώ. —χρυσὴν ἐπ’ αὐτοῦς, &c., “Jupiter having broken a golden cloud upon them:” ῥήξαντος, 1st aor. part. act. of ῥήγνυμι. Genitive absolute. —ἐπὶ Ἀτυος διὰ λίμον, &c., “that games were invented in the reign of Atys, in consequence of a famine.” The number of daily meals was lessened in consequence of the scarcity, and to call off the attention of the Lydians from this circumstance, games and amusements were introduced. —εὔρεθῆναι, 1st aor. infin. pass. of εὐρίσκω.

11-19. Ἀριάδνην οἱ μὲν φασὶν ἀπάγξασθαι, “some say that Ariadne nung herself,” 1st aor. infin. mid. of ἀπάγγω. —ἀπολειφθεῖσαν, 1st aor. part. pass. of ἀπολείπω. —οἱ δὲ, “but others,” φασὶ understood. —κομισθεῖσαν, 1st aor. part. pass. of κομίζω. —γαμηθῆναι, 1st aor. infin. pass. of γαμέω. —τραφεῖς, “having been nurtured,” 2d aor. part. pass. of τρέφω. —καὶ μάλιστα ἐν τοῖς, &c., “and having in particular been carefully trained in gymnastic exercises.” —ἐγένετο, “became,” 3d sing. 2d aor. indic. mid. of γίνομαι. —ἐπὶ, “on account of.” —κἄξοστρακισθεὶς διὰ τοῦτο, “and having been banished for this:” for καὶ ἐξοστρακισθεὶς, 1st aor. part. pass. of ἐξοστρακίζω. —πόνον μεταλλαχθέντος, &c., “toils are pleasing, when labour is changed,” i. e., change of labour enables us to endure toils more easily, 1st aor. part. pass. of μεταλλάσσω.

20-25. ὃ μέλλεις πράττειν, “what thou art about to do.” —ἀποτυχὼν, “having failed,” 2d aor. part. act. of ἀποτυγχάνω. —γελασθήσει, 2d sing. 1st fut. indic. pass. of γελάω, with the Attic termination, in place of the common form γελασθήσῃ. —σκοπεῖ, “see,” 2d sing. pres. imperat. act. of σκοπέω. —τὰς τιμὰς, “the honours which are their due.” Observe the force of the article. —μηδὲν, “in no respect.” —ἀδικηθήσονται, 3d plur. 1st fut. indic. pass. of ἀδικέω. —αἰδοῦ, “respect,” 2d sing. pres. imperat. mid. of αἰδέομαι. —ἅπαντα δόκει ποιεῖν, &c., “think that thou art doing all things, as if about to escape the observation of no one.” The reference

in *κοιτεῖν* being to the same person implied in *δόκει*, the pronoun does not appear before the infinitive, but is understood in the nominative, and with this nominative *λήσων* agrees.—*λήσων*, 1st fut. part. act. of *λανθάνω*.—*καὶ γὰρ ἐὰν*, &c., “for even though thou mayest have concealed it for the present, thou wilt afterward be discovered,” i. e., mayest have concealed what thou art doing: *κρύψης*, 2d sing. 1st aor. subj. act. of *κρύπτω*.—*ὁφθήσει*, 2d sing. 1st fut. indic. pass. of *ὀπτομαι*.

26–32. *ἀποσταλεις*, 2d aor. part. pass. of *ἀποστέλλω*.—*ὕδρεύσασθαι*, “to draw water,” 1st aor. infin. mid. of *ὕδρεύω*.—*ἡρπάγη*, “was forcibly carried off,” 3d sing. 2d aor. indic. pass. of *ἁρπάζω*.—*καταπίνων*, 2d aor. part. act. of *καταπίνω*.—*ἄπεπνίγη*, 3d sing. 2d aor. indic. pass. of *ἀποπνίγω*.—*ἐβρίθη*, 3d sing. 2d aor. indic. pass. of *ρίπτω*.—*ἐκρύβη*, “hid himself,” 3d sing. 2d aor. indic. pass. of *κρύπτω*, in a middle sense.—*πυνθόμενον*, “having inquired,” 2d aor. part. mid. of *πυνθάνομαι*.—*καιρὸν ἔχω μὴ ἀσθενήσας*, “I have had a fair time of it in not having been sick,” i. e., I have been lucky enough not to be sick for some time back. Observe the force of *καιρὸν*, which, besides its other meanings, has that of “a favourable,” or, “advantageous time:” *χρόνον* would have denoted mere continuance of time. The verb *ἔχω* implies here, in fact, “I have had and still have.”—*έλθειν*, 2d aor. infin. act. of *έρχομαι*.

32–37. *λέγεται τὸν Κινεάν*, &c., “it is said that Cineas, when he perceived the spirit of the Romans, remarked unto Pyrrhus, that their senate appeared to him an assembly of kings.”—*φανεῖν*, 3d sing. 2d aor. opt. pass. of *φαίνω*, in a middle sense. In such constructions as the present, the optative is employed to denote what is passing in the mind of the individual who speaks, or, in other words, to express his own thoughts, not those of the writer also.—*συγκρινομένων*, “being compared.” Genitive absolute.—*φανεῖν ἂν*, “will appear.” A softened expression instead of *φανήσεται*, and meaning strictly, “will appear in all likelihood.”

LINE 1–4. *ὁ φθονέων*, &c., “the envious man afflicts himself as a private foe,” i. e., envy pains him who entertains it, in as great a degree as this one would seek to pain a bitter foe. Literally, “he who envies.” The first four sentences of this paragraph are from Ionic writers: and as the Ionic dialect delights in a concurrence of vowel sounds, the verbs are therefore free from contractions.—*θάρσος σὺν λόγῳ*, “courage united with wisdom.”—*τὸ ὃν μετὰ*, “that which is coupled with,” i. e., that kind of courage, which, &c.—*δοκέοντες*, “appearing.”—*οὐκ ἀληθῶς φιλέουσιν*, “do not in reality so love,” i. e., they prove their own worst enemies.—*νόει*, “reflect.”—*πραῦτε*, “act.”

5–7. *ἐρωτηθεῖσα*, 1st aor. part. pass. of *ἐρωτάω*.—*τῶν ἄλλων*, “of all women.” Supply *γυναικῶν*. Literally, “of the rest of women,” i. e., in respect of the rest of women.—*ὅτι*, not to be translated, but equivalent merely to the inverted commas in English.—*τοῦ ἀνδρός*, “of my husband.”

8–13. *τὸν ταπεινὸν*, &c., “makes the man of humble mind entertain lofty notions.” Literally, “makes the humble man think greatly,” i. e., proudly or loftily.—*τὸν τὰς ὀφρύς αἶροντα*, “him that raises his eyebrows,” i. e., the supercilious man.—*ἡ συνήθεια*, &c., “familiarity begets satiety,” i. e., a thing with which we are familiar eventually tires, and leads to a desire of change.—*οἰκοῦντες γῆν*, “while inhabiting the land, for example.”—*καὶ πλεοντες πάλιν*, &c., “and again, while sailing on the sea, we look around for the land:” *πλέντες* here has no contraction. The verbs *πλέω*, *πνέω*, *ρέω*, *τρέω*, and *χέω*, do not suffer contraction, except into *ει*.—οἱ

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15 *πλεονεκτοῦντες*, “*the grasping*.” More literally, “they who strive to gain more,” i. e., by undue means.—*τὸ ἐπιβουλεύειν*, &c., “*having plotting and envy natural unto them*.” The infinitive, with the neuter of the article, taken as a verbal noun. The article is to be supplied with *φθονεῖν*.

16–18. *οἶνον γὰρ εὔροις ἄν*, &c., “*for couldst thou find anything more practical in its effects than wine?*” The particle *γάρ* refers to something going before, but here omitted.—*πλουτοῦσι*, “*they are rich*,” i. e., in their own imagination.—*διαπράττονσι*, “*they accomplish things*.”—*νικῶσιν δίκας*, “*they gain lawsuits*.” Still referring to the influence of wine upon the imagination.

20–24. *μεθύων*, “*while intoxicated*.” A falsehood of course.—*ᾄδων*, “*by singing*.”—*τοὺς ἤδη γεγηρακότας*, &c., “*those of their parents who were now advanced in years*,” accus. plur. perf. part. act. of *γηράσκω*.—*ἀνήρ οὖν*, 3d plur. imperf. indic. act. of *ἀναιρέω*.—*τὸ παλαιόν*, “*anciently*.” The article with the neuter of the adjective taken adverbially.—*ῥικνουν*, 3d plur. imperf. indic. act. of *οἰκέω*.—*τὸ παλαιόν ταμεῖον*, “*the granary from of old*.” More literally, “*the ancient granary*.”

25–33. *ὁ μὴδὲν ἀδικῶν*, “*he that is guilty of no injustice*.” Literally, “*he who is unjust in no degree*.”—*δεῖται*, 3d sing. pres. indic. mid. of *δέομαι*, which governs the genitive as being a verb of want.—*ναυαγεῖν μέλλων*, “*being about to suffer shipwreck*.”—*ῥτει*, 3d sing. imperf. indic. act. of *αἰτέω*.—*διαθήκας*, “*his will*.” Slaves were often emancipated by their masters in their wills.—*τὴν Ἀχιλλέως ὀσπίδα*, &c., “*Homer has described the shield of Achilles as bearing on it the whole heavens, and also persons cultivating the ground, and marrying, and contending at law, and carrying on warfare*.” The accusatives *γεωργοῦντας*, *γαμοῦντας*, &c., depend, in common with *οὐρανὸν*, on *φέρεισαν*.

16 LINE 1–6. *Ὁ Βάκχος*, &c., “*Bacchus is also called Lenæus from the treading of the grapes in the wine-vat*.”—*λέγεται*, “*is said*.”—*κατακλίνεσθαι τινα*, “*for any one to recline*.” The accusative with the infinitive. The ancients generally reclined at eating.—*εἰ μὴ τις κεντήσειεν*, “*unless he had wounded*.” Literally, “*unless he might have wounded*.” The pronoun *τις*, from its having been employed in the previous clause, becomes equivalent here merely to “*he*.”—*κεντήσειεν* is the 3d sing. 1st aor. opt. act. of *κεντέω*, and is the Æolic form for *κεντήσαι*.—*οὐ τοῖς ἐνσι*, &c., “*not by adding to his present means, but by lopping away the greater part of his present wants*,” i. e., not by making more money, but by having fewer wants. More literally, “*not by adding to the things that are (a present, unto him), but by cutting around the most things of (i. e., connected with) his (present) want*.”—*οὔσι*, dat. plur. pres. part. of *εἰμί*.—*προστιθεῖς*, pres. part. act. of *προστίθημι*.

8–10. *μηδέποτε φρονήσης*, &c., “*never think highly of thyself, and yet on the other hand (ἀλλὰ δὲ), do not despise thyself*,” i. e., do not think meanly of thyself.—*φρονήσης* 2d sing. 1st aor. subj. act. of *φρονέω*.—*θανέτον μελέτην*, “*a preparation for death*.”—*ἐκάλεσεν*, “*used to call*.”

11–18. *πόλλ'* for *πολλὰ*, by apostrophe.—*καλά*, “*advantages*.” Literally, “*fine things*,” i. e., connected with it.—*τὰ σπουδαῖα*, “*worthy things*.”—*κάν μὴ ῥ*, “*even though there be not at the time* : ” *κάν* for *καὶ ἄν*.—*ῥ*, 3d sing. pres. subj. of *εἰμί*.—*ἀντιβροντᾶν τῷ Διτί*, “*to thunder in rivalry with Jove*,” i. e., “*to emulate the thunder of Jove*.” Literally, “*to thunder against Jove*.”—*καλὸν τὸ γηρᾶν*, &c., “*to be old is good, and not to be*

old is good, i. e., age and youth have each their respective advantages.—*εἰ ἡρίσθηκεν*, “if he has breakfasted,” 3d sing. perf. indic. act. of *ἀριστάω*. The perfect gives more animation to the sentence, and brings the scene more before the eyes of the reader.—*ἐπὶ ξένης*, “in a foreign land.” Supply *γῆς*. Literally, “upon foreign earth.”—*εἰς ᾗδου*, “unto Hades.” Supply *δῶμα*. Literally, “unto the mansion (or home) of Hades.”

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19--30. *τὸν τρόπον τοῦτον*, “in the following manner.” The accusative of nearer definition, where some supply *κατά*.—*κάθηνται*, “they lurk.” Literally, “they sit,” 3d plur. pres. indic. of *κάθημαι*.—*εἰς τὴν ἐκείνων χροιάν*, “into their colour,” i. e., into the colour of the rocks.—*δοκοῦσιν*, “appear.”—*προσνέουσιν*, not contracted. Consult note on line 12, page 15.—*ἀφυλάκτους ὄντας*, “being off their guard.”—*περιβάλλουσι*, “encircle.” Literally, “throw around.”—*Ἱππειον Ποσειδῶνα*, “the equestrian Neptune.”—*ἐπὶ Ἰσθμῷ*, “at the Isthmus of Corinth.” More literally, “upon the Isthmus.”—*μή ποτε ὀφθῆναι*, “was never seen,” 1st aor. infin. pass. of *ὀπτομαι*.—*ἐρυθριῶν*, “blushing,” accus. sing. neut. pres. part. act. of *ἐρυθρίαω*, and contracted from *ἐρυθρίαω*.—*οὐδὲ τὸν ἀέρα εἶων*, “left not even the air,” 3d plur. imperf. indic. act. of *εἶω*.

31--36. *ὃν ἐβίω χρόνον*, “as long as he lived.” More literally, “during what time he lived,” 3d sing. 2d aor. indic. act. of *βίω*.—*οὐδὲν ἢ*, “on nothing else but.” Supply *ἄλλο*.—*ἀπέχετο*, “abstained from.” More literally, “kept himself from,” 3d sing. imperf. indic. mid. of *ἀπέχω*.—*ἐξέτύφλωσεν*, 3d sing. 1st aor. indic. act. of *ἐκτυφλώω*.—*τὸν οἶνον ἀπογνιῶν*, “that wine lames,” pres. infin. act. of *ἀπογνιῶω*.—*βιοῖ γὰρ οὐδεὶς*, &c., “for no one lives in the way that he prefers.” More literally, “for no one lives in that way (τοῦτον τὸν τρόπον), in which way (ὃν τρόπον) he prefers to live (βιοῦν).”—*προαιρεῖται*. Literally, “chooses in preference for himself,” 3d sing. pres. indic. mid. of *προαίρεω*.

LINE 2-6. *τῷ Μεγάλῳ προσαγορευθέντι*, “surnamed the Great,” 17 1st aor. part. pass. of *προσαγορεύω*. The passive participle has here the same case after it as before it.—*πρὸς ὅπλα ὠρχοῦντο*, “were accustomed to dance to the clashing of arms.” Compare the analogous phrase, *πρὸς αὐλοὺς ὀρχεῖσθαι*, “to dance to the music of flutes.”—*ὠρχοῦντο*, 3d plur. imperf. indic. mid. of *ὀρχέομαι*.—*ποιεῖσθαι Πύρρον ἡγεμόνα*, “to make Pyrrhus their leader.” Literally, “to make Pyrrhus a leader for themselves,” pres. infin. mid. of *ποιέω*.—*καλεῖν*. Supply *αὐτὸν*.—*τῇ βασιλείᾳ αὐτῷ*, &c., “declined the sovereignty when offered to him.” More literally, “asked away for himself from the sovereignty,” &c., 3d sing. 1st aor. indic. mid. of *παραίτέω*.—*τὴν λιτότητα*, “the simple life which he led.” Observe the force of the article.

7--10. *φίλους μὴ ταχὺ κτῶ*, “do not acquire friends hastily.” More literally, “acquire not friends for thyself hastily,” 2d sing. pres. imperat. mid. of *κτάομαι*, and contracted for *κτᾶω*.—*οὐ χαλεπῶς τὸν μέγαν*, &c., “great wealth without difficulty, but scanty riches with toil,” i. e., the whole difficulty lay in the commencement. Supply *ἐκτησάμην*, to govern the accusative *πλοῦτον*, which last is understood after *μέγαν* and *βραχὺν* respectively.—*οὕτω πειρῶ ζῆν*, &c., “strive to live in such a way, as if thou wert about to live for both a short and a long period,” i. e., be ever ready for death, whether it come in early or advanced years, and yet enjoy at the same time the rational pleasures of existence: *πειρῶ* is the 2d sing. pres. imperat. mid. of *πειράω*, and contracted for *πειράω*.

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17 11-14. ἡδέως μὲν ἔχε, &c., "be courteous unto all, but make use only of the best," i. e., avail thyself only of the services of the most worthy. Literally, "have thyself pleasantly unto all." After ἔχε supply σεαυτὸν.—χρῶ, 2d sing. pres. imperat. mid. of χρᾶσθαι, and contracted from χράου.—εἰ σὺ ἐθεύσω, "if thou hadst beheld," 2d sing. 1st aor. indic. mid. of θεύομαι.—ἐγὼ, nominative to ἐθεασάμην understood.—ὅτι οὐκ ἂν ἐπαύσω, "that thou wouldst not have ceased," 2d sing. 1st aor. indic. mid. of παύω.—κτᾶσθαι ταῖς εὐεργεσίαις, "to acquire for one's self, by acts of kindness," pres. infin. mid. of κτάομαι.

15-19. βούλονται, "wish in fact."—οἱ καλῶς ἀγωνισάμενοι, &c., "those of the Lacedæmonians that had contended manfully, and fallen, in battle, were crowned with garlands." Literally, "were bound with branches." The clause καὶ ὑποθανόντες is susceptible of another explanation, "even after having fallen," i. e., were crowned even after death, but the idea is the same.—ἀνεδοῦντο, 3d plur. imperf. indic. pass. of ἀναδέω.—ἤντλει, "he drew water," 3d sing. imperf. indic. act. of ἀντλέω.—μεθ' ἡμέραν δὲ, "but by day."—ἐν τοῖς λόγοις ἐγυμνάζετο, "exercised himself in philosophic disputations," 3d sing. imperf. indic. mid. of γυμνάζω.

20-24. ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ, "in order that thou mayest not be harassed by them."—καὶ ἐν λόγοις ἦν, "and was in high repute." More literally, "and was in the remarks (of men)," i. e., was much spoken of by men.—ἢ πλανηθῶσιν, "or wander (from the hives)," 3d plur. 1st aor. subj. pass. of πλανᾶω, taken here in a middle sense.—κροτοῦσι κρότον τινὰ ἔμμελῃ, "produce, by striking, a musical kind of noise," i. e., by striking brazen vessels, &c. It is very common in Greek for an intransitive verb to be followed by the accusative of a noun that expresses the abstract of the verb, or, in other words, by the accusative of a cognate noun.—οὐ ἀκούουσαι, "on hearing which." The genitive is governed by ἀκούω as one of the verbs denoting the operations of the senses.—ὑποστρέφουσιν, "gradually return." Observe the force of ὑπό in composition.

24-31. τὸν ἄρχοντα, "that a ruler." Literally, "that he who rules."—τριῶν, "three things." Supply χρημάτων. The genitive is here governed by μεμνήσθαι, as a verb of remembering.—μεμνήσθαι, perf. infin. pass. of μιμνήσκω, taken in a middle sense.—ἀνθρώπων, "over men," i. e., over those who have all the weaknesses and frailties of men.—ᾧ, "for ever."—ὁ τεχνίτου πηρώσας, &c., "he that has mutilated a hand or an eye of an artisan," i. e., he that has mutilated a hand, or put out an eye, &c.—τὰς ὀψεις, "as to his eyes." More literally, "as to his seeings."—προϋέλεγε, contracted from προέλεγε.—τῶν παίδων, "of his slaves."—μεμαστίνωσο ἂν, &c., "thou wouldst have been flogged, if I had not been angry," 2d sing. pluperf. indic. pass. of μαστιγόω, and wanting the initial augment. The full form would be ἐμεμαστίνωσο. Observe the potential force communicated by the particle ἂν. Without ἂν the meaning would be merely, 'thou hadst been flogged.'—ὠργιζόμεν, the imperfect here, with the particles εἰ καὶ, becomes in our idiom a species of pluperfect.

18 LINE 1-7. τίθησιν, "disposes."—τί, "in what respect?"—εἰ μὴ βρωθεὶς πίθηκος, "except an eaten ape," i. e., except ape's flesh, 1st aor. part. pass. of βιβρώσκω.—τί χαλεπώτατον. Supply ἐστί.—τὸ γινώσκειν ἑαυτὸν, "the knowing one's self." More literally, "this thing, namely, for a man to know himself."—πολλὰ γὰρ ἐπὶ φιλαυτίας, "for that each person, through self-love, ascribes to himself many qualities untruly." More literally, "adds many things unto himself groundlessly."—Σόλων τοῖς

ἐν Πρυτανείῳ, &c., "Solon directs (the Athenians) to furnish barley bread unto those who are entertained in the Prytanæum, and on festivals to serve up wheat bread in addition." This passage alludes to one of the laws of Solon, the Athenian legislator. Hence the force of *κελεύει*, "directs" or "orders," i. e., in his laws. Those who had deserved well of their country were entertained in the Prytanæum, or town-hall, at Athens, at the public expense.

8-13. *τέθεικεν*, "has laid down," 3d sing. perf. indic. act. of *τίθημι*.—*παρὰ σεαυτοῦ λαβέ*, "receive it from thine own self," i. e., procure it by thine own exertions, 2d sing. 2d aor. imperat. act. of *λαμβάνω*.—*εἰς τὸ στόμα τοῖς ἀποθανοῦσιν*, "into the mouth of the dead." Literally, "into the mouth, unto (or for) those who had died:" dat. plur. 2d aor. part. act. of *ἀποθνήσκω*.—*ῥάδιον*, "it is easier." Used for a comparative (*ῥᾶον*), but having, in fact, *μᾶλλον* understood. Supply also *ἐστὶ*.—*θεῖναι*, "to produce." Literally, "to place," i. e., before the view, 2d aor. infin. act. of *τίθημι*.—*ἐκθεῖναι*, "to expose."

14-19. *ἐξ ἀρχῆς*, "originally." Literally, "from the beginning."—*εἶρεῖν*, 2d aor. infin. act. of *εὔρισκω*.—*ἀλλὰ τοὺς τύπους, &c.*, "but only altered their forms."—*πάντα*, "in all things." Accusative neuter.—*ἐμίμειτο*, "strove to imitate," 3d sing. imperf. indic. mid. of *μιμέω*.—*τὸν θέντα*, "who enacted."

20-28. *ἤμην*, Attic for *ἦν*.—*ἐποιοῦν ἄν, &c.*, "I would do the things belonging to the nightingale," i. e., I would do what the nightingale does. Literally, "the things of the nightingale."—*τὰ τοῦ κύκνου*, "the things belonging to the swan." Literally, "the things of the swan."—*μὴν τὸ ἔργον*, "my employment," i. e., the task that suits my character as a rational being, and unto whom the faculty of speech has been vouchsafed.—*οὐκ ἀγαθὸν πολυκοιρανίη*, "a government of many is not good," i. e., a plurality of rulers. Literally, "a government of many is not a good thing." Supply *χρήμα*, with which *ἀγαθὸν* agrees.—*πολυκοιρανίη*, an Ionic and poetic form for *πολυκοιρανία*.—*ἐπίωσι*, 3d plur. 2d aor. subj. act. of *ἔπειμι*, "to advance against."—*τοῖς ἀντιτεταγμένοις*, "those drawn up against them," perf. part. pass. of *ἀντιτάσσω*.—*εἰς ᾄδον*, "to Hades." Supply *δῶμα*, on which *ᾄδον* depends.—*οὐκ ἴσμεν*, "we know not," commonly regarded as the 1st plur. pres. indic. act. of *ἴσθμι*, and contracted for *ἴσμεν*; but, more correctly, *ἴσμεν* is for the earlier *ἴδμεν*, which last is contracted from the old form *οἶδαμεν*, 1st plur. perf. indic. mid. of *εἶδω*.—*αὐτὸν*, "the man himself." The oblique cases of *αὐτός* obtain a strengthened meaning when they stand first in a clause or sentence.

29-33. *ἔστηκεν*, "stands." Literally, "has placed himself (i. e., by his crimes) and still remains placed," 3d sing. perf. indic. act. of *ἵστημι*. Observe the continued force of the perfect, which gives it, in fact, the meaning of a present tense.—*ἀνέστησαν*, "men erected." Supply *ἄνθρωποι*, 3d plur. 1st aor. indic. act. of *ἀνίστημι*.—*τὰς ἡμέρας τροφάς*, "the domesticated productions of the earth for sustenance." Literally, "the tamed means of subsistence," i. e., tamed by the hand of culture, and brought from a wild to a domesticated state. Triptolemus taught men agriculture, &c.—*ἔδωκεν*, 3d sing. 1st aor. indic. act. of *δίδωμι*.—*τῷ δὲ τὴν ἀλήθειαν, &c.* The order is, *τίς δὲ ἡμῶν ἰδρύσατο βωμὸν τῷ εἰρόντι τὴν ἀλήθειαν*.—*οἱ περισσῶτες, &c.*, "they who stood around kept continually calling out," pluperf. part. act. of *περίσστημι*, contracted from *περισσηκός*.

LINE 1-7. *οἳ με περιεστήκατε*, "who stand around me." He humorously compares them to so many hungry dogs, standing around

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19 a person that is eating, and waiting, as it were, to have a bone or piece of meat thrown to them.—τὸν Κρόνον λέγουσι, &c., “they say that Saturn brought over the human race, in his time, from a savage mode of life to civilized existence.” More literally, “the men of his time.”—τῶν μὴ καλῶν, “of the things that are evil.” Literally, “of the things that may not be favourable:” μὴ is the conditional or hypothetical negative, or the absolute one.—ἀπλὴν δίαιταν, “a simple diet.” Ambrosia and nectar, merely.—δίδου παρρησίαν, &c., “give boldness of speech to those who entertain correct sentiments.” The language of prayer. Grant that the virtuous and good may not be deterred from an open expression of their sentiments: δίδου is the 2d sing. pres. imperat. mid. of δίδωμι, contracted from δίδοσο.

8-15. δακτυλήθρας ἔχων, “having on finger-tips.” The ancients had no knives and forks in eating, but made use of their fingers.—ὡς θερμότατον, “as hot as possible.”—παραμυθίαν ταῖς τύχαις, “as a solace in our misfortunes.”—Σωκράτη, governed by ἐρεσθαι.—ἀποδόντα, “on his having returned.” Referring to Socrates, to whom the work in question had been lent for perusal by Euripides.—τί δοκεῖ; “what he thinks of it?”—τὸν δὲ ὀάναι, “and that the latter (Socrates) replied,” pres. infin. act. of φημί.—οἶμαι δὲ καὶ, &c., “and I suppose that what I did not understand were so likewise.” For a literal translation, supply as follows: οἶμαι δὲ τὰ ἃ μὴ συνήκα καὶ γενναῖα εἶναι.—συνήκα, 1st sing. 1st aor. indic. act. of συνήμι.

16-24. μέτριος, “in moderation.”—ληθθεῖς, 1st aor. part. pass. of λαμβάνω.—πλείων δὲ, “but when more abundant,” i. e., when taken in greater quantities.—ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφν, “the language of truth is simple.”—ἔφν, 3d sing. 2d aor. indic. act. of φύνω, and equivalent here to ἐστί.—οὐδὲν θαλάσσης ἀπιστότερον, “nothing is more faithless than the sea.”—αὐτὸν πάλιν ἀφαιρεῖται, “it takes it away again,” 3d sing. pres. indic. mid. of ἀφαιρέω. The middle voice implies, that it takes away for itself, i. e., merely to gratify, as it were, its own fickleness and caprice.—τὰς ψυχάς, “the lives of men.”—καὶ τις, “and many a one.”—ἀναχθεῖς, “having set sail.” More literally, “having weighed anchor,” 1st aor. part. pass. of ἀνάγω, in a middle sense.—ἡ συγκατέδν τοῖς χρήμασιν, &c., “has either gone down along with his riches, or has been saved completely destitute:” συγκατέδν is the 3d sing. 2d aor. indic. act. of συγκαταδύω.—χρήμασι, governed by σύν in composition.—ἀπεσώθη, 3d sing. 1st aor. indic. pass. of ἀποσώζω.

25-28. εἴλε, “took,” 3d sing. 2d aor. indic. act. of αἰρέω.—ἀπέδοτο, “he sold into slavery,” 3d sing. 2d aor. indic. mid. of ἀποδίδωμι.—Ἡρακλεῖ ἡ ἀρετὴ, &c., “his merit procured Hercules his name.” Literally, “placed his name upon Hercules.”—ἔθετο, 3d sing. 2d aor. indic. mid. of τίθημι.—ὅτι δι’ Ἡραν κλέος ἔσχεν, “because he obtained glory through Juno,” i. e., through the very persecutions which Juno inflicted upon him, but which only redounded to his glory, by affording him so many opportunities for performing illustrious enterprises. Hence Ἡρακλῆς from Ἡρα and κλέος. The etymology is fanciful but erroneous.—ἔσχεν, 3d sing. 2d aor. indic. act. of ἔχω.—ὃ μὴ κατέδν, &c., “what thou didst not put down (as belonging unto thee) do not take up,” 2d sing. 2d aor. indic. mid. of κατατίθημι. Observe the force of the middle voice.

29-34. ἦκε, “there came,” 3d sing. imperf. indic. act. of ἵκω.—τὸν Γρύλλον, the article is repeated here in Greek for emphasis’ sake, but is not translated.—τεθνάναι, “lies dead,” perf. infin. act. of θνήσκω, and

contracted for τεθνηκέναι. Observe the continued meaning implied by the perfect.—κάκεϊνος, for καὶ ἐκεῖνος.—ἀπέθετο, “put off.” More literally, “put off from himself,” 3d sing. 2d aor. indic. mid. of ἀποτίθημι.—καὶ ἐκεῖνο, “this also.”—ὅτι νικῶν τέθνηκε, “that he has died victorious.” Literally, “conquering,” i. e., having slain his opponent. This opponent was no other than the celebrated Epaminondas.—τὸν λέοντα, “the Nemean lion.”—ἡμφιέσατο, “arrayed himself in.” More literally, “clothed himself all around with,” 3d sing. 1st aor. indic. mid. of ἀμφιέννυμι. In some cases, where the simple verb is of rare occurrence, or else quite obsolete, the augment, as here, precedes the preposition.—τῷ χάσματι, “the head with its distended jaws.” Literally, “the distended jaws.”—κόρυνθι, “as a helmet.”

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LINE 2-4. φύεται, “springs up.” Literally, “is produced.”—20 θεμέλια θεμένῳ, &c., “who has placed probity and self-control as the foundation of his life.” More freely, “has made probity and self-control the basis of his conduct.”

5-15. κὰν θάνῃ τις, “even though one die,” i. e., its possessor.—οὐκ ἀπόλλυται, “perishes not,” 3d sing. pres. indic. mid. of ἀπόλλυμι.—ἥς τῷ ὕδατι, &c., “with the water of which wine does not mix.” Literally, “does not mingle itself,” 3d sing. pres. indic. mid. of μίγνυμι.—δύναται, “is able to effect.” Supply ποιεῖν.—τοσοῦτον ἐν πολιτείαις, &c., “so much is eloquence powerful to accomplish in the movements of government.” Literally, “in governments.”—οὐκ ἂν δύναιο, “thou mightest not,” i. e., thou couldst not well. A milder form of negation for οὐ δυνήσῃ.—μὴ καμῶν, “without having laboured,” i. e., unless thou hast laboured, 2d aor. part. act. of κάμνω.—Αἰγινητῶν ἐκάστῳ, “unto each one of the people of Ægina,” i. e., for each one.—κώπην δὲ ἐλαύνειν δύνωνται, “but still may be able to pull an oar.”—μέγα κακὸν, &c., “the not being able to endure evil is a great evil.”—Τὰ Τέμπη, “the vale of Tempe.”

16-25. ἐώρακαμεν, “we have seen,” 1st plur. perf. indic. act. of ὁράω, with the reduplication.—θανάτῳ αἰσχυρῶς ὑπὸ λύπης διετεθήσαν, “were shamefully affected by sorrow at the death,” 3d plur. 1st aor. indic. pass. of διατίθημι.—τεχθέντα, “when born,” i. e., as soon as he was born, 1st aor. part. pass. of τίκτω.—ἐν δάφνῃ, “amid laurel.”—ἔλαβεν, 3d sing. 2d aor. indic. act. of λαμβάνω.—οἱ ἐστιῶντες τὸν Ἀλέξανδρον, &c., “those of his friends who entertained Alexander, the son of Philip, used to gild the articles of confectionary which they intended to serve up to him,” i. e., humouring in this way his pretended claim to a divine origin. Literally, “were accustomed to gild that of confectionary which was about to be served up.”—Τοῦ Καραῖνου γάμονος ἐστιῶντος, “when Caranus celebrated his nuptials.” Genitive absolute.—ἐνθῆως, “at the very beginning of the entertainment.”—δωρεά, “as a present.”—παρειμένον ἐνεβρόχισεν, “caught it having become benumbed.”—παρειμένον is the perf. part. pass. of παρίημι, and ἐνεβρόχισεν the 3d sing. 1st aor. indic. act. of ἐμβροχίζω.

26-33. Σοὶ μόνῳ δέδοται, &c., “unto thee alone has it been given to wear equally well both a cloak and a tattered garment,” i. e., both the garb of the wealthy and the attire of a beggar. Aristippus knew how to conduct himself in every station of life.—ἐκ τῶν θεῶν, “from the gods.” The force of the preposition here implies, in fact, “through the bounty of the gods;” ὑπὸ or ἀπό would each have been weaker.—κάλλιστα, “as the fairest gifts,” to be rendered by itself at the end of the clause.—Ταῖς Μούσαις λένονσι, &c. The order is, λέγουσιν τὴν εὐρεσιν γραμμάτων δο

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θῆναι ταῖς Μούσαις παρὰ Διός.—τοῖς ποτοῖς φαρμάκοις, “with medicinal draughts.”—αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν. Alluding to certain old statues or images of the gods, which Æneas was fabled to have brought with him to Italy, and which were carefully preserved in the temple of Vesta at Rome.

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LINE 1-3. κρεῖνταιν εἰς κόρακας, &c., “it is better to fall among ravens than among flatterers.” The meaning is, that ravens will feed upon your remains only after death, whereas flatterers (i. e., parasites) will make you their prey while still living. There is a play upon the words κόραξ and κόλαξ in the Greek, the pronunciation of the two differing but slightly, and being frequently confounded by a species of Labdacismus or τραυλισμός.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀπέκειρεν ἡμῶν, “has shorn away from us,” i. e., has stripped us of: 3d sing. 1st aor. indic. act. of ἀποκείρω.—καὶ λιμοῦ φάρμακον οὐδέν, “and there is no remedy against famine.”

5-7. ἐμπεπτώκαμεν, 1st plur. perf. indic. act. of ἐμπίπτω.—τί μᾶλλον ἦ, &c., “in what respect more than they among us?” ἐκεῖνοι is the nominative to ἐμπεπτώκασι understood. The full sentence would be τί μᾶλλον ἡμεῖς εἰς ἐκείνους ἐμπεπτώκαμεν, ἢ ἐκεῖνοι εἰς ἡμᾶς ἐμπεπτώκασι;—ὧν παρειλήφαμεν, “of whom we have heard.” Literally, “of whom we have received an account.” Supply λόγον after παρειλήφαμεν, which is the 1st plur. perf. indic. act. of παραλαμβάνω. The genitive ὧν is not by attraction for αἷς, but is governed by λόγον understood.

8-12. αὐτὸς πλείονας, &c., “that he took more cities than he passed days in Spain.” More literally, “that he took cities more in number than (the days) which he passed in Spain.” Complete the sentence as follows, πλείονας τῶν ἡμερῶν, ὧν διήγαγεν ἡμερῶν. The genitive ὧν ἡμερῶν is by attraction for αἷς ἡμερῶν.—Ω δαῖμον, &c., “ah destiny, that hast obtained me by lot, how evil art thou, and how dost thou afflict me, ever binding me firmly unto poverty.” This is in accordance with the popular belief among the Greeks, that every individual was assigned as it were by lot to some good or evil destiny, which regulated all his existence.—εἰληχας, 2d sing. perf. indic. mid. of λαγχάνω.—καὶ λυπεῖς. Supply ὥς before λυπεῖς.—συνδέων. Supply ἐμέ.

13-22. εἰς τοῦτό τινας, &c., “some having proceeded to this degree of folly, that they have considered,” &c. The genitive ἀνοίας is governed by τοῦτο. Compare the Latin eo stultitiæ.—ὑπειλήφασι, 3d plur. perf. indic. act. of ὑπολαμβάνω, for ὑπολελήφασι.—ἐὰν μνημονεύης, “if thou rememberest.”—παρεληλυθότα, perf. part. act. of παρέρχομαι.—εὕρων, “having found,” 2d aor. part. act. of εὕρισκω.—ἐρρίψεν, “had thrown away,” 3d sing. 1st aor. indic. act. of ῥίπτω.—ἀνῆλθεν ἐς, “went on board of.” Literally, “went up into.”—πνυθόμενον δέ τινος, “and a person having asked.” Genitive absolute: 2d aor. part. mid. of πνυθάνομαι.—ἐφη, σπουδάζειν, “he said he was in a hurry.” Pronoun understood before the infinitive in the nominative case.—ἐπέδραμε, “overran,” 3d sing. 2d aor. indic. act. of ἐπιτρέχω.—ληλατοῦντες, “ravaging.” Agreeing, in effect, with στρατιῶται, which is to be inferred from στρατιά, though not actually understood.—διέβησαν, “crossed over,” 3d plur. 2d aor. indic. act. of διαβαίνω.

23-27. μακαριώτατον. Supply ἐστί.—εὐτυχοῦντα ἀποθανεῖν, “for one to die fortunate,” 2d aor. infin. act. of ἀποθνήσκω.—ἐκλήθη ἀπὸ τῆς Ἑλλης, &c., “was so called from Helle’s having died in it,” i. e., having fallen into it and having lost her life amid its waters. Literally, “from Helle having died in it.” The etymology here alluded to is Ἑλλης πόντος, “the

sea of Helle: θανούσης is the 2d aor. part. act. of θνήσκω.—τοῖς ἐν Σάμῳ τεθνηκότας, &c., “*eulogizing* (in a funeral oration), *on the public tribunal, those who had fallen in Samos,*” i. e., from the public tribunal: τεθνηκότας is the pluperf. part. act. of θνήσκω.—γεγονέναι, “*that they had become,*” perf. infin. mid. of γίγνομαι.

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28-34. τυχὼν, “*having attained to,*” 2d aor. part. act. of τυγχάνω, and governing the genitive.—διαλλαγείς, “*having become reconciled with,*” 2d aor. part. pass. of διαλλάσσω.—τὸ κάλλος ἢ χρόνος ἀνήλωσεν, &c., “*either time consumes, or disease impairs, beauty.*” The aorists here denote what is habitual, or accustomed to take place, and are therefore rendered in English by the present.—ἀνήλωσεν, 3d sing. 1st aor. indic. act. of ἀναλίσκω.—ἐμάρανε, 3d sing. 1st aor. indic. act. of μαραίνω.—συγγηράσκει, “*grows old with us,*” i. e., accompanies us even in old age.—ἐπαθεν, 3d sing. 2d aor. indic. act. of πάσχω.—διότι καθ’ ὑπερβολὴν, &c., “*because he was friendly, to excess, towards the human race,*” i. e., carried his attachment to man so far as to violate his duty to Jove.—συμμάχον τεύξει θεοῦ, “*thou wilt obtain the deity as an ally,*” i. e., thou wilt find an ally in the deity: 2d sing. 1st fut. mid. of τυγχάνω, with the Attic termination for τεύξῃ.

LINE 1-4. ῥᾶον οἴσει τῶν ἄλλων, “*will bear more easily than the rest,*” i. e., than the unwise, 3d sing. 1st fut. indic. act. of φέρω.—ῥᾶον, comparative of ῥάδιος, in the neuter gender and taken adverbially.—μέγιστον μὲν, καὶ θεοῦ, &c., “*exemption from error is a most exalted quality, and belongs to deity alone; while to return to one’s self as quickly as possible, after a fault, is the property of noble spirits.*” For a literal translation we must supply as follows: τὸ ἀναμάρτητον ἐστὶ μέγιστον μὲν ἔργον, καὶ ἔργον θεοῦ μόνον. In like manner supply ἔργον after γενναίων.—ἀνενεγκεῖν, 2d aor. infin. act. of ἀναφέρω.—ἥρισε, 3d sing. 1st aor. indic. act. of ἐρίζω.

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5-9. κατέδραμον, “*overran,*” 3d plur. 2d aor. indic. act. of κατατρέχω.—Θεσμοφορίων ὄντων, “*the festival of Ceres being celebrated at the time.*” Genitive absolute.—συννηθροισμένων, “*having been collected together,*” perf. part. pass. of συναθροίζω. Women alone were present at this festival.—ἐν τῷ ἱερῷ, “*in the temple of the goddess.*”—βραχὺ, “*a short distance.*” Supply διάστημα.—διῆλθεν εἰς τὴν Μιλησίαν, “*crossed over into the Milesian territory.*” With Μιλησίαν supply γῆν. The territory around Miletus is meant.—καὶ ἐξαπιναιῶς ἐπιδραμόν, “*and having suddenly rushed upon,*” 2d aor. part. neut. (agreeing with μέρος) of ἐπιτρέχω.—εἶλε, 3d sing. 2d aor. indic. act. of αἰρέω.

10-14. Οἰδίποδος τὸ αὐτῆς, &c., “*after Œdipus had solved her riddle.*”—ἀνεῖλεν, “*put an end to her own existence.*” Supply ἐαυτήν, 3d sing. 2d aor. indic. act. of ἀναιρέω.—Ἀδμήτου μέλλοντος θανεῖν, “*when Admetus was about to die.*”—εἵλετο, “*chose.*” Literally, “*chose for herself,*” or “*took unto herself,*” 3d sing. 2d aor. indic. mid. of αἰρέω.—ὑπὲρ αὐτοῦ, “*in his stead.*”—καὶ ὅποτε Ἡρακλῆς ἀφέλοιτο, “*and that, as often as Hercules took off.*” It is a peculiar use of the optative, when it stands in the first part of a clause or sentence, instead of a past tense of the indicative, to signify the repetition of an action: ἀφέλοιτο is the 3d sing. 2d aor. opt. mid. of ἀφαιρέω.

15-25. κατεβρώθη, 3d sing. 1st aor. indic. pass. of καταβιβρώσκω.—πληγείς, “*although struck.*” Literally, “*having been struck,*” 2d aor. part. pass. of πλήσσω.—ἐτρώθη, 3d sing. 1st aor. indic. pass. of τιτρώσκω

—ὅθεν ἄτρωτος, &c., “whence he is said to have been invulnerable.”
 —καθεῖρξε, “imprisoned,” 3d sing. 1st aor. indic. act. of καθεῖργω
 —πτέρνυγας προσθετᾶς, “artificial wings.” Literally, “added wings.”—
 ἐξέπητῃ, “flew forth from prison,” 3d sing. 2d aor. indic. act. of ἐξίπτμι.
 —τελευτᾷ ἐν τῷ πελάγει, “ends his life in the sea,” i. e., by falling into
 it. Supply τὸν βίον after τελευτᾷ.—ἐκλήθη, “it was called,” 3d sing.
 1st aor. indic. pass. of καλέω.—ὅτι ὁ πατὴρ αὐτὸν, &c., “that his father
 is going to sacrifice him.”—ἀναβάς, “having mounted,” 2d aor. part. act. of
 ἀναβαίνω.—ἀφίκετο, “came,” 3d sing. 2d aor. indic. mid. of ἀφίκνεομαι.

26-30. μηδέποτε μηδὲν αἰσχρὸν, &c., “never, after having done anything
 disgraceful, expect that thou wilt escape observation; for even though thou
 mayest have been unobserved by others, thou wilt be conscious of it to thy-
 self at least,” i. e., conscious of thine own conduct. The negatives in the
 Greek strengthen the negation; but the English idiom requires μηδὲν to be
 translated as τί.—λήσειν, 1st fut. infin. act. of λανθάνω.—τοὺς ἄλλους,
 literally, “as regards the rest.”—ἂν ἔτι μίαν, ἔφη, &c., “exclaimed, ‘if
 we shall have conquered the Romans in one battle more, we are undone.’”
 Literally, “as to one battle more.”—νικήσωμεν, 1st plur. 1st aor. subj. act.
 of νικάω.—ἀπολώλαμεν, 1st plur. perf. indic. mid. of ἀπόλλυμι, with the
 reduplication.

31-32. ἐκπεσὼν, “on having been driven out from.” Literally, “on
 having fallen out from.” Several active verbs, and among them πίπτω
 and its compounds, take, when rendered into our idiom, the force of passives.
 —ἀπωλόμεθα ἂν, &c., “we would have been ruined if we had not been
 ruined,” i. e., we would never have obtained our present wealth, if we had
 not been previously driven into exile. Observe the potential force which
 ἂν imparts to the indicative ἀπωλόμεθα.—ἀπολώλειμεν, 1st plur. pluperf.
 indic. mid. of ἀπόλλυμι, with the reduplication.

33-36. ἡξιώθη τοῖς θεοῖς ὀμιλεῖν, “has been thought worthy of associa-
 ting with the gods.”—πλὴν ὅσοι, “except as many as.” Complete the
 clause as follows, πλὴν τόσων ὅσοι.—μετεσχήκασι κάλλους, “have had some
 share of beauty,” 3d plur. perf. indic. act. of μετέχω.—τούτου χάριν, “on
 account of this.” χάριν is here taken absolutely in the accusative as a
 kind of adverb.—μετέσχε, “partook of,” 3d sing. 2d aor. indic. act. of
 μετέχω.—ἤρπασε, “forcibly carried off.”—κοινωνοῦντα, “as a participator
 in the deed,” i. e., as an assistant: pres. part. act. of κοινωνέω, used sub-
 stantively.

23 LINE 1-3. καὶ μεγίστην, &c., “and entertained the strongest grati-
 tude towards him for this co-operation.” More freely, “thanked
 him very greatly,” &c.—πλεῖστον μέρος μετέσχηκε κάλλους, “had the
 largest share of beauty (of any of her sex).” More literally, “partook of
 beauty in the greatest degree.” The genitive κάλλους is governed by με-
 τέσχηκε, and μέρος is in fact the accusative of nearer definition.

5-13. τὴν πυρὸς τροφήν, “aliment for the flame.”—δέσποια, “lord and
 master!”—τιμῶσι, “pay religious honour to.”—οἱ αὐτῶν θεοὶ, referring to
 the animals which they worshipped.—τάφοι θεῶν, alluding to the tombs in
 which the embalmed bodies of the sacred animals were deposited.—τοῖς
 μὲν διὰ τοῦ ἡλίου πορευομένοις, “those who go through the sun,” i. e., “in
 the sunlight:” pres. part. mid. of πορεύω.—κατ’ ἀνάγκην, “of necessity.”
 —τοῖς διὰ τῆς δόξης βαδίζουσιν, “those who move along in the midst of
 renown,” i. e., in the enjoyment of a high reputation.—τὸ ἐσθίειν πολλὰ,
 &c., “the eating much injures the reasoning powers.” Literally, “takes

away."—τὰς ψυχὰς, "the movements of the soul."—ἐμπύμπλησιν, 23
 "fills it," i. e., the soul. Verbs of filling, &c., govern the genitive.
 —δυναστεύων, governing the genitive, as being equivalent to δυνάστεως ἄν.
 —Ἐλλήν, accus. sing. of Ἕλλη.

16-18. ξυνεκίκα τὴν Ἑλλάδα, "agitated Greece to its very centre,"
 3d sing. imperf. indic. act. of ξυγκινῶ. Observe the force of σύν in com-
 position. Cicero translates ξυγκινῶ by the Latin verb *permisceo*. (Orat.
 29.)—ἐξώρθον τὴν πόλιν καὶ ἀνίστη, "raised up the state, and placed it
 erect," i. e., placed it on a firm basis.—ἀντετάττετο, "arrayed himself
 against," 3d sing. imperf. indic. mid. of ἀντιτάττω.—τῷ λοιμῷ, referring
 to the pestilence that prevailed in Athens during a part of the Peloponne-
 sian war. Pericles eventually died of it.

19-25. ἀπέστειλε, 3d sing. 1st aor. indic. act. of ἀποστέλλω.—θεὸν
 αὐτὸν ψηφίσασθαι, "to decree him a god," i. e., to proclaim him a god by
 public decree: 1st aor. infin. mid. of ψηφίζω.—ἀναλώσοντας, "to devour,"
 1st fut. part. act. of ἀναλίσκω.—οὐ καταπληγείς, "not alarmed thereat."
 More literally, "not stricken (with terror) thereat," where φόβῳ may be
 supplied: 2d aor. part. pass. of καταπλήσσω.—ἀπέπνιξε, 3d sing. 1st aor.
 indic. act. of ἀποπνίγω.—περὶ Κνίδον, "near Cnidus."—εἰστίασε, 3d sing.
 1st aor. indic. act. of εἰστιάω.

26-33. ἡφάνισεν ἢ κατέδυσεν, "caused to disappear, or overwhelmed:"
 ἡφάνισεν is the 3d sing. 1st aor. indic. act. of ἀφανίζω.—ὅσα, "as." Lit-
 erally, "as many as."—Κάδμῳ βασιλείαν κατεσκεύασε, "arranged his king-
 dom for Cadmus."—ἐν τῇ Καδμείᾳ, "in the Cadmea." The Cadmea was
 the citadel of Thebes, fabled to have been built by Cadmus.—ἐπλευσε, 3d
 sing. 1st aor. indic. act. of πλέω. The allusion is to the sailing of the
 Persian fleet through the canal at Athos.—ἐπόρευσεν δὲ, "and marched."
 More literally, "caused (his army) to go," where στράτευμα is in fact
 understood. The allusion is to the passage over the Hellespont, by means
 of the bridge.—ζεύξας, "having thrown a bridge over." More literally,
 "having joined (by a bridge)."

34. ἦν ἐθέλησω, "if I shall feel inclined," 1st aor. subj. act. of ἐθέλω.

LINE. 1-4. καθήσω, "I will let down," 1st sing. 1st fut. indic. act. 24
 of καθίμι.—ἦν ἀποκρεμασθέντες, "if, having hung yourselves
 therefrom, ye shall strive to force me downward." Literally, "ye shall strive
 to force me:" ἀποκρεμασθέντες is the 1st aor. part. pass. of ἀποκρεμάω,
 and is here used in a middle sense.—συναρτήσας μετεωρίῳ, "having bound
 together, I will raise aloft:" μετεωρίῳ is the contracted future for μετεωρίσω,
 from μετεωρίζω.

6-12. τεθνήσεται, "will remain for ever in death." More literally,
 "will die, and remain dead," 3d sing. 3d fut. pass. of θνήσκω. Observe
 the continued meaning implied by this tense.—ἀναπτῶσα, "having flown
 upward," 2d aor. part. act. of ἀνίπτειμι.—οἰχήσεται, "will depart," i. e.,
 will go its way.—ὥς αὐριον ἀποθανοῦμενοι, "as if destined to die on the
 morrow," and therefore resolved to make the most of the little time yet
 allowed to them: 2d fut. part. mid. of ἀποθνήσκω.—ὥς πάντα τὸν χρόνον
 βιωσόμενοι, "as if destined to live for ever," and therefore erecting splen-
 did mansions.—ἐκκειμένην, "lying exposed."—ὑπέσχετο σώσειν αὐτήν,
 "promised that he will save her," 3d sing. 2d aor. indic. mid. of ὑπισχνέ-
 σμαι.—λήφεται, 3d sing. 1st fut. indic. mid. of λαμβάνω.

13-14. τῷ Ἀλωέως παῖδε, "the two sons of Aloëus." Alluding to the
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24 giants Otus and Ephialtes.—*δίκαας ἐτίσάτην*, “suffered a just punishment.” More literally, “paid just atonement.”—*ἡ κλίμακα ἐπὶ τὸν οὐρανὸν*, &c., “because they had constructed a ladder (of mountains) unto the sky.” With *ἧ*, for a literal translation, supply the ellipsis as follows: *τῇ αἰτίᾳ, ἧ*, “for this offence, by which they had constructed,” &c. Observe the force of the middle voice in *ἐποίησάσθην*, which indicates that they had done the deed, in question, for themselves, i. e., through their own reckless presumption.

14–18. *ῆσαν*, the more common usage makes the verb in the singular when connected with the neuter plural; but as neuter plurals that refer to animate beings take plural verbs, and as statues of deities are here referred to, the Greek may tacitly convey the idea of a living spirit, as it were, pervading the very marble.—*τὰ μὲν . . . τὰ δὲ*, “some” . . . “others.”—*δι’ ἐκπληξιν*, “through a feeling of awe.”—*διὰ τὸ κάλλος*, “on account of their beauty.”—*ἐπηνέθην*, 3d sing. 1st aor. indic. pass. of *ἐπαινέω*.—*μηδέποτε ἐπὶ μηδενὸς εἶπης*, &c., “never say, in the case of anything, I have lost it, but, I have parted with it.” Literally, “I have given it away.” Compare, as regards the double negative, the note on line 1, page 10; and as regards *οὔτι*, in this construction, the note on line 30, page 9.—*τὸ παιδίον ἀπέθανεν*; &c., “has thy child died? (say) it has been parted with. Has thy land been taken away? well then, this also has been parted with.”—*ἀφῆρέθην*, 3d sing. 1st aor. indic. pass. of *ἀφαιρέω*.

19–20. *τραφεῖς*, 2d aor. part. pass. of *τρέφω*.—*κυνηγὸς ἐδιδάχθη*, “was taught to be a hunter.” Literally, “was taught as a hunter.”—*κατεβρώθη*, 3d sing. 1st aor. indic. pass. of *καταβιβρώσκω*.—*ἐν τῷ Κιθαιρῶνι*, “on Mount Cithæron.”

22–28. *οὐ δεδώρηται*, “has not given,” 3d sing. perf. indic. pass. of *δωρέω*, and taken in a middle sense.—*δεδάνεικε*, 3d sing. perf. indic. act. of *δανείω*.—*διελήφεσαν αὐτήν*, “divided it off:” 3d plur. pluperf. indic. act. of *διαλαυβάνω*, for *διελήφεισαν*, and translated as a kind of imperfect.—*καὶ τὸν ὄροφον*, &c., “and it was completely gilded as to its roof, and was elaborately adorned with costly and varied ornaments.”—*ἐκπεπόννητο*, 3d sing. pluperf. indic. pass. of *ἐκπονέω*, rendered again as an imperfect.—*καὶ πρῶτοι*, “and first in order.”—*εἰστήκεσαν*, “stood,” 3d plur. pluperf. indic. act. of *ἵστημι*, for *εἰστήκεισαν*. Literally, “had placed themselves and remained placed.”—*ῆσθημένοι*, perf. part. pass. of *ἐσθέω*.—*ἐπ’ αὐτοῖς δὲ*, “and after these.”—*φλόγινα ἐνδεδυκότες*, &c., “arrayed in flame-coloured and scarlet vestments.” With *φλόγινα* and *ὕσγινοβαφῇ* supply *ἐσθήματα*.—*ἐνδεδυκότες*, perf. part. act. of *ἐνδύω*.

29–33. *γνῶθι*, 2d aor. imperat. act. of *γινώσκω*.—*μὴ πολλὰ λάλει*. The particle *μὴ* in negative prayers and commands, when joined with the present, takes only the imperative; when joined with the aorist, only the subjunctive. With the present it refers to an action going on and more or less permanent; with the aorist to a momentary action.—*νοῦ*, governed by *πρό* in composition.—*μέμνησο*, 2d sing. perf. imperat. pass. of *μιμνήσκω*, and taken in a middle sense. It governs the genitive.

34–36. *τὸν πλησίον*, “your neighbour.”—*ἄρχε σεαυτοῦ*, “control thyself” Equivalent to *ἄρχων ἐσο σεαυτοῦ*.—*ἀπέχου*, “refrain from.” Literally, “keep thyself from.” The genitive *κακίας* is governed by *ἀπό* in composition.—*χρόνον φείδου*, “be sparing of time.”—*ἄρα τὸ μέλλον*, “look out for the future.”—*χρῶ*, 2d sing. pres. imperat. mid. of *χράσμαι*, contracted from *χράω*.—*λαβὼν ἀπόδος* “on having received a present make a return”

-θηρῶ, 2d sing. pres. imperat. mid. of θηράω.—κανχῶ, 2d sing. pres. imperat. mid. of κανχάω.

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LINE 2-3. ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχου, "but always adhere to the good." Literally, "but always hold thyself unto the good:" 2d sing. pres. imperat. mid. of ἔχω, and governing the genitive, as indicating the adhering or clinging to some part of an object.—δείδνθι, 2d sing. perf. imperat. of δείδω, as from a form in μι.—ἐπίορκον μὴ ἐπόμεννθι, "swear not falsely." The adjective ἐπίορκον, in the neuter, is here taken adverbially.

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4-8. Μίνως. An extract from one of the dialogues of Lucian (Dial. Mort. 30), in which Minos, one of the judges of the lower world, pronounces sentence upon certain souls.—ὁ μὲν Πησστής, &c., "let this robber be cast into Pyriphlegethon and remain there." Or, more freely, "there to remain," perf. imperat. pass. of ἐμβάλλω. Observe the continued meaning indicated by the perfect.—τὸ ἥπαρ, "as to his liver." Accusative of nearer definition, where some supply κατὰ.—ἀνθ' ὧν, "because." Equivalent, in fact, to ἀντὶ τούτου, ὅτι, "for this, that."

10-13. τοὺς μὲν ἄλλους ἄνθρωπους, &c., "that the rest of men lived in order that they might eat:" ζῆν is the imperfect infinitive, and hence, as a past tense, requires the following verb to be in the optative. The same remark applies to ἐσθίειν and ζῶν, which last is the 3d sing. pres. opt. of ζάω, Attic form for ζῶ.—ὁ αὐτὸς ἡξίου, &c., "the same philosopher recommended, that the young," &c. More literally, "the same thought it proper that the young," 3d sing. imperf. indic. act. of ἡξιάω. In construing, νέους becomes the accusative before κατοπτρίζεσθαι.—ἄξιοι γίνονται, "they might prove worthy of it," i. e., might show forth in their lives a moral beauty in unison with, and worthy of, their external beauty.—παιδεία, "by a good education," i. e., by the treasures of wisdom.

14-22. πῶς ἂν μὴ γίνοιτο ἀδίκημα, "how there might not be any offence," i. e., how there might be no offences committed.—εἰ ὁμοίως ἀγανακτοῖεν, &c., "if those who were not injured would be equally indignant with those who were injured."—θεωροίη, Attic form of the optative, for θεωροῖ.—εἰ, ἔφη, ὁρῶν, &c., "replied, 'if he could see what they do who are intoxicated.'" Literally, "if he could see those who are intoxicated, what things they do." This is a common Greek construction, where, in place of the regular nominative, we have what ought to have been the nominative converted into an accusative and governed by the preceding verb, while in its place a nominative is understood. The plain Greek, in the present instance, would be εἰ ὁρῶν οἷα ποιοῦσιν οἱ μεθύοντες.—παρρησίας δικαίας, "just freedom of speech." The plural implies, "on all occasions."—τοὺς δὲ ἀρχομένους, &c., "and should, by every means in his power, not neglect his subjects when injured," i. e., not overlook injuries done to them.—τοὺς ἀρχομένους, literally, "those who are ruled over."

25-31. δύνεγκεν, "differed from other men." Supply ἄλλων. More freely, "surpassed other men," 3d sing. 2d aor. indic. act. of διαφέρω.—ὁπότε μὲν αὐτὸν ὀρῶεν, &c., "whenever they who were then ruling directed their view towards the man himself." Observe the peculiar force of the optative, as standing here in place of a past tense of the indicative, and consult the note on line 13. page 22.—ὁπότε δὲ εἰς τοὺς τρόπους ἀποβλέψατεν, "as often as they looked (away from the man himself) to his moral character," i. e., looked from the external to the internal man. Observe the force of ἀπό in composition.—ὥστε καὶ εἰ τις ἄλλος, &c., "that if even any one else should dare to commit an offence against them, they were con-

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25 *fidet that Evagoras will prove a helper.*—τολμῶν for τολμῶ, optative of τολμᾶω — οὐς οὐδεὶς ἂν, &c., “as no one would have dared to utter,” &c.

33-35. ὁ Σωκρατικὸς, “the Socratic,” i. e., the pupil and follower of Socrates. This epithet serves to distinguish him from Euclid, the mathematician of Alexandria.—ἀκούσας τοῦ ἀδελφοῦ λέγοντος, “having heard his brother say.” The participle here takes the place of the infinitive, and denotes more of continued action.—ἀπολοίμην, εἰ μὴ σε, &c., “may I perish, if I do not take vengeance upon thee:” ἀπολοίμην is the 1st sing. 2d aor. opt. mid. of ἀπόλλυμι, and, standing without any accompanying particle, indicates a wish. Both ἀπολοίμην and τιμωρησαίμην indicate, as aorists, quickness of action; and the more literal meaning of the clause, therefore, may be given as follows: “may I soon have perished, in case I may not have soon taken vengeance on thee.”—ἐγὼ δὲ, εἶπεν, &c., “and may I perish, replied Euclides, if I do not prevail upon thee to love me.” With ἐγὼ supply ἀπολοίμην, and, for a literal translation, render as in the previous clause.—ἡμᾶς, used here for ἐμέ. The plural, by its air of generality, imparts more of moderation and forbearance to the remark of the speaker, than the singular would have done.

35-36. τί ἂν ἔτι ἀγαθὸν, &c., “what would there be any longer of value for us?”—τι λαμπρὸν ἐργάσασθαι, “to perform any splendid achievement.”

26 LINE 2-6. ἀνακαύσεις ἂν, “thou mayest kindle up,” i. e., if thou wilt. The optative here implies possibility, depending upon the will of the party: 2d sing. 1st aor. opt. act. of ἀνακαίω, Æolic form for ἀνακαύσεις.—ἀποσβέσεις, 2d sing. 1st aor. opt. act. of ἀποσβέννυμι, Æolic form for ἀποσβέσεις.—μάλιστα ἂν εὐδοκίμοις, “thou wilt be most highly thought of.” A softened expression for the regular future, εὐδοκίμησεις.—ἂ τοῖς ἄλλοις ἂν, &c., “which thou wouldst censure others if doing,” i. e., for the performance of which thou wouldst censure others.—πράττονσιν, dat. plur. pres. part. act. of πράττω.—εἰ ἅπαντες μιμησάμεθα, “if we should all imitate.”—εὐθὺς ἂν ἀπολοίμεθα, “we would soon perish,” i. e., be ruined.

9-13. λέγει διαφέρειν, “says that he differs.” Pronoun understood before the infinitive in the nominative case. Compare note on line 24, page 14.—ἵν' ἐσθίωσιν, “in order that they may eat.” We have now the subjunctive after a present tense (ζῶσιν); whereas, on a former occasion, we had the optative after a past tense. Compare note on line 10, page 25.—ἐπικοσμήσῃ, the subjunctive again after a present tense (θεώρει).—ἐὰν ἁμάρτη, “if he committed an offence,” i. e., while under the influence of liquor, 3d sing. 2d aor. subj. act. of ἁμαρτάνω.

14-16. τὸν οἶνον ἦν πίνῃ, &c., “if one drink wine moderately, it benefits the body, and does not injure the mind.” The plainer Greek would have been, ὁ οἶνος, ἦν πίνῃ τις αὐτὸν μετρίως, ὤνησε τὸ σῶμα, &c.—ὤνησε, 3d sing. 1st aor. indic. act. of ὀνῃμι. Observe in ὤνησε and ἐβλαπεν the peculiar force of the aorist, indicating what is customary, or wont to happen, and giving the tense, therefore, in our own idiom, the meaning of a present.—πρὸς ὑπερβολὴν, “to excess.”—καὶ ἤδη μεθύσκειται, “and be now intoxicated.”—αἰσχρὰ πάσχει, “he acts disgracefully.” Literally, “he suffers disgraceful things.” Both persons and things are said in Greek, “to suffer” (πάσχειν), whatever of any kind happens to them, or in whatever way they may be influenced or affected.

17-23 ἠτήσατο. “asked.” Literally. “asked for himself.” i. e., to

gratify his feelings of friendship towards Admetus.—ὅταν Ἀδμητος μέλλῃ τελευτᾶν, “*whenever Admetus may be about to die.*” Equivalent to the Latin *moriturus sit*.—τοῦ θανάτου, “*from the death that is impending.*” Observe the force of the article. The genitive is here governed by ἀπό in composition.—ἐλθ-ται, 3d sing. 2d aor. subj. mid of αἰρέω.—Πομπηίου καὶ Καίσαρος διαστάντων, “*when Pompey and Cæsar were at variance.*” i. e., were in arms against each other.—ὃν φύγω, “*whom I am to avoid.*” i. e., which one of the two: 1st sing. 2d aor. subj. act. of φέω.—μὴ γινώσκων πρὸς ὃν φύγω, “*without knowing (at the same time) unto whom I am to flee.*” Cicero meant, by his witticism, that the one (Cæsar) was too bad, and the other (Pompey) not good enough, to follow.—κἂν μὴ διώκωνται, “*even though they be not pursued.*”—κἂν μὴ κακῶς πρᾶττωσι, “*even though they be not unfortunate:*” κακῶς πρᾶττειν is “*to be unfortunate*” or “*unsuccessful;*” but κακῶς ποιεῖν, “*to do an injury,*” “*to act badly,*” &c.

25-28. μετὰ τινος μελωδίας, “*in connexion with a kind of melody,*” i. e., with a species of musical cadence or rhythm.—ἵνα ψυχαγαγῶνται, “*in order that their souls may be influenced.*”—καὶ εὐκολώτερον αὐτοῖς &c., “*and that they may receive them the more easily into their remembrance,*” i. e., in order that the accompanying cadence may aid the memory: παραλαμβάνωσιν refers to the boys, and αὐτοῖς to the laws. The dative τῇ μνήμῃ denotes more continuance than εἰς τὴν μνήμην would have done.—ἵνα μὴ πληγῶ. Supply ποιῶ τοῦτο: πληγῶ is the 1st sing. 2d aor. subj. pass. of πλήσσω.

29-34. χωρὶς, “*independently of.*” This line, and the four that follow, are Iambic trimeters from Menander. To make the first complete, insert ἡμεῖς δὲ before χωρὶς.—αὐτοὶ παρ’ αὐτῶν, &c., “*we, of our own selves, add others.*” Literally, “*from our own selves.*” αὐτῶν is for ἑαυτῶν, and this for ἡμῶν αὐτῶν. The reflexive pronoun ἑαυτοῦ is often put for the reflexive pronouns of the first and second persons. (Matthiæ, G. G., § 489.)—ἦν πτάρῃ τις, “*if one sneeze,*” 3d sing. 2d aor. subj. act. of πταίρω. Sneezing, according to circumstances, was regarded as either a favourable or an unfavourable omen. Hence the custom of calling out, when a person sneezed, Ζεῦ σῶσον, “*Jove preserve thee.*”—ἦν εἴπῃ κακῶς, “*if one utter a word of evil omen.*” Literally, “*if one speak badly,*” i. e., in an ill-omened manner.—ἐδιδάχθη, 3d sing. 1st aor. indic. pass. of διδάσκω.

LINE 2-3. πληγείς, “*having been struck,*” 2d aor. part. pass. of πλήσσω.—ἀπέθανεν, 3d sing. 2d aor. indic. act. of ἀποθνήσκω.—ἐπιπλήξαντα γὰρ αὐτόν, &c., “*for Hercules, having become incensed, slew him on his having chided and struck him a blow,*” i. e., Linus having chided the performance of Hercules, and struck the hero a blow, was killed by the latter in return. The verb ἐπιπλήσσω has here the double meaning of chiding and striking. For Hercules, as appears from Apollodorus, from whom the present passage is taken, was acquitted by Rhadamanthus, because he had received the first blow from Linus. (Consult Apollod., 2, 4, 9, and Hezue, ad loc.)

4-10. παρεγγῆν, “*to enjoin upon.*”—θεοὺς, “*by the gods.*”—φυτὸν ἥμερον, “*any domesticated production of the earth,*” i. e., any production of earth that had experienced the benefits of human culture.—γλώττης κρατεῖν, “*to exercise control over the tongue:*” κρατεῖν governs the genitive here, as being equivalent, in effect, to κράτος ἔχειν.—μὴ κακολογεῖν τοῖς πλησίον, “*not to speak evil against one’s neighbours.*” Literally, “*for*

27 one's neighbours," i. e., to their injury.—ἀτυχοῦντι μὴ ἐπιγίγῃν, "not to laugh at an unfortunate person."

11-16. τὸν Ἀγῆνορος. Supply νίδν.—ἀποσταλῆναι, 2d aor. infin. pass. of ἀποστέλλω.—πρὸς ζήτησιν, "in quest of." Literally, "for a searching after."—ἐντολὰς λαβόντα, "having received a strict command." Observe the force of the plural ἐντολὰς.—μὴ δυνάμενον δὲ ἀνευρεῖν, &c., "that not being able, however, to find her, he gave up the idea of a return to his home." More literally, "he thought away from a return," &c., the primitive meaning of γινώσκω being "to think."—ἀνευρεῖν, 2d aor. infin. act. of ἀνευρίσκω—κατὰ, "in obedience to."—ἐνταῦθα δὲ κατοικήσαντα, &c., "that, after having settled there, he married," &c. γῆμαι is the 1st aor. infin. act. of γάμειν, for the more enlarged form γάμῃσθαι.

19-23. εἰς τοὺς κρατῆρας, "into the crater." The Greek writers, in speaking of the crater of Ætna, often use the plural for the singular, to amplify, as it were, the sense.—ἐνάλασθαι, 1st aor. infin. mid. of ἐνάλλομαι.—ὅτι γεγόνοι θεός, "that he has become a god," 3d sing. perf. opt. mid. of γίνομαι.—ὑστερον δὲ γνωσθῆναι, "but that he was afterward found out."—ἀναβρίφθεις, "having been cast up," 1st aor. part. pass. of ἀναβρίπτω.—χαλκῆς γὰρ, &c., "for he was accustomed to wear brazen ones," 3d sing. pluperf. indic. pass. of ἐθίζω, and translated as an imperfect. With χαλκῆς supply κρήπιδας.—ὑποδεῖσθαι, pres. infin. mid. of ὑποδέω. Literally, "to bind under (his feet)."

24-27. τὸ δὲ, ὅπως τὰ παρόντα, &c., "but to advise, how present things may become better, this is the work of a sagacious adviser." More literally, "but the advising," &c. The article with the infinitive (τὸ συμβουλευσαί) is here, as in the previous clause, equivalent to a verbal noun. In the present instance, however, this noun is in the nominative absolute, which serves to impart more force to the clause.—θεὸν μὲν νοῆσαι, "to form any conception of deity."—φράσαι, "to speak of him," i. e., to embody our conceptions, whatever they may be, in words. The infinitives νοῆσαι and φράσαι are used as verbal nouns here, although no article is expressed with them.—τὸ γὰρ ἀσώματον, &c., "for it is impossible to express what is incorporeal by means of what is corporeal."

28-33. ἀναδοθῆναι, "was produced." More literally, "was given upward," 1st aor. infin. pass. of ἀναδίδωμι.—καὶ τοὺς πρώτους ἀνθρώπους, &c., "and that the first human beings sprang from the soil of Attica." More literally, "were born from Attica:" 2d aor. infin. act. of ἀναφύω.—ἐξ ὅψεως ὁδόντων. Referring to the story of Cadmus.—ἀναβεβλαστηκέναι, "arose." More literally, "budded" or "sprouted forth," pluperf. infin. act. of ἀναβλαστάνω.—τραφῆναι, 2d aor. infin. pass. of τρέφω.—γεγονέναι "has ever been," perf. infin. mid. of γίνομαι.

34-36. λόγος ἐστὶ, "there is a tradition."—πρὶν μὲν ἀνθρώποις, &c., "before Apollo appeared unto men," 2d aor. infin. pass. of φαίνω, taken in a middle sense.—φανέντος δὲ τοῦ θεοῦ, &c., "but that, when the god appeared, it ran up from the depths of the sea:" ἀναδραμεῖν is the 2d aor. infin. act. of ἀνατρέχω.—στῆναι, "stood firm," i. e., remained steadfast 2d aor. infin. act. of ἵστημι.

28 LINE 3-5. ἀσεβείας κριθῆναι, "to have been tried for impiety," 1st aor. infin. pass. of κρίνω—ἀπολογησαμένον δὲ, "but that, Pericles having spoken in his behalf." More literally, "having made a defence for him."—πέντε τάλαντοις ζημιωθῆναι, "he was fined five talents." Literally, "in five talents." The punishment for impiety was death; so that

fine and exile was a comparatively lenient sentence, and owing entirely to the interference of Pericles in his behalf.

6-9. ἐπισκεπτόμενος, "paying a visit to."—ἡ δύνατο, 3d sing. imperf. indic. of δύναμαι. In the three verbs, βούλομαι, δύναμαι, and μέλλω, the Attics often add the temporal to the syllabic augment. The regular form, therefore, in the present case, would be ἐδύνατο.—ὀργισθεὶς οὖν, "the other therefore, having become incensed." Referring to the foolish fellow.—καί με, "that I also," contracted from καὶ ἐμὲ. When the reference in the second verb is to the same person that is implied by the preceding verb, but an emphasis is required, then the accusative of the pronoun, not the nominative, is used.—ἐλθόντι, "having come to see me."—ἀποκρινεῖσθαι, 2d fut. infin. mid. of ἀποκρίνω.

11-14. τὸν Ἑλλήσποντον ἐξεῦχθαι, "that the Hellespont had been bridged over." More literally, "had been joined," i. e., both sides of it by means of a bridge: pluperf. infin. pass. of ζεύγνυμι.—διασκάφθαι, pluperf. infin. pass. of διασκάπτω.—ἀποστήσεσθαι γὰρ, &c., "for that (if they do so) they will refrain from such disgraceful conduct as this." More literally, "will place themselves away from," &c.: 1st fut. infin. mid. of ἀφίστημι. The genitive ἀσχημοσύνης is governed by ἀπό in composition.

15-19. καὶ ζῶν ὁ φαῦλος, &c. The order is, ὁ φαῦλος κολάζεται καὶ ζῶν καὶ θανών.—χειμῶνα ἐπίοντα, "a coming storm."—οἱ περὶ τὴν Σαλαμίνα, &c., "the Athenians, while remaining near Salamis, were greatly dejected on beholding," &c., i. e., the Athenians, while remaining in their vessels rear (literally "all around") the island of Salamis, after having left Attica, and before the great naval battle took place.—τὸ τέμενος τῆς Ἀθηνῆς, referring to the temple of Minerva in the Acropolis, where the Parthenon was afterward erected.—ἡθύμουν, 3d plur. imperf. indic. act. of ἠθυμέω.

20-25. πρῶτος ποιῶν, "being the first that made."—διαβεβηκότα, "in the act of stepping forth," i. e., as if walking: perf. part. act. of διαβαίνω.—καὶ τὰς χεῖρας διατεταμένας, "and the hands (and arms) stretched out," perf. part. pass. of διατείνω.—τοῖς μὲν ὀμμασι μεμνκότα, "with the eyes shut." Literally, "shut with (i. e., in the case of) the eyes."—καθειμένας, καὶ ταῖς πλευραῖς κεκολλημένας, "hanging down, and attached to the sides."

26-33. βασκάνον τινός, &c., "a certain envious person having looked gloomy," perf. part. act. of σκυνθροπάζω.—ὁ αὐτὸς πρὸς τὸν τὰ χωρία, &c., "the same philosopher remarked to one who had eaten up his estate," i. e., who had consumed his estate in riotous living. Literally, "who had eaten up his lands."—κατεδηδοκότα, perf. part. act. of κατέδω, with the reduplication.—κατέπιε, "swallowed up," 3d sing. 2d aor. indic. act. of καταπίνω.—σὺ δὲ. Supply κατέπιες.—νομιμώτατα, "in perfect unison with the laws." The neuter plural of the adjective, accusative case, taken adverbially.—καὶ υἱίστα δικαιοσύνης, &c., "and after having been most observant of rectitude." Literally, "having cared very greatly about just conduct."—πεφροντίκότα, accus. sing. perf. part. act. of φροντίζω.—ἀποδεδειχθαι, "was appointed." Literally, "was shone forth," i. e., was designated: pluperf. infin. pass. of ἀποδείκνυμι, translated as an imperfect.—ἄχρι γένηται, &c., "until they have become forty days old." Literally, "(children) of forty days."—ἐγρηγορότα, "while awake," perf. part. mid. of ἐγείρω, with the reduplication.—ὑπνοῦντα δὲ ἀμφοτέρω, "but while sleeping do both." Supply ποιεῖ.

34-35. ἀμαρτάνοντι, "when committing an error," i. e., in military affairs

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28 —τοῦ δὲ φήσαντος, &c., “and the latter having declared that he will not do this again.” Pronoun understood before the infinitive in the nominative case.—οὐκ ἔστιν, “it is not permitted.”

29 LINE 1-9. εἰς ἀγῶνα. Referring to a contest in abusive language and mutual invective.—τοῦ νικῶντός ἐστι κρείττων, “is better off than he who conquers.” Because he disgraces himself in a less degree than the other.—τερπνότερον εἶναι τοῦ (βίου) ἐν ἀγροῖς.—οἶον μὲν ἐστι, “how pleasing it is.” Literally, “what a thing it is.”—λήϊα, “fields of grain.”—οἶον δὲ θέαμα, &c., “and what a sight the heifers are, as they gambol about, and draw milk (from their mothers’ dugs).”—ἐμοὶ γὰρ, “to me indeed.”—μηδὲν εἶναι πρὸς, &c., “to be nothing in comparison with the pleasure derived from these objects.”

11-14. κατὰ τὴν Αἴτνην, “on Ætna.”—ἐπελθεῖν ἐπὶ, “went over,” 2d aor. infin. act. of ἐπέρχομαι.—τῆς οἰκουμένης, “of the habitable world.” Supply γῆς.—τῶν δ’ ἀνθρώπων, &c. The order is, εὐεργετῆσαι δὲ τοὺς τῶν ἀνθρώπων προσδεξαμένους μάλιστα ταύτην, “and that she benefited those of the human race who received her most kindly.” Literally, “who received this (goddess).”—ἀντιδωρησαμένην, “having bestowed upon them in return,” i. e., in return for their kind reception of her.

15-18. τοῦ Κρόνου κατεσθίουτος, “when Saturn was devouring.”—κλαπείς, “having been secretly carried off,” 2d aor. part. pass. of κλέπτω—καὶ ἐς τὴν Κρήτην ἐκτεθείς, “and having been taken to Crete and exposed there.” Observe the peculiar construction in ἐς τὴν Κρήτην, which requires a new verb in English. ἐκτεθείς is the 1st aor. part. pass. of ἐκτίθημι.—τακέντος αὐτῷ τοῦ κηροῦ, “the wax having melted for him.” Dædalus had made wings for his son, and had secured the feathers in their places with wax, in order that he might fly along with him over the sea. The youth, however, approached too near the sun in his flight, and the wax in consequence melted. τακέντος is the 2d aor. part. pass. of τήκω.—καὶ τῶν πτερῶν περιβρύντων, “and the feathers having fallen out in every direction.” Literally, “having flowed out all around,” 2d aor. part. pass. of περιβρέω.

FABLES.

31 LINE 2-5. ἡλίκος ἂν ἦν θόρυβος, &c., “how great an uproar there would be were I doing this!” Observe the potential force which the particle ἂν gives to the indicative. Without ἂν the meaning would be, “how great an uproar there was.”—ἐπὶ τὸ διὰ παντός, &c. The order is, ἐπὶ τὸ τίκτειν ἓνα (σκύμνον) διὰ παντός (χρόνον), “on account of her bringing forth only one whelp during all her lifetime.”—ἓνα, ἀλλὰ λέοντα, “I bring forth only one, it is true, but then I bring forth a lion.” Supply τίκτω, which is to be supplied also with λέοντα.

6-8. ἐκαθέσθη, “had seated itself,” 1st aor. indic. pass. of καθέζομαι, and taken here in a middle sense.—καὶ ἤλλει, “and began to buzz.” Literally, “began to play upon the pipe,” i. e., to wind its little horn: 3d sing. imperf. indic. act. of αὐλέω.—εἶπε δὲ, “at length he said.”—εἰ βαρῶ σου τὸν τένοντα, “if I press heavily upon the tendon of thy neck.”—ἦλθες, 2d sing

2d aor. indic. act. of ἐρχομαι.—ἐγνων, 1st sing. 2d aor. indic. act. of γινώσκω.—μελήσει μοι, “will it be a care to me,” i. e., will I at all care, 1st fut. of μέλει.

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10-12. εἰρὼν, 2d aor. part. act. of εὑρίσκω.—πεπηγότα, “stiffened,” perf. part. mid. of πηγνυμι.—ὑπὸ κόλπου κατέθετο, “deposited it in his bosom.” More literally, “put it down beneath his bosom.”—θερμανθεῖς, “having become warmed,” 1st aor. part. pass. of θερμαίνω.—ἀναλαβὼν, “having resumed.”—ἐπληξε, 3d sing. 1st aor. indic. act. of πλήσσω. In Lessing’s fables (2, 3), the serpent adroitly defends himself against the charge of ingratitude, by asserting that the peasant merely took him up, when stiffened with cold, in order to make use of his skin.

14-15. βότρυας πεπεῖρους κρεμαμένους, “clusters of grapes hanging ripe:” κρεμαμένους, part. part. pass. of κρεμάννυμι, with an intransitive meaning. The attachment of foxes to grapes is alluded to by Nicander (*Alex.*, 185) and Oppian (*Cyneg.*, 3, 458).—ἐπειράτο, “kept trying for some time.” Literally, “kept trying for himself,” 3d sing. imperf. indic. mid. of πειράω. Observe the continued action indicated by the imperfect.—πολλὰ δὲ καμοῦσα, “having toiled much, however.” πολλὰ, the neuter plural of the adjective, is here taken adverbially: καμοῦσα is the 2d aor. part. act. of κάμνω.—καὶ μὴ δυνηθεῖσα, “and not having been able,” 1st aor. part. pass. of δύναμαι.—παραμνθουμένη, “striving to console,” pres. part. mid. of παραμνθεομαι.—ὄμορακες ἐτι εἰσίν, “they are still unripe.” The fox means, that he only leaves them now, because they are not yet worth taking, and that he will come again when they are ripe, and then carry them off.

LINE 1-3. ἐπὶ τινος δόματος ἐστῶς, “standing upon a certain building,” i. e., upon the roof: ἐστῶς is the perf. part. act. of ἵστημι, contracted from ἐστηκώς.—παριόντα, “passing by.”—ὦ οὗτος, &c., “what a creature this is! why thou dost not revile me, but the place where thou art does.” The phrase ὦ οὗτος is commonly, but erroneously, rendered, “oh thou,” or, “hark you there.” Its true force is the one just given by us, and it is to be viewed as applied, not so much to the individual with whom we are speaking, as to persons supposed to be standing by; and then by a sudden turn the discourse is again directed to the person previously addressed. (Consult the *Index Græcitatibus* to De Furia’s edition of Æsop *s. v. οὗτος*.)

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4-7. πνιγῆναι, “of being drowned.” Literally, “of being suffocated, i. e., by the waters.—ἐμέμφετο τῷ παιδί, &c., “began to blame the boy for his rashness.” More literally, “began to make his rashness a source of blame unto the boy.”—ἀλλὰ νῦν, &c., “(what thou sayest is all right enough). but do just now assist me, and find fault with me afterward when I am once saved.” The particle ἀλλὰ, in the beginning of a sentence, shows that one acquiesces in what another says, but still wishes to call his attention to some other matter besides.

9-12. ἐπιστραφεῖς, “having turned upon him,” 2d aor. part. pass. of ἐπιστρέφω, in a middle sense.—εἰς τὰ ὑπίσω ἔφυγεν, “fled back.” Literally, “fled to the places behind.” Supply χώρια.—ὦ κακῇ κεφαλῇ, “ah, thou cowardly fellow!” κεφαλῇ is here used for the entire person, like *caput* in Latin.—οὐτινος οὐδὲ τὸν, &c., “not even whose roar thou didst endure,” i. e., when thou couldst not even endure its roar.—ὑπὴνεγκας, 2d sing. 1st aor. indic. act. of ὑποφέρω.

13-17. ναὸν. The reference is to some temple placed on the public road. These were frequently used as asylums, or places of shelter, by

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32 persons when pursued.—προσκαλουμένον, “calling to.” Genitive absolute.—τῷ θεῷ, “unto the god,” i. e., of the temple.—ἀλλ’ αἰρετώτερον, &c., “well, it is better for me,” &c. Literally, “what thou sayest is very likely, but still it is better,” &c.—θυσίαν εἶναι, “that I be a sacrifice.” Supply ἐμέ before εἶναι in construing.—διαφθαρήναι, 2d aor infin. pass. of διαφθείρω.

18–21. δορὰν λέοντος ἐπενδύεις, “having put on a lion’s skin,” 1st aor. part. pass. of ἐπενδύω, and taken in a middle sense.—καὶ φυγὴ μὲν ἦν, &c., “and there was a scampering of men,” &c. The old English term “scampering” best expresses the quiet humour of the original.—βιαίότερον, “more strongly than usual.”—ἐπιδραμόντες, 2d aor. part. act. of ἐπιτρέχω.

24–27. τίκτουσαν, “which laid.” Literally, “laying.”—τέξεται, 3d sing. 1st fut. mid. of τίκτω.—δὺς τῆς ἡμέρας, “twice a day.” Part of time (i. e., time when) is put in the genitive.—ἡδύνατο, 3d sing. imperf. indic. of δύναμαι. Consult, as regards the augment, the note on line 6, page 28.

33 LINE 1–3. τῶν ὀρνίθων βουλομένων, genitive absolute.—ἐαυτὸν ἡξίου χειροτονεῖν, “thought himself worthy an electing,” i. e., worthy to be elected. The active (χειροτονεῖν) is not employed here for the passive, as some maintain. The fault lies in their translating it into English by a passive voice, for which there is no necessity here whatever. The infinitive appears in this passage in its primitive character of a verbal noun. (Compare *Harris’s Hermes*, 1, 8.)—τοῦτον, referring to the peacock.—τῶν ἄλλων, referring to the other birds, and the genitive absolute.—ὑπολαβὼν, “having taken up the conversation,” i. e., having broken in upon the remarks of the other birds.—ἀλλ’ εἰ, “ay, but if,” i. e., “thou makest a fine-looking king, ’tis true, but if,” &c.

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6–11. ἐμαστίγον, “was flogging,” imperf. of μαστιγῶ.—εἴμαρτο, “it was fated,” pluperf. pass. of μείρομαι. The slave, in his excuse, endeavoured to shelter himself under the doctrine of immutable destiny, which formed so conspicuous a part of the philosophy of his master, the Stoic Zeno.—καὶ δαρήναι ἔφη, “ay, replied Zeno, and to be scourged as often as thou mightst steal.” Observe the force of the aorist in δαρήναι, which is the 2d aor. infin. pass. of δέρω, and is governed by εἴμαρτο understood.—πρὸς τὸ φλυαροῦν μειράκιον, “unto the prating youth.” The article is here employed to indicate a well-known story.—ἔχομεν, the present tense here calls for subjunctives in the two verbs that follow.—συνεῖρήνηκεν, perf. of συνῥέω. A singular verb with the neuter plural.

11–16. Ἀντιγόνου πέμπαντος, “when Antigonus had sent.”—κληθεῖς, from καλέω.—κἀκείνων, for καὶ ἐκείνων.—ἐπιδείκνυσθαι, “to show off,” pres. infin. mid. Literally, “to show for themselves,” i. e., through an impulse of vanity.—αὐτὸς ἐσίγα, “remained himself silent.”—ζητούντων, “asking.” Literally, “seeking to know.”—τί ἀπαγγείλωσι, “what word they are to bring back,” 1st aor. subj. act. of ἀπαγγέλλω. The subjunctive is employed after questions that imply doubt.—τοῦτ’ αὐτὸ, “mention unto him the very thing.” More literally, “carry back, as intelligence, this same thing.” Supply ἀπαγγείλατε.

19-2'. οὐ τὸν τρόπον, &c., "I compassionate, not the manner (of behaving), but the man." There is in the Greek an intentional similarity of sound between τρόπον and ἄνθρωπον, which we have endeavoured to imitate in English.—ἐφάσκειν, "he used often to say." Observe the frequentative force in εἶπεν.—εὗρηκεναι, "had discovered," pluperf. infin. act. of εὕρισκω.—πρὸς τὸν καυχώμενον, "to the one that boasted." The article is again employed as referring to a well-known story.—ὥς εἴη, "that he was." The optative is here employed, as the subjunctive often is in Latin, to indicate the opinion merely of the person who speaks, not that also of the one who relates the story.—τοὺς προέχοντας διώκοντες, "while pursuing those who go on before," i. e., who outstrip them in the race after wisdom.—τοὺς ὑστεροῦντας, "those who lag behind."—πῶς ἂν τοῖς φίλοις προσφεροίμεθα, "how we should act towards our friends." More literally, "how we should bear ourselves towards our friends." Observe the force of the middle voice.—ὡς, "in the same way as." Supply οὕτως before ὡς.

LINE 1-2. ἐνοχλούμενος, "being annoyed."—κοπτόμενος, "tired out." The literal meaning of this verb, in the present passage, has reference to something that comes frequently in contact with us, and disturbs more or less our equanimity, or our quietude of body. In Xenophon's treatise *De Re Equestri* (1, 4, and 8, 8), it is employed to indicate the jolting of a horse, and the consequent tiring out of the rider. (Compare *Schneider* and *Weiske*, *ad loc.*) In *Athenæus* (7, p. 290, b.), it has the meaning of to stun, or deafen one, as it were, by constant talking. (Compare *Casaubon*, *ad loc.*, and *Pierson*, *ad Mær.*, p. 74.)

3-5. πολλὰκις αὐτοῦ λέγοντος, "the talkative fellow frequently saying." Genitive absolute.—οὐ θαναστὸν ὅ τι λέγω; "is not what I tell thee surprising?" Supply τοῦτό ἐστι after θαναστὸν.—ἀλλ' εἰ "but that." Equivalent to ἀλλ' ὅτι.—σὲ ὑπομένει, "endures thee," i. e., does not run away.

6-8. θρασυήμενον, "conducting himself arrogantly," pres. part. mid. of θρασύνω.—οὐ παύσει, "wilt thou not cease?" 2d sing. 1st fut. mid. of παύω, with the Attic termination for παύση.—δι' ὃν μέγα φρονεῖν ἀξιοῖς, "through whom thou claimest to think highly of thyself," i. e., through whom as the author of thy being. If he had not begotten thee, where wouldst thou have now been with thy fancied superiority to thine own parent? Be thankful to him for thy very existence.

9-10. ἐπιστάντος Ξενοκράτους, "while Xenocrates was standing by." Xenocrates was one of his followers.—ἐγὼ γὰρ ὀργίζομαι, "for I at present am angry," and therefore unfit to punish with judgment and discretion, or with any real advantage to the offender.

11-14. ἡ Ξανθίππη, "that Xanthippe of thine."—λοιδοροῦσα, "when she abuses one."—βοώντων, "when they cackle."—ἀνέχει, 2d sing. pres. indic. mid. of ἀνέχω, with the Attic termination, for the common form ἀνέχη.—ἡ Ξανθίππη, "Xanthippe." The article here, with the proper name, is not to be translated.—υπὲρ ὧν μεταβολῶν, &c., "that, although innumerable changes had befallen the state and them," i. e., the state and their own family. The pronoun αὐτοὺς refers to herself, her husband, and her children.—κατασχουσῶν, 2d aor. part. act. of κατέχω.—ἐν πάσαις ὁμοίον, &c., "she had beheld the countenance of Socrates wearing the same expression amid all," i. e., amid all these changes. With πάσαις supply μεταβολαῖς.

16-21. κακὸν εἶναι τὸ ζῆν, "that to live is an evil." More freely, "that

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34 life is an evil."—ἀλλὰ τὸ κακῶς ζῆν, "but to live badly." More freely, "but a bad life."—ὁ Σινωπεὺς, "the Sinopian." More freely, "of Sinope." This city, the native place of Diogenes, was situate in Paphlagonia, on the coast of the Euxine.—ὁ Κῦων ἐπικαλούμενος, "who was nicknamed the Dog." More literally, "who was called," &c. This appellation was given him in allusion to his cynical and snarling manner.—εἰς πάντα, "for every purpose." Literally, "for all things."—βακτηρίᾳ ἐπ' ἡρείσατο ἀσθενήσας, "having become enfeebled by sickness, on one occasion he supported himself on a staff." Observe the force of the aorist participle ἀσθενήσας.—ἐπ' ἡρείσατο, 3d sing. 1st aor. indic. mid. of ἐπερείδω.—ἐπειτε μέντοι "subsequently, however."—ἐνθα, "in which."

23-31. καὶ βραδύνοντος, "and the other being dilatory." Supply ἐκείνου as referring to the person whom Diogenes had desired to provide a hut for him.—πίθον τινὰ ἔσχεν οἰκίαν, "he occupied a kind of tub for a dwelling." More freely, "he made use of a kind of tub," &c.—τὴν πατρίδα, referring to Sinope.—τὴν μετ' αὐτοῦ διατριβὴν, "the staying with him," i. e., to stay with him.—ἀπέδρα, "ran away," 3d sing. 2d aor. indic. act. of ἀποδιδράσκω.—ἔφη, "Diogenes replied."—Μάνους, governed by δεῖσθαι understood.—πῖνον, pres. part. act. neut. gender of πίνω.—ἐξέβριψε τῆς πήρας, &c., "he flung his cup out of his wallet."—ἐξέβαλε δὲ καὶ, &c., "he threw out also his dish."—ἐπειδὴ κατέαξε τὸ σκεῦος, &c., "after he had broken his platter, receiving his allowance of lentils in a hollowed loaf of bread."—κατέαξε is the 3d sing. 1st aor. indic. act. of κατάρνυμι. This is one of the verbs in which the syllabic augment has maintained itself before a vowel.

35 LINE 2-7. ὅτε ἀλούς, &c., "when, having been captured, and being exposed to sale:" ἀλούς is the 2d aor. part. act. of ἀλίσκω. The 2d aor. and perf. act. of this verb are taken in a passive sense. Diogenes, in his old age, sailed to the island of Ægina, but, upon his passage, was taken by pirates, who carried him into Crete, and there exposed him to sale in the slave-market.—τί οἶδε ποιεῖν, "what he knows how to do."—κῆρυκα, "the crier," who officiated at auctions, proclaiming the nature of the article offered for sale, the prices bid, &c.—κῆρυσσε εἴ τις ἐθέλει, "make proclamation, whether any one wishes," i. e., cry out, and ask whether, &c.—δεῖν πείθεσθαι αὐτῷ, &c., "that the latter would have to obey him, even though he were a slave," i. e., that Xenias would have to obey Diogenes. More literally, "that it was incumbent to obey him," &c.—εἰ καὶ εἴη, the uncertainty implied by the optative amounts here to a tacit denial that Diogenes was in reality a slave. A philosophic spirit is ever free.—καὶ γὰρ ἱατρὸς, &c., "for that, even if a physician or a pilot be a slave, we ought to obey him." Literally, "it was incumbent to obey him:" πεισθῆναι is the passive for the middle.

9-15. μηδὲν εἰσίστω κακόν, "let nothing evil enter," 3d sing. pres. imperat. act. of εἰσείμι.—ὁ οὖν κύριος τῆς οἰκίας, &c., "where then, asked he, might the master of the house enter?" Observe the force of ἄν with the optative.—λουῦνται, "are bathing." Middle voice.—τῷ δὲ. Supply πυνθόμενῳ.—εἰ πολὺς ὄχλος. Supply λούται.—ὠμολόγησεν, "he answered in the affirmative."—καὶ Διογένης, "even Diogenes."—δεῖ ἀριστᾶν, "one ought to breakfast." Literally, "it behooves one to breakfast." Supply τινα after δεῖ.—ὅταν ἔχῃ, "when thou hast anything," i. e., to breakfast upon. More freely, "when thou canst."

16-17. Πλάτωνος ὀρισμένου, &c., "Plato having given as a definition, 'man is,'" &c., having defined man to be. &c.: 1st aor. part. mid. of ὀρίζω.

καὶ εὐδοκίμοῦντος, "and gaining applause for this."—τίλας, "Diogenes, having plucked," 1st aor. part. act. of τίλλω.—εἰσήνεγκεν, 3d sing. 2d aor. indic. act. of εἰσφέρω.

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19-20. ἄσωτον ἤτει μνάν, "asked a spendthrift for a mina." We have here the imperfect of αἰτέω, a verb of asking, with a double accusative.—μνάν. The mina was not a coin, but a sum of money, and equivalent in our currency to seventeen dollars, fifty-nine cents.—τοῦ δὲ, referring to the spendthrift.—τριώβολα, "a triobolon," i. e., three oboli. This was a piece of money equal in our currency to eight cents, seven mills.

22-24. Ἀττικοῦ τινος, "a certain native of Attica." Genitive absolute.—διότι Λακεδαιμονίους, &c., "because, though praising the Lacedæmonians (more than any other nation), he does not," &c.—οὐδὲ γὰρ ἰατρὸς, &c., "naturally enough, replied he, for neither does a physician, being one whose business it is to produce health, take up his residence among those who are healthy." More literally, "being qualified to produce health." The genitive ὑγείας is governed by the verbal adjective. The particle γὰρ refers to something understood, and which is supposed to precede. We have supplied the ellipsis by the words, "naturally enough." This may also be done by such expressions as, "no wonder," "be not surprised," &c.

25-28. τὴν μετέβασιν αὐτοῦ, "his own change of residence." Diogenes used to reside alternately at Athens and Corinth.—ταῖς τοῦ βασιλέως, &c., "to the abiding of the (Persian) king, in the spring at Susa," &c. Literally, "to the abidings," the plural indicating the frequent change of residence. The article ταῖς agrees with διατριβαῖς, at the end of the sentence.—τοῦ βασιλέως, this is a very common way of designating the Persian monarch, on the part of the Greek writers. Sometimes the expression ὁ μέγας βασιλεὺς, "the great king," is employed.—ἐαρος, the genitive of time.—χειμῶνος. The Persian king resided in winter at Babylon, on account of its being warmer there; and during summer in the cool and mountainous country of Media, the capital of which was Ecbatana.

30-31. ἀγωνιῶ, ἔφη, &c., "remarked, I am very much afraid lest I have done some evil." More literally, "I am in an earnest struggle (with myself)," 1st sing. pres. indic. act. of ἀγωνιάω, contracted form.—εἰργασμαι, perf. indic. of ἐργάζομαι.—τί αὐτῷ περιέγρονεν, "what advantage has accrued to him." More literally, "what has resulted to him over and above," i. e., over and above what he might have obtained from other and ordinary sources.

LINE 1-5. τοὺς ὄνους ἵππους ψηφίσασθαι, "to vote their asses (to be) horses," i. e., to declare, by a public decree, that their asses were horses.—ἄλογον δὲ ἡγουμένων, "but they thinking this strange (advice)." Genitive absolute. The full sentence, supplying the ellipses, is, ἄλογον δὲ αὐτῶν ἡγουμένων τοῦτο.—ἀλλὰ μὴν καὶ στρατηγοὶ, &c., "and yet, replies he, generals who have learned nothing (of military matters), but have been merely voted into office, are created by you." Ten generals were annually chosen at Athens by the votes of the people. They attended to all matters appertaining to war, together with certain state concerns.—εἰς κόρακας. Consult note on line 1, page 21.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀποθανόντος, "of one when dead," 2d aor. part. act. of ἀποθνήσκω.—ζῶντος, "of one while still living."

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9-16. τί πλέον ἔχουσιν οἱ φιλόσοφοι, "in what respect philosophers are better off (than other men)."—Literally, "what philosophers have more

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36 (than others).—ὁμοίως βιώσομεν, “we (philosophers) will live in the same manner as before,” i. e., in the same manner as we did when the laws were in existence.—τίνι, “in what.”—ἄγνωστα τόπον, “a strange place,” i. e., a place where both are utter strangers. Literally, “an unknown place.”—καὶ εἴσει, “and thou wilt know,” 2d sing. 1st fut. mid. of εἶδω, with the Attic termination for the common form εἴσῃ.—ὥπερ, “in the same way as.” More literally, “in the way in which.” The full form of expression would be, ἐν ἐκείνῳ τῷ τρόπῳ, ἐν ᾧπερ τρόπῳ.—ἵπποι. Supply διαφέρουσι.—τίνα ἐστὶν, “what are the things.”—οἷς, “those which.”

17-21. τί, “in what.” Governed, according to some. by κατὰ understood.—αὐτοῦ ὁ υἱός, “his son,” referring to the son of the speaker—καὶ εἰ μηδὲν, &c., “why, even if in nothing else, in the theatre at least he will not sit a stone upon a stone.” The seats in the ancient theatres were of stone.—καθεδήσεται, 3d sing. 1st fut. mid. of καθέζομαι.—συνίσταντός τινος, &c., “a certain person placing his son with him,” i. e., for instruction.—ἤτησε, “Aristippus asked,” 3d sing. 1st aor. indic. act. of αἰτέω.—δραχμάς. The drachma was equal to seventeen cents, six mills, of our currency. Hence five hundred drachmas would be equivalent to eighty-eight dollars.—τοσούτον, “for so much,” i. e., for that price. The genitive of price. For some valuable remarks on the price of slaves at Athens, consult Boeckh's *Public Economy of Athens*, vol. i., p. 92, seqq.—πρίῳ, ἔφη, &c., “buy, replied the philosopher, and then thou wilt have two,” i. e., thy uneducated son and the purchased slave : 2d sing. pres. imperat. of πρίσμαι, contracted from πρίασο, (intermediate form, πρίαο).—Supply ἀνδράποδα with δύο.

22-27. ἐν ὁδῷ, “on a journey.”—τὸ πλεόν, “the greater part.” Supply μέρος.—οἱ μὲν, “the former,” referring to philosophers.—ὦν δέονται. The full form is τὰ ὦν δέονται.

29-35. ταῦτα προσφέρεσθαι, “to put up with these things,” pointing to the vegetables. Literally, “to bring thyself to these things.”—οὐκ ἂν ἐθεράπευες, &c., “thou wouldst not be an attendant at the courts of tyrants.” Observe the force which ἂν imparts to the indicative. The αὐλή was properly an open space before a dwelling, forming a kind of court. Hence θεραπεύειν τὰς αὐλάς is the same in effect as ἐρχεσθαι ἐπὶ τὰς θύρας. (Consult Casaub. ad Diog. Laert., 2, 68.)—οὐκ ἂν λάχανα ἐπλυνες, “wouldst not now be washing vegetables.”—αὐτῷ συνέβη, “it happened unto him.”—οὐ γὰρ περὶ ὁμοίας, &c., “naturally enough, replied he, for we are not each of us concerned about a life of the same kind,” i. e., we, philosophers, and you the unlearned. The term ἕκαστοι refers to these two classes of persons. As respects the elliptical force of γὰρ in this passage, consult note on line 24, page 35.

37 LINE 1-13. ἔκλαυσεν, 1st aor. indic. act. of κλαίω.—οὐδὲν προὔρου, “no good.”—δι' αὐτὸ γάρ, &c., “(thou art right), for on this very account indeed do I weep.” The particle γάρ again points to something understood, which we have expressed by the words, “thou art right.”—διαίτη, governed by χρώμενος.—οὐδὲν οὐδέποτε, “anything at any time.” The negatives here strengthen the negation in Greek, but require the affirmative in English.—πρὸς ἡδονήν, “with a view to pleasure.”—εἰ ἡδέως ἀποθνήσκει, “whether he could die willingly.”—ἀσμένως ἀπαλλάττομαι, “I gladly depart (from life).” Supply τοῦ βίου. Literally, “I gladly send myself away from,” &c.—καταληφθεῖς, from καταλαμβάνω.—κατ' ὀλίγον εἰς ὕπνον, &c., “falling gradually into sleep, used to lie thus

More literally, "used to lie, slipping by little (and little) into sleep." 37
—*αὐτὸν ἤρετο*, "asked him," i. e., as he lay thus, and while sleep was stealing upon him.—*τί πράττοι*, "what he was doing." Literally, "what he might be doing."—*τῷ ἀδελφῷ*, referring to Death, who is beautifully alluded to as the brother of Sleep.

15-21. *ἀφῆκεν*, "allowed him to pass unpunished." Literally, "sent him away (unpunished)," 1st aor. indic. act. of *ἀφίημι*.—*τιμωρίας*, governed by *ἀμείνων*.—*τὸ μὲν*, "the former," referring to *συγγνώμη*, but agreeing with *πῶγμα* understood.—*ἐστὶ*, "is the characteristic."—*περὶ Μαντινείαν*, "at Mantinēa." More literally, "in the neighbourhood of Mantinea." The preposition *περὶ* is often used in this way, with the accusative, where a place is pointed out generally.—*ἔπεσε*, 2d aor. indic. act. of *πίπτω*.—*τηνικαῦτα*, "about that same time." The adverb must not, of course, be rendered here too strongly, since Xenophon was at this time residing at Corinth, a considerable distance from the field of battle.—*θύειν ἐστεμμένον*, "was sacrificing, with a garland around his brow." The ancients were accustomed to wear garlands when sacrificing. (Consult Kuhn, *ad* *Æl. V. H.*, 3, 3).—*ἐστεμμένον*, perf. part. pass. of *στέφω*.—*ἀποστεφανώσασθαι*, "that he took off his garland." Literally, "that he uncrowned himself." Observe the force of the middle.

22-24. *ὅτι γενναίως*, "that he died bravely." Supply *ἀπέθανε*.—*ἐπιθέσθαι*, 2d aor. infin. mid. of *ἐπιτίθημι*. Observe the force of the middle here, implying that he placed the garland again "upon his brow."—*ἀλλὰ γὰρ εἰπεῖν*, &c., "but remarked (why ought I to weep), for I knew that I had begotten him a mortal." The same as, *ἀλλὰ εἰπεῖν, τί με δεῖ δακρύνειν, ᾗδεν γάρ*, &c. The particle *γάρ* is again used in its elliptical sense.—*γεγεννηκώς*. Observe the use of the nominative, the reference being to the same person that is implied in *ᾗδεν*. The participle also takes the place of the infinitive here, the idea of continuance being involved; as if he had said, "I knew myself all along as being one that had begotten him a mortal." Consult note on line 10, page 11.

25-27. *Πολυκράτους*. Polycrātes, tyrant of Samos, is meant. Anacreon was residing at his court when the circumstance alluded to in the text occurred.—*πέντε τάλαντα*. The ordinary Attic talent of silver was equal to one thousand and fifty-five dollars, sixty cents, of our currency. The sum received by the poet was equivalent, therefore, to five thousand two hundred and seventy-eight dollars.—*ὥς ἐφρόντισεν*, &c., "after he had thought upon them for two nights," i. e., during two nights. The genitive of time is often to be rendered by "during," "within," "in the space of." (*Matth., G. G.*, § 377.)—*ἥτις ἀναγκάζει ἀγρυπνεῖν*, "which compels one to go without sleep."

LINE 2-8. *ἐκρίνετο ἀσεβείας*, "was put to trial for profanation" 38
in a certain play. Æschylus had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the mysteries of Eleusis.—*ἐτοίμων ὄντων*, "being ready," i. e., in case he were condemned: and so certain did his condemnation appear, that they had already taken up stones to hurl at him.—*βάλλειν αὐτὸν λίθοις*, "to stone him to death." Literally, "to strike him with stones." Stoning to death was the punishment for profanation and impiety.—*ἐρημον τῆς χειρός*, "deprived of the hand." An adjective of deprivation, governing the genitive.—*ἔτυχε ἀριστεύων*, "happened to have distinguished himself." The clause more freely rendered would run as follows "now it happened

that this Ameinias had distinguished himself," &c.—καὶ πρῶτος Ἀθηναίων, &c., "and was the first of the Athenians that gained the prize of valour (on that occasion)," i. e., was first in order of the Athenians who gained prizes for valour at the battle of Salamis; or, in other words, gained the first prize. (Compare *Perizon*, ad *Æl. V. H.*, 5, 19.)—τοῦ ἀνδρὸς τὸ πάθος, "what had befallen the man." Alluding to the loss of his hand.—ὑπεμνήσθησαν, from ὑπομνήσκω.—ἀφῆκαν, "acquitted." Literally, "sent away," or "discharged from custody."

9-13. παραδοθεὶς, "having been committed," i. e., having been sent—διὰ τὸ φανλίζειν, "on account of his disparaging."—ἔπειτα, "thereupon." This is inserted to give more force to the concluding member of the sentence.—μέχρι τινός, "for some time." Supply χρόνον.—ποῖ δὴ σύ; "whither, pray, (art) thou (going)?" Supply ἔρχει, and observe also the force of the particle δὴ, which is analogous here to the Latin *tandem*.

15-18. παρανοίας κρινόμενος, "being accused of dotage," i. e., of mental imbecility, the result of advanced age, and of consequent unfitness to manage his affairs. The object of this false charge was to deprive the poet of the management of his property. The affection which Sophocles entertained for a grandchild by a second wife, had excited the jealousy of Iophon, and led to this unnatural suit.—ἀνέγγω, 2d aor. indic. act. of ἀναγιγνώσκω.—Οἰδίοιεν τὸν ἐπὶ Κολωνῷ, "the Œdipus at Colonus." Supply ὄντα after του, for a literal translation, "the Œdipus, who is at Colonus." The Œdipus at Colonus is one of the seven remaining tragedies of Sophocles. According to some authorities, Sophocles read, on this occasion, the beautiful chorus only, in which he celebrates the loveliness of his native borough of Colonus.—ὅπως τὸν νοῦν ὑγιαίνειν, "how sound he (still) was in mind," i. e., how vigorous his mental powers still were.—ὥς, "so that."—καταψηφίσασθαι δὲ τοῦ υἱοῦ, &c., "and adjudged his son to be insane." More literally, "adjudged insanity against his son," i. e., decided that the son, not the father, was wandering in intellect.

19-24. ἐπτά πρὸς τοῖς, &c., "after having lived ninety-seven years." Literally, "seven years in addition to ninety." As regards the employment of the article with ἐννενήκοντα, consult note on line 5, page 8.—κατέκειτο ἡρεμῶν, "lay resting."—αὐτῷ, "for him," i. e., Philemon.—ὤρμησε μὲν εἰς γέλωτα, "burst into a laugh." More literally, "rushed into laughter."—εἰπὼν, "having told him."—προσδοῦναι τῷ ὄνῳ ἀκράτου δοφεῖν, "to give the ass some undiluted wine also to sup up." Literally, "to give in addition to the ass," &c. The genitive ἀκράτου, having reference to a part, is exactly analogous to the English expression "some undiluted wine." The verb δοφεῖν alludes to the peculiar mode of drinking on the part of the ass, horse, &c. With ἀκράτου supply οἶνον. Undiluted wine was drunk after eating figs, as healthier than mixed wine, or water, would have been after such food. (Consult the commentators ad *Val. Max.*, 9, 12, *ext.*)

25-27. τὸν Κῶον, "the Coan," i. e., the native of the island of Cos.—τὸ σῶμα, "as to his body." The accusative of nearer definition, where some supply κατά.—ἀνατραπήναι, "to be overturned," 2d aor. infin. pass. of ἀνατρέπω.—ἐκ πάσης προφάσεως, "from any cause."—μολίβδου πεποιημένα, "made of lead." The genitive of the material.—φασί, "they say." Equivalent to the Latin *dicunt* or *narrant*.

31-36. τίνας σοὶ μετὰδω, &c., "of what one of the things that v-t mine
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shall I make thee a partaker?" The verb μεταδίδωμι takes the genitive here along with the dative, the reference being to a part.—οὐ βούλει, "of whatsoever one thou wishest." More literally, "of that one, of which thou wishest to make me a partaker." Supply μοὶ μεταδοῦναι.—σχολάζειν αὐτῷ, "to be a pupil of his." More literally, "to enjoy (learned) leisure with him."—διπλοὺς μισθοὺς, "a double fee."—ἐνα μὲν, "I ask one fee." Supply μισθὸν αὐτῷ.—σιγῇ. Supply μάθης.

LINE 1-5. ἀναγνούς, "after having read it," 2d aor. part. act. of 39 ἀναγιγνώσκω.—ἦκε, "came," imperf. indic. act. of ἔκω.—τὸ μὲν πρῶτον, &c., "that, to him going over it the first time."—ἄπρακτον, "inefficient," i. e., not calculated to accomplish what was intended.—τί οὖν, &c., "what then? art thou not going to speak it (only) once before the judges?" As regards the use of ἐπὶ in the sense of "before," with the genitive case, consult *Matthiæ, G. G., § 584, (η)*.

7-11. παῖδες ὄντες, "while yet young." Literally, "being (as yet) boys."—ἠρώτων. Observe here the force of the imperfect, the tense implying that the sons put this question to their father, each for himself, and at different times. The aorist, ἠρώτησαν, on the contrary, would merely indicate the fact of such a question's having been put, without any particular reference to person or time.—τίνι καταλείψει, "to whom he intends to leave."—ὃς ἂν ὑμῶν ἔχη, "to whosoever of you may have." Observe the force which ἂν here imparts to the pronoun, although construed with the verb (ἂν ἔχη).—χαριέντως ὁ βασιλεὺς, &c., "pleasantly did King Archelaus, when a talkative barber had," &c. The monarch here alluded to was King of Macedonia, and contemporary with the poet Euripides, who ended his days in his dominions.—πῶς σε κείρω; "how shall I trim thee?" Literally, "how am I to trim thee?" κείρω being the subjunctive mood. The barber of antiquity trimmed the beard, cut the hair, and pared the nails. (Consult *Böttiger, Sabina*, vol. ii., p. 59.) To translate κείρω, in the present passage, by the English verb "to shave," would be therefore quite erroneous.

12-14. ὁ νεώτερος Διονύσιος, "Dionysius the younger." The son of Dionysius the elder, and tyrant of Syracuse. He affected to be a great patron of the learned. (Consult *Menage, ad Diog. Laert.*, 2, 61.)—πολλοὺς τρέφειν σοφιστὰς, "that he maintained many learned men." By σοφιστὰς are here meant the learned generally, including poets, philosophers, rhetoricians, &c. (Consult *Wytenbach, ad loc.—Plut. Apophth. Reg. et Duc.*, p. 176, C.)—θαυμάζων, "because he admired." Observe the employment of the nominative, as agreeing with the nominative of the pronoun understood before τρέφειν.—βουλόμενος, "because he wished."

15-20. στρατόπεδον, "that an encampment."—ὁ Ἀλεξάνδρου πατὴρ. Referring still to the same monarch.—Ἀθηναίους μακαρίζειν, "that he considered the Athenians a happy people," i. e., a lucky race.—εἰ καθ' ἕκαστον ἐνιαυτὸν, &c., "since they find every year ten generals to choose." Literally, "to choose for themselves," ἀρεῖσθαι being the middle voice. The Athenians chose ten generals annually. Their duties were partly military, partly civil.—αὐτὸς γὰρ εὗρηκέναι "for that he himself had found." Observe the nominative with the infinitive, as referring back to the speaker.

22-23. τοὺς μέλλοντας, ἔφη, &c., "replied, 'I love most those who are going to betray to me, and I hate most those who have already betrayed to me.'" With προδιδόναι and προδεδωκότας, respectively, supply μοι. Philip alludes to the traitors among the nations with whom he at various times carried on war; and the whole answer is in full accordance with the cold and selfish character of the Macedonian king. All his love, such as

it is, is based upon self-interest. The persons for whom he has most regard are the traitors in his pay, as long as their plans of treachery, for his benefit, remain to be consummated; for they are during this period his most valuable instruments. When, however, they have executed their task, and have betrayed unto him whatever was to be betrayed, he flings them aside as so many worthless tools, and despises them as much as he prized them before this.

24-29. τὸν τῆς τραγῆδίας ὑποκριτὴν, "the actor in tragedy." More freely, "the tragic actor."—τί θαυμάζοι, &c., "what one he admired of the (tragic) events treated of by Æschylus," &c. Literally, "what one he might admire."—ὁ δ', "but what."—Φίλιππον, "namely, Philip." In apposition with ὁ that precedes.—καὶ τρισκαιδέκατον θεὸν ἐπικληθέντα, "and styled a thirteenth god," i. e., saluted with the title of the thirteenth god. The greater deities were twelve in number, viz., Jupiter, Juno, Minerva, Vesta, Ceres, Neptune, Venus, Vulcan, Mars, Mercury, Apollo, and Diana.—τῇ ἐξῆς, "on the following day, however." Supply ἡμέρᾳ.—ἐπισφάγντα, 2d aor. part. pass. of ἐπισφάττω. Philip was slain by a young man named Pausanias, who had been outraged by a friend of the monarch's, and had been unable to procure redress from the latter.—καὶ ἑρριμμένον, "and a thing of little account," perf. part. pass. of ῥίπτω. We must be careful not to give ἑρριμμένον here its literal meaning, "cast forth," but rather its figurative one, making it have the same peculiar force in this passage that *projectus* often has in Latin; as, for example, in Livy (2, 27), "*projectum consulare imperium*."

LINE 1-8. εὐτυχημάτων, "pieces of good fortune."—καιρὸν, used here as denoting a particular time.—ὅτι τεθρίπῳ νενίκηκεν Ὀλύμπια, "that he has conquered with a four-horse chariot at the Olympic games." After Ὀλύμπια supply ἀγωνίσματα, which is not, however, governed by νενίκηκεν, but is the accusative of nearer definition, where some understand κατά.—ἐνίκησε, "had overcome," the aorist rendered as a pluperfect.—ὦ δαῖμον, "oh fortune."—τούτοις ἀντίθετες, "set off against these."—φθονεῖν πέφνεν, "is wont to envy." Consult, as regards the curious doctrine of which this forms a part, the remarks of Baehr, *ad Herod.*, 7, 10.—ἡ Τύχη, "this goddess." Literally, "Fortune." To be rendered freely, as δαῖμον has preoccupied the literal meaning, and Τύχη is merely brought in as explanatory of it.

9-11. ἐπαρθεὶς δὲ τῇ εὐπραγίᾳ, "elated thereupon with his success," 1st aor. part. pass. of ἐπαίρω.—δεῖν αὐτὸν ὑπομινῆσκεσθαι, "that it was right for him to be reminded."—τινὶ παιδὶ, "a certain slave."

14-19. κατεπλάγη, 2d aor. indic. pass. of καταπλήσσω.—τὸν βίον, "with the mode of life" Accusative of nearer definition.—αὐτοῦ μνημονεύων, "recalling him to mind."—εἰ μὴ ἤμην, "if I were not."—ἂν ἤμην. "I would like to be." Equivalent to ἂν εἶναι ἠθέλον. Literally, "I would be."—εἰκόνας αὐτοῦ δημιουργεῖν, "to make statues of him." According to Pliny (7, 38), Alexander ordered, that Apelles alone should represent him on canvass, Pyrgoteles in marble, and Lysippus in bronze. Other writers, however, make mention merely of Apelles and Lysippus. (*Cic. Ep. Div.*, 5, 12.—*Horat. Epist.*, 2, 1, 239.) The term δημιουργεῖν, therefore, in our text, is equivalent, in the present instance, to the English verb "to cast."—κατεμῆνε τῷ χαλκῷ, &c., "represented in bronze his peculiar character." Literally, "by the bronze." The meaning of ἠθος in this passage may be gathered from the following remark of Pliny (35,

36) respecting the Theban painter Aristides: "is omnium primus animum pinxit, et sensus hominum expressit, quæ vocant Græci ἡθῆ."—καὶ συνεξέφερε τῇ μορφῇ, &c., "and brought out to view his martial spirit together with his form," i. e., blended them together in the same statue, giving each at the same time its distinctive character.

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19-21. τὴν ἀποστροφὴν τοῦ τραχήλου, "the bend of his neck." Plutarch elsewhere informs us (*Vit. Alex.*, c. 4), that the monarch's neck had a slight bend, or turn, towards the left. Visconti, by a reference to remains of ancient sculpture, arrives at the conclusion, that the muscle on the left side of the neck was considerably enlarged in a lateral direction, which would have, of course, the effect of shortening it, and would consequently give the head a kind of bend towards the left shoulder. (*Icon. Gr.*, 2, 2, p. 63, not.)—τῶν ὀμμάτων τὴν ὑγρότητα, "the humid brightness of his eyes." This was esteemed a great beauty by the ancient Greeks, and was assigned, as a striking characteristic, to their goddess Venus, the ideal type of female loveliness. It partook more or less, at the same time, of a soft and languishing expression, and, according to Winckelmann, was produced by a slight elevation of the lower eyelid. Compare Walker's *Analysis of Female Beauty*, p. 362, and also the remarks of Visconti (*Icon. Gr.* l. c.), who thinks that some bright substance was inserted into the bronze in order to form the pupil of the eye.—οὐ διεφύλαττον, &c., "did not preserve his manly and lion-like expression of countenance."

22-25. περὶ κόσμων ἀπειρίας, "(discoursing) about an infinity of worlds."—εἰ ὄντων, "since, although there are."—ἐνός, agreeing with κόσμου understood.

26-34. τὸν Λάγον, "the son of Lagus." The Ptolemy here alluded to was the founder, after Alexander, of the Greek empire in Egypt. Supply υἱόν.—καταπλουτίζοντα, "in enriching."—Ἀντίγονος, one of the generals of Alexander, and sovereign for a time of a large portion of Asia.—μακαρίζουσιν αὐτόν, "who called him a happy man." More literally, "who felicitated him."—τουτὶ τὸ ῥάκος, "this rag here," pointing at the same time to it. The Attic form τουτὶ for τοῦτο, is emphatic and indicative of gesture.—τὸ διάδημα. From the term ῥάκος, which precedes, the "diadem," in this case, would seem to have been, not a crown, but a species of bandeau, adorned probably with golden ornaments and precious stones. (Compare the remarks of Böttiger, *Sabina*, vol. i., p. 132.)—τί δέδοικας, &c., "of what art thou afraid? (is it) lest thou alone mayest not hear the trumpet?" i. e., the trumpet which is to give the signal for breaking up and marching.

LINE 1-5. θεώμενος τραγῶδον, "on beholding a tragic actor (perform)." The play to which he was listening was the Troades of Euripides. (*Plut. Vit. Pelop.*, c. 29.)—ἐμπαθέστερον διετέθη, &c., "was disposed towards compassion in a more feeling manner (than was at all usual for him)."—ἀπὼν ὤχετο, "he quickly departed." The verb οἶχομαι is used with a participle to express quickness of movement.—δενδὼν εἶναι, "that it is bad (for the continuance of his power)."—τοσοῦτους ἀποσφάζας πολίτας. The idea implied is, that all this was done without any compunctious feelings on his part.—Ἐκάβης καὶ Πολυξένης. Hecuba and Polyxena, mother and daughter, are two of the characters in the play of Hecuba.

6-13. ἤρχε, equivalent to ἔρχων ἦν, and therefore requiring the genitive—καὶ οὐδὲν ἐπ' αὐτῇ, &c., "and there would be no one of the things that grow upon the earth." Supply φαινόμενων.—μὴ τοῦ ἡλίου ἐπιλάμποντος, "if the sun did not shine on it." The particle μὴ, not οὐ, is here employed,

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as being a conditional negative.—κίνδυνος πάντα, &c., “*there is danger of all things being wrapped in one general conflagration, and destroyed.*” Literally, “that all things, having been burned together, be destroyed.” A participle and verb, in Greek, are often best rendered into English by two verbs.—οὐκ ἂν ἀνέσχοιντο, “*they would not be likely to endure for an instant.*” Observe the peculiar force of the aorist (2d aor. opt. mid. of ἀνέχω) in denoting instantaneous action. The optative with ἂν is used here as a milder expression, instead of ἀνέξονται.

14-16. ἐν πότοις ἐκυνδεδεῖτο, “*was accustomed to indulge in convivial parties,*” i. e., in drinking bouts. The primitive meaning of κυνδεῖσθαι in the middle voice, “*to roll one’s self about,*” connects the figurative meaning, here employed, with that of the English verb “*to wallow.*”—οὐκ ἔτι ἦν, “*it was no longer possible.*” ἦν is here used for ἐξῆν, and has δύναιμι or ἐξουσία understood.

20-25. ἐβούλετ’ ἂν εἶναι, “*he would wish to be*”—ἡθελες. Supply ἂν. —ἐν Ὀλυμπίᾳσιν. Supply ἀγωνίσμασι.—ὁ κηρύσσων. A herald announced, at the games, the name of each conqueror, the names of his parents, and also the city and state that gave him birth. Dio Chrysostom (*Or.* 2, p. 2, B.) attributes the reply in the text to Alexander the Great.—τὴν βακτηρίαν. A staff was the badge of authority with the Spartan generals. Compare the remarks of *Casaubon*, *ad Theophrast. Char.*, c. 5., and of *Hudson and Duker*, *ad Thucyd.*, 8, 84.—πάταξον μὲν, ἀκουσον δέ. The force of the aorists, in this admirable reply, is worthy of notice. To an English reader, however, their peculiar import is best conveyed by a paraphrase: “*strike as soon as thou wilt: hear me, however, before thou strikest, though it be only for a moment.*”—Ἦιδει δέ, “*for he knew.*” Ἦιδει is to be pronounced as if written ἦδει, the ι being placed *by the side* of capitals, but *under* other letters.

26-28. Σεριφίον τινός, “*a certain Seriphian,*” i. e., a native of the island of Seriphus.—δι’ αὐτὸν, “*on account of himself,*” i. e., through any merits of his own.—ἀλλ’ οὐτ’ ἂν ἐγὼ, &c., “*and yet, neither would I be ever illustrious were I a Seriphian, nor wouldst thou, wert thou an Athenian,*” i. e., because Seriphus is so contemptible an island, that it can never bestow any kind of reputation on those who are born in it; while, on the other hand, thou art so contemptible a character, that even wert thou an Athenian, the glory of Athens, great as it is, could never bring thee into any notice. We have here a bitter sarcasm against both the man and his native island. Seriphus and its inhabitants were held in very low estimation by the ancients. The island was poor and rocky, and became, under the Roman sway, a place of exile. (Consult *Sirabo*, 10, p. 746.—*Isocr. Ægin.*, p. 386.—*Hardouin*, *ad Plin.*, 4, 22.—*Juv. Sat.*, 6, 564.)—οὔτε σὺ. Supply ἂν ἐγένον ἐνδοξος.

30-31. ἐξαιτούμενόν, “*asking for his own advantage.*” Observe the force of the middle.—ᾄδοντα παρὰ μέλος, “*if he sang contrary to melody,*” i. e., by the side of melody; not as it were in the same direct path, or line with it. The Lyric poets at first were accustomed to chant their own compositions, accompanying themselves on the lyre.

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LINE 2-4. αἷς ὑποτρέχουσι χειμαζόμενοι, “*under which persons overtaken by a storm run for shelter.*” The plane-tree (*Platanus Orientalis* of Linnæus) is remarkable for the breadth of its leaves, and hence forms a very convenient shelter.—γενομένης δὲ εὐδίας, “*but when it is fair weather.*” More literally, “*when fair weather has taken place.*”—τῶν

σιν καὶ κολοῦουσιν, "*pluck their leaves and mutilate them.*" The full expression, in Greek, would be, *τίλλουσιν αὐτῶν τὰ φύλλα, καὶ κολοῦουσιν αὐτάς.*

5-13. *ἓνα τρίβωνα*, "*one old cloak.*" (Consult *Perizon., ad Æl. V. H., 5, 5.*)—*εἰς γναφεῖον*, "*to a fuller's shop.*" As the ancients generally wore white garments, the fuller's aid was of course requisite for cleaning them.—*αὐτὸς*, "*he himself.*" There is a pleasing antithesis here. He himself staid at home, while his cloak went abroad to the fuller's.—*καὶ κεφαλὴν οὐκ ἔχει!* "*and yet it has no head!*"—*ἔλεγε*, "*he recommended.*"—*τῆς ἀγορᾶς*. The "*market-place,*" as we are accustomed to translate the term *ἀγορά*, was the place of public resort, where all business, whether of a public or private nature, was transacted. Some cities had more than one *ἀγορά*. Athens, for example, had several. (Compare *Kuinoel, ad Act. Apost., 17, 17.*)—*πρότερον πρὶν ἢ*, "*before that.*" In a literal translation, *πρότερον* qualifies *ἀπαλλάττεσθαι*, in the sense of "*sooner.*" Thus, "*not sooner to depart before that,*" &c.—*προσπορίσαι*, "*he had added.*" The particle *πρὶν* takes the infinitive with future actions. (*Matthiæ, G. G., § 522, 2.*)—*μητε ῥαδίως ἐντυχεῖν*, &c., "*that he had not easily met with another, either knowing more,*" &c. The adverb *ῥαδίως* has here the same force that *facile* often has in Latin. (Consult *Wytttenbach, ad loc.—Plut. de rect. aud. rat., p. 39, B.*)

15-19. *διαβληθέντος αὐτοῦ*, "*having been accused unto him,*" 1st aor. part. pass. of *διαβάλλω*.—*ὡς βλασφημήσαντος αὐτὸν*, "*as having calumniated him.*"—*τὸ στράτευμα*, "*that the army (of every commander).*" Observe the force of the article.—*συντετάχθαι*, "*to be marshalled,*" perf. infin. pass. of *συντάσσω*. The idea of continuance is involved in the perfect here, though not expressed in the translation. It is not a mere marshalling, but an abiding in that state.—*θώρακα*, "*as a corselet.*"

21-25. *ἐν τῷ λοιμῷ*. Referring to the great pestilence, or plague, that ravaged Athens during the Peloponnesian war, and to which he himself eventually fell a victim.—*ἀνδρείοτατα*, "*in a most manly manner.*" The neuter plural of the adjective, accusative case, taken adverbially.—*εὐθυμότερον*, "*with more resignation.*" Literally, "*with more cheerfulness.*" The neuter singular of the adjective, accusative case, taken adverbially.—*εἶτα οὐκ ἀγαπᾷς*, &c., "*art thou not content, then. Thudippus, to die in company with Phocion?*" As regards the peculiar force of *ἀγαπάω* in this passage, consult *Viger, Id. 4, 1.* Literally, "*art thou not content, then, dying with Phocion?*" or, "*dying, then, with Phocion, dost thou not like it?*"

27-29. *μὴ ἐρωτᾷν*. Observe the use of the conditional or dependant negative *μὴ*. The idea involved is, whenever such an occasion might present itself. On the other hand, *οὐκ ἐρωτᾷν* would have referred to some particular or definite occasion.—*ὅσοι*, "*as many as.*" Supply *τόσοι*.

LINE 1-5. *τοὺς κακοὺς*, "*cowards.*"—*κόπτοντος*, "*annoying.*" 43 Compare note on line 1, page 34.—*καὶ δὴ*, "*and in particular.*" Literally, "*and now.*" These two particles are here employed to usher in a specification of what was more generally asserted in the previous part of the sentence.—*ὁ*, "*he that is.*" Supply *ὧν*.—*ἀμαθεῖς ἀποκαλοῦντος*, "*stigmatizing as unlearned.*"

9-12. *Μὰ τοὺς θεοὺς*, "*by the gods!*" The particle *μὰ* neither affirms nor denies. When an affirmation is to be expressed, the particle *ναί*, in Attic *νῆ*, is prefixed: when a negation, the negative *οὐ*, *οὐκ*, &c. Frequently, however, neither of these particles appears, but the affirmation or

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43 negation is discovered from what follows immediately after. — ἄλλη τοιαύτην. Supply πόλιν.—τοὺς νόμους, “his laws.”—τοῖς ὀλίγα λέγουσιν, “to those who say few things.” Alluding to the brevity with which the Spartans were wont to express themselves.

14–16. ἀλλὰ μὴν ἡμεῖς, &c., “in very truth we have often chased you,” &c. Literally, “but certainly,” as if the full sentence had been as follows: “thou canst not deny what I am going to say; on the contrary (ἀλλὰ), thou must certainly (μὴν) confess, that we have often,” &c.—ὑμᾶς, governed by ἐδιώξαμεν understood.—ἀπὸ τοῦ Εὐρώτα. The Cephissus and Eurotas were two rivers, the former near Athens, the latter near Sparta.—Εὐρώτα, Doric genitive of Εὐρώτας.

17–21. σοφιστοῦ τινος, “a certain sophist.” The allusion appears to be in strictness to “a rhetorician,” and in this way perhaps the term σοφιστοῦ ought here to be rendered. On the confusion prevailing in the use of the word σοφιστής among the ancient writers, consult the remarks of Wyttenbach, ad Plut. de am. mult., p. 96, A.—τίς γὰρ αὐτὸν ψέγει; (“why read), for who finds any fault with him?” We have here another instance of the elliptical use of the particle γάρ. Supply διὰ τί ἀναγινώσκειν μέλλεις;—κιθαρῳδόν, “a citharædus.” The κιθαρῳδός played and sang, the κιθαριστής merely played. (Ammon. de Diff. voc. s. v. κίθαρις. Compare Baehr, ad Herod., 1, 24.)—ὦ λῶστε, “my very good friend.” Ironical. Analogous to our English phrase, “my good sir,” and to the Latin, o bone! —τοῖς ἀγαθοῖς ἀνδράσιν, “for brave men.”—ἐπαινῆς, the subjunctive stands here, as the future ἔσται precedes.

22–24. αὐτοῦ. The reference is still to Archidamus.—οὐκ ἐδέξατο, “he did not receive it.” i. e., he refused to receive it. The present for the daughters was to pass through the hands of their father.—φοβοῦμαι μὴ περιθέμεναι, &c., “I am afraid, lest my girls, having arrayed themselves in this, may appear ugly in my eyes.” There is a double meaning in the term αἰσχυραῖ here. The young princesses will appear ugly to their father, from the contrast with the beauty of the garment; and they will also appear ugly in a moral sense, from their having arrayed themselves in such idle and foolish finery.

25–27. καταπελτικὸν βέλος, “a javelin intended for a catapult.” More literally, “a javelin suitable for a catapult.” Strictly speaking, the catapulta was an engine for discharging large and heavy iron javelins; and the ballista one for hurling ponderous stones. About Cæsar’s time a less accurate mode of speaking began to arise, and we then read of catapultæ for hurling stones as well as javelins. (Consult Lipsius, Poliorcet. 3, dial 2.)—ἀπόλωλεν ἀνδρὸς ἀρετά, “manly valour is ruined.” More freely, “is no longer of avail,” 3d sing. perf. indic. mid. of ἀπόλλυμι, with the Attic reduplication.—ἀρετά, Doric for ἀρετή. The Spartans used the Doric dialect.

28–36. ἀκοῦσαι τοῦ τήν, &c., “to listen to a person who imitated the nightingale.” Literally, “to listen to him who imitated,” &c.—παρητήσατο, “excused himself.” More literally, “begged off for himself.”—αὐτῆς, “the bird herself.”—κατηγοροῦσιν Ἀγησιλάου, “blame Agesilaus.” More literally, “speak against Agesilaus.” The genitive is governed by κατὰ in composition.—ὥς ταῖς συνεχέσει, &c., “as having rendered the Thebans, by his continued and frequent incursions,” &c. The two epithets here are not by any means synonymous. The first conveys the idea of inroads between each of which only a short interval occurs, and the second of such

as are short and rapid in themselves.—ἀντιπάλους, “a match.”—Page
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τετρωμένον, perf. part. pass. of τιτρώσκω.—καλὰ τὰ διδασκάλια ἀπολαμβάνεις, “thou art receiving a fine tuition-fee.” More literally, “thou art receiving thy tuition-fee fine (of its kind).”—Observe the position of the article, the force of which is most apparent in the literal rendering.

LINE 1-7. ἀνὴρ Κεῖος, “a Cean man,” i. e., a native of the 44
Island of Ceos.—τὰ μὲν ἄλλα ἀλαζών, “in other respects vain of his personal appearance.” The true meaning of ἀλαζών, in this passage, is generally misunderstood, and the term is erroneously rendered, “a boaster.” Its proper force, however, is rendered fully apparent by what follows immediately after: ἡδεῖτο δὲ ἐπὶ τῷ γήρᾳ, “he was ashamed, however, of his old age,” i. e., this operated as a serious drawback upon his vanity.—ἀφανίζειν, “to hide.”—παρελθὼν οὖν, “having come thereupon into the public assembly.”—ὕπερ ὧν καὶ ἀφίκετο, “on account of which he had even come.” The conjunction is often used in this emphatic manner after the relative.—τί δ' ἐν οὗτος, &c., “now, what could this man utter worthy of reliance.” The particle δέ, in a literal translation, has here the meaning of “but,” and points to a protasis, or previous clause, understood: as if Archidamus had said, “all that we have just heard is very fair in words indeed, but what certainty have we that it is true?”—ἐπὶ τῇ ψυχῇ, alluding to the wish to conceal his gray hairs, which prompted him to have recourse to the dye. The practice of dying the hair was regarded as disgraceful, not only by the Spartans, but also by most of the other Greeks. (Junius, *de coma*, c. 7.)

8-11. Κλεομένης, the contemporary of Darius Hystaspis. (*Perizon.*, ad *Æl. V. H.*, 13. 19.)—κατὰ τὸν ἐπιχώριον τρόπον, “after the manner of his country,” i. e., with Laconic brevity and point.—λέγοντα, “since he told.”—τῶν Εἰλώτων, “of the Helots.” The Helots were the slaves of the Spartans, and cultivated the ground.—ὥς χρὴ γεωργεῖν, “how one ought to cultivate the ground.” The reference is to Hesiod's poem on husbandry, entitled Ἔργα καὶ Ἡμέραι, or “Works and Days.” Dio Chrysostom (10, 2) makes Alexander the Great to have drawn a somewhat similar parallel between these two ancient poets.

12-17. πηρωθεὶς ὀφθαλμῶν τὸν ἕτερον, “having been deprived of one of his eyes.” Plutarch (*Vit. Lycurg.*, c. 11) informs us, that this happened during a tumult occasioned by the opposition of the rich to the code of Lycurgus; and the individual, who deprived the lawgiver of an eye, was Alcander, a young man hasty in his resentments, though not otherwise ill-disposed.—τὸν νεανίσκον, referring to Alcander.—τιμωρήσαιο, the optative, inasmuch as a past participle, παραλαβὼν, precedes.—τούτου, “from this,” i. e., from inflicting punishment upon the young man.—ἀπόφηναι ἄνδρα ἰαγὰν, “having made him a good man.” Literally, “having shown him (away from his former character) as a good man.”—τὸ θεάτρον, where the people were accustomed to assemble for public business.—μέντοι, “as you may well remember.” The particle is here employed in a strongly affirmative sense, which is best expressed by a paraphrase.

21-23. πεντακόσια τάλαντα χρυσοῦ. The Attic talent of gold was equal to ten thousand five hundred and fifty-five dollars, ninety-three cents, of our currency. The whole sum received, therefore, by Pausanias, would amount to more than five millions of dollars. This part of the story, however, is very probably an exaggeration.—ἔμελλε προδιδόναι τὴν Σπάρτην, “was going to betray Sparta to him.” More freely, “meditated the betrayal of Sparta.”—τῶν ἐπιστολῶν, referring to the letters between Pau-

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44 sanias and Xerxes.—τοῦ προειρημένου, “of the before-mentioned individual,” referring to Pausanias.—περὶ τῶν συμβεβηκότων, “of the things that had taken place,” i. e., of the intercepting of the letters, and the consequent exposure of his son.—τὸν υἱὸν μέχρι τοῦ ναοῦ. &c., “joined in pursuing his son as far as the temple of the Chalcian Minerva.” Observe the force of σύν in composition. More literally, “pursued his son together with (the rest).”—τῆς χαλκιοίκου Ἀθηνῶς. Literally, “of Minerva of the brazen abode.” The temple in question derived its name, very probably, from its being covered within with plates of brass. Compare the account which Sir W. Gell gives of the treasury of Atreus, at Mycenæ. (*Argolis*, p. 33.)—τοῦ τεμένου, “of the sacred structure.” The term *τέμενος* is generally applied to the sacred precincts of a temple, which is also its primitive signification.—ἐμφράξας, from ἐμφράσσω.—καὶ λιμῶ τὸν προδότην ἀνείλεν, “and destroyed the traitor by starvation,” 2d aor. indic. act. of ἀναιρέω. This was the only mode of reducing Pausanias, as the temple enjoyed the privilege of an asylum, and could not, of course, be forcibly entered.—ὕπὲρ τοὺς ὅρους ἔρριψεν. A traitor could not be buried in his native land.—ὅρους, accus. plur. of ὄρος, ου, “a frontier,” &c.

30-34. δηχθεῖς, 1st aor. part. pass. of δάκνω.—ὡς οὐδὲν ἔστιν, “how there is nothing.”—τολμῶν ἀμύνασθαι, “by daring to defend itself,” i. e., whenever it is attacked. Observe the force of the aorist.—οἱ σὺν αὐτῷ τριακόσιοι. Consisting of Spartans and Thespians, especially the former.—μαντενόμενον. Megistias, the diviner, had, from an inspection of the entrails, before the dawn of the third day, predicted destruction as then about to come upon the Greeks.—ἐν Πύλαις, “at Thermopylæ.” The Greeks called any narrow pass by the name of *πύλαι* (“gates”). The first part of the name Thermopylæ is derived from the circumstance of there being warm saline springs in a part of the pass. Hence αἱ θερμαὶ πύλαι, “the warm gates,” or “pass.” Herodotus (7, 201) informs us, that they who lived in the vicinity of the pass called it merely Πύλαι, but that the rest of the Greeks styled it *Θερμοπύλαι*. The allusion in the text is to the famous battle of Thermopylæ, where Leonidas and his little band withstood for so long a time the immense host of Xerxes.

45 LINE 1-5. τῶν βαρβάρων, referring to the Persians at Thermopylæ. The Greeks called all foreign nations “barbarians.” The term is, in general, equivalent to the English word “foreigner.”—οὐδὲ ἔστιν, “it is not even possible.” ἔστιν is equivalent here to ἔξεστιν. In strictness, however, there is an ellipsis of *δυναμὶς* or *ἐξουσία*.—χαρίεν. Supply *χρῆμα ἔσται*.—εἰ, “since.”—ἐπιτίθεσθαι. The reference is still to the battle of Thermopylæ.—ἀριστοποιεῖσθαι, “that they should take their morning meal.” Supply αὐτοῖς before the infinitive.—ὡς ἐν ἅδον δειπνοποιῆσθαι ἐνους, “since they would take their evening repast in the shades.” Literally, “as being about to take,” &c. Observe the construction, the participle agreeing in the accusative with αὐτοὺς, understood before ἀριστοποιεῖσθαι, where one would expect *δειπνοποιησόμενοις* in the dative, as agreeing with στρατιώταις, and nothing understood with ἀριστοποιεῖσθαι.

6-13. μητέρες. In the text of Ælian, whence this extract is taken, *μητέρες* is a nominative absolute, the reading of the next line being ἀλλ’ αὐταὶ γε, in place of αὐταὶ. The present lection, however, obviates the necessity of such a construction.—αὐταὶ ἀφικόμεναι, “having come in person,” i. e., to the field of battle.—τά τε ἔμπροσθεν, &c. Supply ὄντα with both ἔμπροσθεν and ὀπίσθεν respectively.—τὰ ἐναντία, “those in front,” i. e., on the breast. Literally, “the opposite ones.”—γανρούμεναι, “with

a proud air.—εἰ δὲ ἑτέρως εἶχον, &c., “*but if the case were otherwise with their wounds,*” i. e., if the wounds on the back were more numerous. Literally, “but if they had themselves otherwise with respect to their wounds.” With εἶχον, for a literal translation, supply *ἐαυτοὺς*.—ὡς ἐνι μάλιστα, “*as much as possible.*” In this form of expression, ἐνι stands for *ἐνεστι*, which is itself idiomatic, and takes the place, as such, of the imperfect.—λαθεῖν, “*to escape observation.*”—καταλιποῦσαι τοὺς νεκροὺς, &c., “*having left the dead (for others) to inter in the public cemetery.*” Jacobs supplies ὥστε with θάψαι, but for this there is no necessity whatever.—ἢ, “*or else.*”

17-20. ὑπομνησθήσει, “*thou wilt be reminded,*” 2d sing. 1st fut. indic. pass. of ὑπομνήσκω, with the Attic termination.—ἢ ταύταν ἢ ἐπὶ ταύτα, “*either this, or upon this.*” More literally, “*either bring back this, or be brought back slain upon this.*” Supply φέρε with ταύταν, and φέρου with ἐπὶ ταύτα. The forms ταύταν and ταύτα are Doric for ταύτην and ταύτη, the Doric dialect having been spoken by the Lacedæmonians.—It was esteemed most disgraceful to leave or throw away one's shield on the field of battle. Hence the highest testimonial of valour was to bear away the dead or wounded from the battle-field on their own shields.

21-22. ὥς μόναι, &c. The particle ὥς is not to be translated here, but is equivalent merely to the inverted commas in English.—μόναι γὰρ, “*(naturally enough), for we alone,*” &c. γὰρ points here to something that precedes and is understood, which we have supplied by the words “*naturally enough.*” Compare note on line 24, page 35.

25-33. τῶν ἐξ Ἀμφιπόλεως, “*of the inhabitants of Amphipolis.*” Brasidas fell in defending this city against the Athenians, during the Peloponnesian war.—μὴ λέγετε, “*say not so.*” Supply τοῦτο.—πέντε ὄντας, “*being five in number.*”—τί ἀποθήσοιτο, “*what would result,*” i. e., the result.—πυθομένης ἀπήγγειλε, “*announced on her having inquired of him.*” With πυθομένης, the genitive absolute, supply αὐτῆς. The inquiry made by the Spartan mother was a general one, “*how goes the day?*” The person to whom this was directed, answered it by a special reference to her own sons, conceiving her to be most interested in the fate of these.

LINE 1-4. ἀλλ' οὐ τοῦτο, &c., “*vile slave, replied she, why I did not ask about this, but how my country fares.*” Observe the force of the initial ἀλλὰ.—ὤσαντος. Supply αὐτοῦ.—ὅτι νικᾷ, “*she is victorious.*” ὅτι here is equivalent merely to the inverted commas in English.—ἀσμένῃ τοῖνυν, &c., “*gladly, then, do I hear even the death of my sons.*” Literally, “*do I receive,*” &c. ἀσμένῃ is here equivalent to ἀσμένως.

5-13. τρωθεῖς, from τιτρώσκω.—ἀσχυνομένῳ δ' αὐτῷ, &c., “*to him thereupon, ashamed of his ridiculous plight, his mother said.*”—μᾶλλον γεγενθῆναι, “*to rejoice rather.*” The adverb μᾶλλον sometimes appears along with the comparative in Greek. (*Matthiæ, G. G.*, § 458.)—σεμνυνομένης, “*priding herself.*”—Ἰωνικῆς. The Ionians were remarkable for effeminacy and love of display.—κοσμιωτάτους, “*most orderly in deportment.*”—ἐπαίρεσθαι. Supply δεῖν.

15-20. Ἀρισταγόρου τοῦ Μιλησίου, &c., “*when Aristagoras, the Milesian, was urging him,*” &c. αὐτὸν refers to Cleomenes.—πρὸς βασιλέα, “*against the King of Persia.*” Consult note on line 27, page 35. The reference is to Darius Hystaspis.—ὑπισχνουμένον, “*promising at the same time.*”—καὶ ὅσῳ ἀντέλεγε, &c., “*and adding more, the more the other opposed the step.*” More literally, “*the more the other spoke against the*

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measure." The full form of expression in Greek would be, *ἡ πλείονα ἐκείνος ἀντέλεγε, τόσῳ πλείονα προσπιθέντος*.—τὸ *ξενύλιον*, "this naughty stranger" The language of a child, Gorgo being at the time about eight or nine years of age, as Herodotus informs us (5, 51).—*τάχιον*, "quickly." Apparently the comparative for the positive; but in reality the true and strict comparative, as will appear from a paraphrase; "more quickly than you appear to be now doing."—*τον Ἀρισταγόραν*, "this same Aristagoras." The article here denotes renewed mention.—*ἐποδούμενον*, "getting his sandals put on." Literally, "getting sandalled if we may coin the term.

22-30. ὁ Ζεῦξις, "the celebrated Zeuxis."—ὁμολογῶ ἐν πολλῷ χρόνῳ γράφειν, "I acknowledge that I am a long time in painting." Literally, "that I paint in a long time." Observe the absence of the pronoun before the infinitive, the reference being to the same person indicated by ὁμολογῶ.—καὶ γὰρ εἰς πολὺν, "and no wonder, since I paint for a long time," i. e., for after ages. The point of the reply is best preserved, if we translate the previous clause literally, "that I paint in a long time," to which for a long time will stand opposed.—οἱ Ἐφοροί, "the Ephori." Spartan magistrates, who watched over the constitution of the state, and had the superintendence also of public morals. They were five in number, and their power, in some respects, was superior to that of the kings.—τοῦ λοιποῦ, "for the time to come." Supply χρόνου.—φέρειν γὰρ αὐτοῦ τὸ εἶδος, "for that his appearance, and the condition of his frame, carried with them disgrace to both Lacedæmon and its laws."

31-32. ληφθεὶς, from λαμβάνω.—καὶ συσταθεὶς αὐτῷ, "and having been brought before him," from συνίστημι.—ἐκείνον παρὰ πότον, &c., "the latter growing arrogant over his cups, and asking," &c. The participle *σημννομένου*, as here employed, is an instance of what the grammarians term Zeugma, and includes, in effect, the words καὶ λέγοντος, or ἐρωτῶντος.

47 LINE 1-3. ἡ εὐγένεια καὶ ὑπεροχὴ, "the lofty sentiments and the superiority."—Ἀθηναίων. This and the other genitive, Μακεδόνων, are governed by ἐστρατήγει, which is equivalent, in fact, to στρατηγὸς ἦν.—Χάρης, the general of the Athenians in the battle of Chæronea. His ignorance and incapacity mainly contributed to the loss of the day.

4-5. ὁ τῶν μελῶν ποιητὴς, "the Lyric poet." Literally, "the maker of Lyric pieces"—βασιλέως. Pausanias was only a general, and the guardian of Plistarchus, then a minor, who died before he came to the throne, and who was succeeded by Plistoanax, the son of Pausanias. This last-mentioned individual, therefore, is only called "king" by courtesy, as being of the royal family, and cousin to Plistarchus; unless we prefer translating the term βασιλεὺς by "regent," which perhaps would be more correct. This same title of βασιλεὺς is applied to Pausanias, however, by other writers also; as, for example, by Thucydides (1, 107), Plutarch (*Consol., ad Apollon.*, p. 182, ed. Steph.), Suidas (*s. v.* Πανσανίας), and the scholiast to Aristophanes (*Equit.*, 84).

6-13. καὶ κελεύοντος μετὰ χλευασμοῦ, "and bidding the other, with an air of scornful derision."—συνεῖς, "Simonides, having perceived."—ὁ γεγόμενος, &c., "who was one of the thirty tyrants," &c. Literally, "who had become," &c.—εὐδαίμονιζόμενος, "being felicitated."—εἰς τίνα καιρὸν, "for what occasion."—καταστρεβλωθεὶς, "having been put to the rack." This addition to the story is untrue. Ælian makes him to have drunk

hemlock merely, and says nothing of the torture (Consult Wyttenbach, *ad loc.* *Plut. Consol., ad Apoll.*, 105, B.)

15-20. ἐν τισιν ἀπεγνωσμέναις θεοαπειαίς, "in some desperate cur-es," perf. part. pass. of ἀπογιγνώσκω.—ἐπεκλήθη, from ἐπικαλέω.—φορτικῶς ταύτῃ, &c., "making use of this same title in a burdensome manner," i. e., in a manner so annoying to others, that they could with difficulty endure it.—καὶ δὴ τολμήσαντος, "and having even had the assurance." The true force of καὶ δὴ is most apparent in a paraphrase: "and having now carried his vanity so far, as even to dare."—Μενεκράτης Ζεὺς, &c., "Menecrates, Jove, to Agesilaus the king, greeting." An imitation of the form usually observed in the beginning of letters. The infinitive χαίρειν, in such a case as the present, is said, by the writers on ellipsis, to be governed by εὐχομαι or εὐχεται understood. The more correct doctrine, however, was first given by Schoetgen, and afterward confirmed by Schaeffer (*ad Bos. Ellips.*, s. v. εὐχεσθαι), according to which, the form χαίρειν in letters, and other forms of a similar kind, are infinitives, put absolutely for imperatives.—ὕγιαίνειν, "a sound mind." Literally, "health," meaning to imply, that a disordered frame had produced a corresponding aberration of intellect, and wishing him therefore health both of body and mind, but more particularly the latter. (Compare Gierig, *ad Plut., Lac. Apophth.*, p. 213.) As regards the construction of ὕγιαίνειν, consult the previous note.

21-25. εἰς τοσοῦτον τύφον, "to such a degree of conceit."—ἐαυτὸν ὀνομάζειν Δία. This is Ælian's account (*V. H.*, 12, 51). According to Plutarch's version of the story, as given in the preceding passage, the title in question was bestowed upon him by others.—ὁ Φίλιππος, "the celebrated Philip." The article is here emphatic. The father of Alexander the Great is meant.—καὶ δὴ καὶ, "and in particular."—ἐπὶ θοίνην, "to a banquet."—ἰδίᾳ, "by itself."—παρέθηκε, "placed before him." This is rendered according to modern customs. The literal meaning is, "placed beside him," the guests anciently reclining lengthwise on couches placed around the table.—καὶ ἐθνυμῖτο αὐτῷ, "and burned incense unto him." The middle voice here implies that it was done for the king's secret amusement. As, however, the previous tenour of the story makes this apparent enough already, it is very probable that the true reading is that given by the Sluisken MS., namely, καὶ ἐθνυμῖτο αὐτὸς, οἱ δὲ λοιποὶ, &c., making ἐθνυμῖτο passive. By another, but less elegant construction, ἐθνυμῖτο in our text may be taken impersonally: "incense was burned unto him."

27-30. τὰ μὲν πρῶτα, "at first." Accusative plural taken adverbially.—κατὰ μικρὸν, "by degrees." Literally, "by little (and little)."—καὶ ἡλέγχετο, "and he felt convinced." Middle voice.—καὶ ταῦτα, "and that too."—ἀπὼν ὤχετο, "he departed abruptly." οἶχομαι with a participle denotes haste, or abruptness of movement.—ὕβρισθαι, "that he had been insulted," pluperf. infin. pass. of ὑβρίζω.—ἐμμελῶς πάνν ἐκκαλίψαντος, "having very neatly exposed." The adjective ἐμμελής, whence ἐμμελῶς is derived, is sometimes employed by the Greek writers to indicate a neat and graceful turn of wit. Hence the peculiar force of the adverb in the present passage. Compare the remarks of Ruhnken (*ad Longin.*, p. 261), as cited by Heindorf (*ad Plat. Theætet.* p. 79).

32-34. παράδοξον ἐνόσησε μανίαν. "laboured under a strange kind of madness." More literally, "was afflicted with." The intransitive verb νοσέω takes the accusative μανίαν, the latter being regarded as a species of cognate noun, not indeed in form, but in its general reference to malady

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47 —τὸ ἄστυ, “the city.” Athens is here meant, to which the term ἄστυ is often thus applied by way of excellence or distinction.—καὶ κατελθὼν εἰς τὸν Πειραιᾶ, “and having gone down to the Piræus.” The Piræus was the main one of the three harbours of Athens. The names of the other two were Munychia and Phalærum.—ἐνταῦθα οἰκῶν. The Piræus was a town, as it were, of itself, and thickly inhabited. It was connected with Athens by what were called the Long Walls.—τὰ καταίροντα ἐν αὐτῷ, “which entered and came to anchor in it.” Observe the additional idea implied by ἐν αὐτῷ. To enter a harbour, with the intention of remaining only a short time, is expressed in Greek by καταίρειν εἰς λιμένα, and so the phrase is used by Dionysius of Halicarnassus (*A. R.*, 1, 53), when speaking of the short visit paid by the fleet of Æneas to the harbour named by the Trojans Misenum. But καταίρειν ἐν λιμένι, is to enter a harbour and remain there some time, for the purpose of unloading, &c. As regards the true force of καταίρω, consult the remarks of Hemsterhuis, *ad Luc. Jud. Voc.*, 1.

35–36. καὶ ἀπεγράφετο αὐτὰ, “and he kept a register of them.” Literally, “he wrote them off for himself.”—αὐ πάλιν, “again anew.”—τοῖς περιωζομένοις, “at those which were saved from shipwreck.” Equivalent to τοῖς σωζομένοις ὥστε περιεῖναι.

48 LINE. 1–5. συνοικῶν τῷ ὑβρῶστίματι τούτῳ, “holding communion with this malady,” i. e., labouring under it. The verb συνοικέω is often joined, in a similar way, with κακῷ, λύπῃ, φόβῳ, and the like. Compare the remarks of Jacobs, *ad Achill. Tat.*, p. 433.—ἀναχθεῖς having sailed,” from ἀνάγω, the passive for the middle.—οὕτως, “upon this.” Equivalent to the Latin *hoc facto*.—ἐμέμνητο δὲ πολλάκις, &c., “he often, however, called to mind the life led by him in his insane state.” More literally, “his stay in madness:” ἐμέμνητο is the pluperf. indic. pass. of μνησκόω, in a middle sense.

7–12. εὐημερήσαντα ἰδὼν, &c., “when he saw Alcibiades (on one occasion), after having gained his point, and in the act of being escorted home, with great honour, from the public assembly.” εὐημερήσαντα may be more literally rendered, “having had a fortunate day of it,” i. e., with the people. The primitive meaning of the verb εὐημερέω has reference, according to Phrynichus, to serenity of sky; and it is then, by an elegant figure, applied to private and public affairs. (Compare *Ellendt, Lex. Soph.*, s. v.)—ὥσπερ εἰώθει τοὺς ἄλλους. Supply παρελθεῖν καὶ ἐκκλίνειν.—εὐ γὰρ ποιεῖς αὐξόμενος, &c., “thou dost well indeed, my son, in (thus) increasing thy popularity.” Literally, “in increasing thyself,” i. e., thy influence with the people.—αὖξει, “thou art (at the same time) increasing,” i. e., thou wilt, one day or other, be the cause of.—ἅπασι τούτοις, referring to the crowd that formed his escort.

14–19. ἐπὶ τῷ εἶναι, “for being.”—καὶ μὴν, “why in truth.”—ἄρχεται, “begins,” i. e., to be conspicuous.—ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο, “a harper was giving a specimen of his skill to Antigonus.” More literally, “was showing himself off.” ἐπεδείκνυτο is the imperf. pass. in a middle sense. As regards the force of ἐπιδείκνυμι, in the middle, in relation to those who give a specimen of their skill in any department, such as music, oratory, &c., consult the remarks of Fischer, in the *Index to Theophrastus*, s. v.—τὴν νῆτην ἐπίσφιγξον, “tighten the lower string:” ἐπίσφιγξον refers literally to a grasping, and consequent tightening, of the string. In the Greek musical scale, the two extremes were the νῆτη and the ὑπάτη, or lowest and highest strings, the former

yielding the sharpest, the latter the gravest tone. We must bear in mind, however, that, in the musical nomenclature of the Greeks, the terms "highest" and "lowest," as applied to the strings of an instrument, had reference merely to their *position*, not to their *tone*, being thus directly opposed to the modern way of speaking in musical matters. (*Plut., Plat. Quæst.*, p. 1008.)—*μὴ γένοιτό σοι, &c.*, "may it never turn out so badly for thee, oh king, as to know these things more accurately than I do," i. e., never may so great a misfortune befall thee, as that thou shouldst become a more skilful musician than I am, for thou canst only become such by laying aside the crown and descending to the walks of private life.

20-26. *τῶν ἄλλων*, "of all."—*ἐν συνόδῳ*, "in company," i. e., while mixing in society.—*ἡ Πυθαγορικὴ φιλόσοφος*, "the female Pythagorean."—*φαλακρὰ οὔσα*, "although bald."—*προὔθηκε*, contracted for *προέθηκε*—*ἕμεινον*, "better (than the rest)."

NATURAL HISTORY.

28-30. *τὸ πλάτος*, "of the breadth." Accusative of nearer definition. — *πήχεως*. The sheep here referred to belong to the class *ovis laticaudata* of naturalists, having the tail long, and swelled out at the sides by an accumulation of fat in the cellular tissue. This singular modification is the result, according to Buffon, of a great abundance of nourishment. Travellers inform us, that, in some parts of Eastern Africa, the tails of the sheep are so long as to prove actually burdensome to the animal, and to require to be supported on a kind of moveable framework, or small carriage. (*Dict. d'Hist. Nat.*, vol. xi., p. 268.)—*σπιθαμῆς καὶ παλαιστῆς*, "of a span and four fingers' length." The unit of linear measure adopted by the Greeks, was the foot (*πούς*), of which the *δάκτυλος*, or finger's breadth, was one sixteenth, and the *παλαιστή*, or palm, one fourth. The *σπιθαμή*, or span, equalled twelve *δάκτυλοι*, and is defined by Hesychius to be the distance from the extremity of the thumb to that of the little finger, when the hand is opened with the view of grasping or measuring any object. (*Wurm, de Pond.*, &c., p. 90.)—*καὶ ἐνίαι συμβάλλονσι, &c.*, "and some strike their ears, as they hang down, against one another," i. e., and in some, the ears, as they hang down, are brought into contact by the movements of the animal. Long ears, hanging laterally, are one of the types of the *capra agagrus*, or wild goat, that inhabits the mountains of Caucasus, and the large chain which traverses Persia and Candahar, and joins the Himalayan range. The *capra agagrus* is the parent source of the domestic goat, and, among these, of the species described in the text.

LINE 1-4. *κεράστην κριὸν*. The elephant's antipathy to the ram rests on the authority of no other writer but Ælian. from whose History of Animals the extract in the text is made (1, 38. Compare *Schneider, ad loc.*)—*χοῖρον βοήν*, "the cry of the hog." Seneca (*de Ira*, 2, 12) corroborates the remark of Ælian: "*elephantes porcina vox terret.*" (Compare *Plut., de Sol. Am.*, p. 981.)—*φασὶ*, "they say." Supply *ἄνθρωποι*.—*σὺν Πύρρῳ τῷ Ἑπαιρώτῃ*, "with Pyrrhus the Epirot," i. e., in the army of Pyrrhus, king of Epirus. This monarch was invited over by the Tarentines to aid them against the Romans—*ἡ νίκη, &c.* The story here told is false, for two reasons. I. There were only two battles between the

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49 Romans and Pyrrhus, in both of which, according to Plutarch, the former were defeated (*Vit. Pyrrh.*, c. 17, 21): and, II. The Romans only saw elephants for the first time, in the army of Pyrrhus, in Lucania, and were so ignorant of their true nature and character, as actually to call them "*Lucanian oxen*," the ox being the largest animal with which they had up to this time been acquainted. (*Plin.*, 8, 6.) It would certainly require some previous knowledge of the habits of the elephant to enable one to understand its peculiar antipathies.

5-11. λαμβάνει γὰρ, &c. The order is, μόνον γὰρ τῶν ζώων λαμβάνει, &c., "for it alone of animals takes," &c.—καὶ εἰς τὸ στόμα, &c. Hence the Greek name often applied to the trunk, namely, προβοσκίς (*proboscis*), or "fore-feeder," from πρό and βόσκω.—θαυμαστὸν ὅσον, "to a surprising degree." Literally, "it is surprising how much." Supply ἐστὶ after θαυμαστὸν, and compare the Latin *immane quantum*.

12-13. ἔτη πλείω τῶν διακοσίων, "more than two hundred years." Literally, "more years than two hundred." The genitive is required here by the comparative πλείω, and the article τῶν marks the sum, but is not translated. Other accounts, still more marvellous, are given by some of the ancient writers respecting the age of the elephant. Onesicritus, for example, as quoted by Strabo (15, p. 705, *Cas.*), makes this animal live three hundred years. Some few, according to him, even reach five hundred years. He also informs us, that the elephant is strongest in its two hundredth year!—Aristotle makes the period of gestation, in the case of the elephant, to be two years; which is very near the truth, the correct time being twenty months. (*G. Cuvier, ad Plin.*, 8, 10.)—τῶν Διευκῶν, the genitive again, with the comparative.

15-17. διανιστάμενοι, "*standing upright*." The force of διὰ cannot well be expressed here in a translation, except in one bordering on paraphrase. It implies a distending of the legs, and, consequently, an enlargement of the base, in order to gain more strength, and it shows, at the same time, the instinct of the animal.—καὶ νεῖν. Strabo, from whom this is taken, has νεῖν τε κάλλιστα. Pliny (8, 10) denies that the elephant can swim; but this, of course, is erroneous. (Compare *Cuvier, ad loc.*)

18-20. πολλῶν ἐλεφάντων προδιδασκομένων, &c., "when a large number of elephants were getting drilled to place themselves in certain bold postures, and to go again and again through complicated movements." Literally, "many elephants getting taught beforehand," &c., i. e., before exhibiting in public.—ἀνακυκλεῖν. Reiske is wrong in making ἀνακυκλεῖν κινήσεις refer to circular movements ("gyros"). The verb is merely used here by Plutarch in its secondary meaning of "to repeat," or "to go over the same thing again and again." (Compare *Plut., Consol., ad Ap.*, p. 106, and *Lucian, Nigrin.*, 6.)

21-22. ἀκούων κακῶς ἐκάστοτε, "*being scolded on every occasion*," i. e., at every drilling. More literally, "being called hard names," i. e., block-head, dunce, &c. The primitive meaning of the phrase would be, "hearing himself spoken ill of."—ὥφθη νυκτός, &c., "was seen at night practising his lessons alone, of his own accord, by the light of the moon." The pronoun αὐτός is here equivalent to μόνος. Compare *Heyne, ad Il.*, 8, 99, and *Valckenaer, ad Eurip., Phœn.*, 1245. On many occasions αὐτός and μόνος both appear, and Homer (*Od.*, 14, 450) joins αὐτός and οἷος.

23-24. ὑπὸ τῶν παιδαρίων, "*by the boys*," i. e., the schoolboys in the streets.—τοῖς γραφείοις, "*with their styles*." The style (*stylus*) was

of iron, and was used for writing on waxen tablets, plates of brass or lead, leaves of trees, &c. It was, in fact, a kind of iron pencil, sharp at one end and round or flat at the other. The round or flat end was used for smoothing over the wax anew, previous to writing; or, in other words, for obliterating what had been previously written.

26-28. ἐπίδοξος ἦν ἀποτυμπανίσειν, "*was thought to be about to destroy him.*" The literal meaning of ἀποτυμπανίζω is "to kill, or injure severely, by beating." In the present case it has reference to a dashing on the ground, which it was thought the boy would experience from the elephant. This same verb is sometimes employed with the general signification of "to kill in any way." Compare the remarks of *Casaubon, ad Athen.*, 4, p. 154, c.—ἀτρέμα πρὸς τὴν γῆν, &c., "*he quietly placed him down again on the ground,*" i. e., he put him down again on his feet, the verb indicating a placing down firmly or securely.—ἀρκοῦσαν ἡγουμένος δίκην, &c., "*thinking it a sufficient punishment for one of such an age to be frightened,*" i. e., for a boy. A grown up person would have been handled more severely.

30-34. ἄλλα τε θαυμάσια, &c., "*they relate both many other wonderful things, and (especially) those which concern their crossing of rivers.*"—ἐπιστοὺς ἑαυτὸν, "*having intrusted himself to the stream.*" Supply τῷ ποταμῷ.—οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, "*while the rest, standing on the bank, observe his movements from it.*" The compound ἀποθεωροῦσιν is equivalent here to ἀπὸ τῆς γῆς θεωροῦσιν.—ὥς, ἂν ἐκεῖνος ὑπεραίρῃ, &c., "*(thinking) that if he, by his large size, overtop the stream, there is a great abundance of security unto the larger ones, as regards their confiding in the river,*" i. e., the larger ones may confide securely in their ability to cross. We have here the particle ὥς with the accusative absolute, and, in order to seize the full sense of this concise mode of expression, we must in translating insert some word or words.

LINE 1-8. ἀναβάντες, "*the hunters having mounted.*" Supply 50
θηραταί.—καὶ ἀνδρείων, "*and courageous ones.*"—διώκουσι, "*pursue the wild elephants.*" Supply τοὺς ἄγριους.—τύπτειν, "*to keep striking them,*" i. e., the wild elephants. Supply αὐτοῖς.—τούτοις, referring to the tame elephants, and governed by προστάττουσι.—ἐπιπηδήσας, "*having leaped on (the back of one of the wild ones).*" Supply ἄγριον.—ἐπιβεβηκότος, from ἐπιβαίνω.—οἱ μὲν, οἱ δ' οὐ, "*some are gentle, others are not.*" The full sentence would be, οἱ μὲν πραεῖς εἰσιν, οἱ δ' οὐ πραεῖς εἰσιν.—ὅν ἑξαγριονμένων, "*of the very fierce ones.*"

10-17. ἀπὸ τοῦ συμβεβηκότος, "*from its peculiarity.*" Literally, "from what has occurred to it," i. e., in its peculiar formation. So also, τὰ συμβεβηκότα signify "the attributes" of a thing.—τὴν δὲ χροάν πυξοειδῆ. Strabo, on the contrary (16, p. 774, ed. Cas.), asserts that their colour resembles that of the elephant. He refers evidently to the Indian rhinoceros. (*Cuvier, ad Plin.*, 8, 29.)—φέρει κέρασ. There are two grand classes of the rhinoceros; those, namely, with two horns, and those with but one. The two-horned rhinoceros is a native of Africa and also of Sumatra; the single-horned one is found in India and Java.—τῷ προειρημένῳ θηρίῳ, referring to the elephant.

23-26. ὁ καλούμενος ἵππος, "*what is called the river-horse.*" Supply ποτάμιος after ἵππος. The ancient writers are very inaccurate in their description of the hippopotamus, and, what is very little to their credit, appear to have taken no pains to correct the errors in question, even when the means for so doing were afforded them. It is surprising, in particular,

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that Pliny's account should be so inaccurate, as several of these animals had been exhibited at Rome.—*δίχηλος, παραπλησίως τοῖς βοῦσι*. This is incorrect. Abdollatiff describes the animal as having its foot divided, like that of a camel, into four parts, each furnished with a hoof, and the drawing given by Wilkinson (vol. iii., p. 71) from an Egyptian painting confirms this. Compare also *Cuvier, ad Plin.*, 8, 39, who thinks that the ancient naturalists, in some parts of their description, confounded the hippopotamus with the gnou.—*τῶν ἀγρίων ὕδων*, “*than those of wild boars*.”—*τρεις ἐξ ἀμφοτέρων*, &c. This is incorrect. The hippopotamus has four cutting-teeth in each jaw, those in the lower jaw straight, and pointing forward nearly horizontally, the two middle ones being the longest. The canine teeth, or tusks, are four in number, those in the upper jaw short, those in the lower jaw very long and obliquely truncated.—*ὦτα*. The ears of the animal are small, pointed, and lined with fine short hairs.—*κέρκον*. The tail of the animal is *not* like that of the horse, but is, on the contrary, short, slightly compressed, and almost bare.—*φωνήν*. Some modern travellers, also, compare the cry of the animal to the neighing of a horse. Others, however, more correctly represent it as a very loud noise, between the bellowing of an ox and the roaring of an elephant.—*ἵππῳ παρεμφερῇ*, “*somewhat like those of a horse*.”

26-32. *τὸ δ' ὅλον κύτος τοῦ σώματος*, “*while the whole cavity of the body*.”—*ἐλέφαντι*, “*to that of an elephant*.” In figure, the hippopotamus more closely resembles an unwieldy ox than any other animal.—*ἰσχυρότατον*. The natives of Africa, at the present day, convert the hide, which is very thick, into shields. Pliny (8, 39) states, that it was employed for a similar purpose by the ancient inhabitants of the country, and also for helmets, being quite impenetrable after having been steeped in water.—*κατανέμεται τὸν τε σῖτον*, &c. Although the hippopotamus is an inhabitant of the waters, his food is entirely of a vegetable character, and in searching for this he commits wide devastation through all the adjoining country. On the banks of the Nile, he often defeats the hopes of the husbandman; whole fields of grain and sugarcane being destroyed, not only to satisfy his appetite, but also trampled down by his great weight.

51 LINE 1-5. *ἴδιον ἔχουσι*, &c., “*have, as peculiar to themselves, beyond all other animals, what is called*,” &c.—*διαφέρουσι δὲ*, &c. The distinction here mentioned is perfectly correct. The single-hump camel is commonly called the dromedary.—*δέκα μῆνας*. The correct time is twelve months.—*ἐν μόνον*, “*one at a birth*.” Modern naturalists coincide in the truth of this remark.—*πεντήκοντα ἔτη*. The camel attains the full exercise of its functions within four or five years, and the duration of its life is from forty to fifty.

7-10. *Κυνοκέφαλοι*. The Cynocephali of the ancients were a species of large baboon, with elongated, dog-like head, flat and compressed cheeks, projecting and strong teeth, and a forehead depressed below the level of the superior margins of the orbits. Notwithstanding this close approximation to the shape of the dog's head, the form and position of the eyes, combined with the similarity of the arms and hands, give to these creatures a resemblance to humanity as striking as it is disgusting.—*ταῖς δὲ φωναῖς*, &c., “*while, in their cries, they emit human mutterings*.” The words *ταῖς φωναῖς* are merely inserted in order to make an antithesis with *ταῖς σώμασιν*.—*ἀγριώτατα δὲ ταῦτα*, &c. The whole aspect of the animal, answering to the ancient cynocephalus, impresses the beholder with an idea of great physical strength, united with a temper at once incorrigibly vicious

and brutally ferocious. The baboon is capable of being ruled only by the severest treatment.

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11-15. *κροκόττας*. Artemidorus (*Strab.*, 16, p. 774, *Cas.*), Diodorus Siculus (3, 35), and Agatharchides (*ap. Phot. cod.*, 250, c. 39), agree in making the crocottas to be produced from the wolf and dog, and in representing it as more ferocious than either of these animals. But the coupling of the wolf and dog, though easy, and often effected in menageries, at the present day, produces no durable species. It is more probable, therefore, that the crocottas answers to the hyena, since the latter has very strong teeth, and breaks bones with the greatest ease. The earliest passage respecting the crocottas is found in Otesias (*Indic.*, c. 32), and the description there given is almost the same with that by which the Oriental writers designate the hyena. (*Cuvier, ad Plin.*, 8, 30.)—13. πάντων, "all animals." Supply ζώων.—πάν ὁσῶν μέγεθος, "all the largest bones." Literally, "every large size of bones." Equivalent to πάντα καὶ τὰ μέγιστα ὁσᾶ.—τὸ καταποθὲν, "what is swallowed," from καταπίνω, 1st aor. part. pass.

16-22. παγέντα, 2d aor. part. pass. of πήγνυμι.—ὑπάγουσα. Supply ἡ ἀλώπηξ.—παραβάλλει, "applies."—κὰν μὲν αἰσθῆται, &c., "and if she perceive, by the sound, the stream flowing near under the ice:" αἰσθῆται is the 2d aor. subj. mid. of αἰσθάνομαι. Observe also the force of ὑπό in the compound verb ὑποφέρω.—μὴ γεγονέναι, &c., "that the ice is not thick." More literally, "that the freezing has not been through any depth."—κὰν ἔᾳ τις, "and if one permit her," i. e., if no one prevent.—τῷ δὲ μὴ ψοφεῖν, &c., "while, on the other hand, taking courage from the stream's not making any noise, she crosses over." More freely, "while, on the other hand, if the stream make no noise under the ice, she crosses over boldly."—διῆλθεν. Observe the force of the aorist, as referring to what is usual or habitual, and requiring to be rendered, therefore, by the English present.

25-27. ἔταν αἰσθωνται βαρεῖς ὄντες, "whenever they perceive themselves to be incommoded." More literally, "to be heavy," i. e., in their movements. Observe the nominative after αἰσθωνται, as referring to the same person that is implied by the verb.—τῷ λανθάνειν, "by concealment." Literally, "by the lying concealed."—τῷ φεύγειν, "in flight," i. e., in their means of escape.

LINE 1-10. *χερσαίων*. This epithet is added for distinction? 52 sake, the marine echini being what naturalists call the sea-egg. Hence, *χερσαῖος ἐχίνος* means, literally, "a land echinus," i. e., "a hedge hog."—πάνν γλαφυρά ἐστι, "is very pretty."—μετοπώρου, genitive of time.—περικυλισθεῖς, "having rolled himself into a ball." Passive for the middle.—ἀναλαμβάνει, "he takes them up," i. e., the grapes. Supply αὐτὰς, as referring back to ῥῆγας.—καὶ λαμβάνειν, &c., "and to take them from him, dividing them among one another." More freely, "in order to divide them," &c. Observe the force of the middle voice in *ταμιευόμενος*. The whole story here related is untrue. Equally untrue is the account, that they ascend fruit-trees, and come down with apples, pears, &c., stuck upon their bristles.—τὸ δὲ κοιταῖον, &c. This is also untrue.—τὴν κατ' ἄνεμον, "the one that faces the wind." Supply οὖσαν ὀπὴν.

12-14. *πεφονευμένον*, "of a murdered person." Literally, "of one who had been murdered:" pluperf. part. pass. of φονεύω —ἡμέραν ἐκείνην, &c., "that he (the dog) was remaining for this the third day without food, by the side (of the corpse), and had not left it for an instant." Observe the continued action indicated by the imperfect infinitive, *παραμένειν*, the force

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52 of παρά in composition, and the force of the aorist in ἀπολιπεῖν.—ἐκέλευσε θάψαι, “he gave orders to inter.”—μεθ’ αὐτοῦ, “along with him,” i. e., in charge of one of his attendants.

15-22. ἐξέτασις, “an inspection.”—καὶ πάροδος, &c., “and a passing in review, the king being seated at the time,” i. e., a marching-review before the king, who was seated.—καθήμενον, genitive absolute.—παριόντας, “passing by,” i. e., marching by in review.—ἐξέδραμε, “he rushed forth.” Observe the quickness of action indicated by the aorist: 2d aor. indic. act. of ἐκτρέχω.—καθυλάττει, “kept barking at them.” Observe the continued action indicated by the imperfect, and the force, likewise, of κατά in composition.—ὥστε μὴ μόνον, &c. The order of construction is, ὥστε τοὺς ἀνθρώπους γενέσθαι δι’ ὑποψίας μὴ μόνον ἐκεῖνω, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι, “so that the men straightway became suspected, not only by him,” i. e., not only by Pyrrhus, &c. The preposition διὰ forms various periphrases with εἶναι, γίνεσθαι, ἔχειν, &c. Thus, διὰ φόβου εἶναι, “to be afraid;” δι’ ὑποψίας γίνεσθαι, “to be suspected,” &c. These all arise from the primitive meaning “through.”—μικρῶν τινων, &c., “some slight circumstantial proofs having been added.” More literally, “some slight proofs having reference to appearance (merely),” i. e., looking like guilt, but not actually fixing the charge on them.

24-33. Ἀνσίμαχος, one of the successors of Alexander, who lost his life in the battle with Seleucus.—αὐτὸς αὐτὸν ἐπέβριψε, “he, of his own accord, threw himself on the pile.” Supply τῇ πυρᾷ after ἐπέβριψε.—τὰ δ’ αὐτὰ καὶ τὸν Ἀστὸν, &c., “they say that the (dog) Astus also did the same thing.”—καὶ περὶ τὸ κλινίδιον, &c., “and moving anxiously around the bier, as the body was getting carried forth,” i. e., on the way from the house to the funeral pile. Supply τοῦ νεκροῦ after ἐκφερομένον.—συγκατέκαυσε, from συγκατακαίω.—τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν, “that the best of the Indian dogs.” Literally, “that the best dog of the Indian ones.”—καὶ περιορᾶν, “and took no notice of them.” Literally, “looked around (at other objects).”

53 LINE 1-7. καὶ φανερόν εἶναι, &c., “and evidently regarded it as a fit antagonist for himself.” Literally, “and was evident as making it an antagonist of his own.” Observe the force of the middle in ποιοῦμενον, the idea conveyed by which is more fully implied in αὐτοῦ. The adjective φανερόν is masculine here, agreeing with τὸν κύνα understood, and not neuter.—ὁ ἤδη γέρων, “that is now old,” i. e., when now old. Supply ὢν after γέρων.—τὴν γένεσιν λαβεῖν, “took its origin.”—κακοῦ κόρακος κακὸν ὄν. Equivalent to our own saying, “evil child of an evil parent.” (Consult the remarks of Erasmus on this adage, *Chil.*, 1, c. 9, col. 295.)

10-14. κατεσθίειν. The pelican first stores up its prey in its gular pouch, from which it is gradually transferred into the œsophagus, as the process of digestion goes on. This gular pouch is a kind of sac, fitted to the lower mandible, and formed of the dilated skin of the throat.—στρουθοκάμηλοι. The latter part of the Greek name for the ostrich (-κάμηλος) refers to the striking resemblance, in many parts of external form, which this bird bears to the camel. (Consult *Kirby*, vol. ii., p. 458.)—πεφρικνίας θριξὶ λεπταῖς, “all rough with small hairs.” This is incorrect. The head of the ostrich has only a few scattered hairs.

16-22. ὑπάρχον, agreeing with ζῶον understood.—ρύγχος ἔχει, &c., “it has a beak of very small size, and gathered to a point:” συνηγμένον is

the perf. part. pass. of *συνάγω*. The account here given is not very accurate. The beak of the ostrich is small, straight, and depressed towards the end, which is rounded off.—*ἐπτέρωται δὲ ταρσοῖς*, &c., “it is furnished, moreover, with soft and downy pinions.” More literally, “it is winged, moreover, with,” &c.—*διχῆλοις*, “two-toed.”—*διὰ δὲ τὸ βύρος*, &c. The difficulty lies in the shortness of its wings, which unfit it for flying.—*κατὰ τῆς γῆς*, &c., “it moves swiftly on tip-toe along the ground.” The true force of *ἀκροβατεῖ*, in this passage, has been mistaken by some of the commentators. Diodorus Siculus, from whom the present extract is taken, explains the meaning of the verb very clearly in another part of his work (3, 27): *μικρὸν ἄκροις ποσὶ τῆς γῆς ἐπιψαύειν*.—*τοῖς ποσὶ τοὺς ὑποπίπτοντας*, &c., “it hurls against its pursuers, by means of its feet, as if from a sling, the stones that lie beneath it (in its course), with so good an aim.” Observe here the peculiar meaning of *ὑποπίπτοντας*, and compare the following passage of Strabo (6, 2, 5), where it is similarly used: *τῇ γὰρ Καρχηδονίᾳ τούτων μάλιστα ὑποπιπτόντων τῶν μερῶν, μακροὶ καὶ συνεχεῖς οἱ πόλεμοι γενόμενοι, τὰ πολλὰ κατέφθειραν*.

25-29. *πρὸ τοῦ τεμένους*, &c., “fronting on the public place, which they call the forum of the Greeks:” *τέμενος* is most commonly employed to indicate a spot of ground set apart for some religious purpose, and consecrated to some divinity. Here, however, the allusion is a general one.—*Ἑλλήνων ἀγορὰν*. The allusion, in all probability, is to what was termed the Græcostasis, a public structure at Rome, in the forum, not far from the Curia Hostilia. It was the place where the Grecian and other ambassadors took their station, if coming from friendly states, while waiting for an audience with the senate, or for an answer to their applications, after they had been admitted to an audience. It appears to have been a kind of portico, or arcade, richly adorned, and having public walks connected with it (Compare the remarks of Minutoli, in Sallengre's *Nov. Thes. Antiq. Rom.*, vol. i., col. 167, &c.)—*θαυμαστὸν τι χρῆμα*, &c., “a wonderful thing of a talkative magpie.” The literal translation, as here given, is much more playful and striking than a free one would be. The Greek in the text is a periphrasis for *κίτταν θαυμασίως πολύφωνον*, “a wonderfully talkative magpie.”—*αὐτὴν ἐθίζονσα*, “accustoming itself to do this.”

LINE 2-6. *ἐκεῖ*, “in that neighbourhood.”—*ἔτυχε ἐκκοιμίζμενος*, 54 “happened to be carried out for interment,” i. e., in order to be burned on the funeral pile, &c.—*ὑπὸ σάλπιγγι πολλαῖς*, “to the sound of many trumpets.” At the funerals of the wealthier and nobler Romans both trumpeters and pipers (*tibicines*) were employed. The instruments used on these occasions were larger than ordinary, and emitted a grave and mournful sound. (Consult *Rosini, Antiq. Rom.*, p. 441.)—*ὥσπερ εἶωθε*. It was customary for funeral processions to halt from time to time in the public places through which their route lay, especially in the fora.—*ἐνδιέτριψαν*, “remained there.” Observe the force of *ἐν* in composition.—*ἄφθογγος καὶ ἄναυδος*, “without a note, and completely silent.” Literally, “noteless and voiceless.”

8-14. *ὑποψίαι δὲ φαρμάκων*, &c., “there were suspicions, moreover, of magic arts against those in the same line of business,” i. e., some suspected that the rival barbers had bewitched the magpie.—*ἐκπλήξαι τὴν ἀκοήν*, “had deafened it.” Literally, “had struck out its hearing.”—*συγκατεσβέσθαι*, pluperf. infin. pass. of *συγκατασβέννυμι*.—*ὑθις ἄφηκεν*, &c., “it again sent forth, no one of those its accustomed and former imitations, but the

notes of the trumpets, uttering them together with the very turns (in the music), and going over all the variations of tune," i. e., observing all the modulations and all the changes.—*περιόδοις*. A period, in musical language, is any melodious portion of a tune which ends with a cadence, and carries with it a complete musical sense. Hence, in popular language, it may be designated "a turn."

15-17. *ὥς ἂν ὠὰ*, &c., "since the animal lays eggs similar to those of a goose, and since the young one, when born, increases," &c. Literally, "and since the one that is born." Observe here the construction of *ὥς* with the genitive absolute, to which we have already more than once referred; and also the use of the particle *ἂν* with reference to a thing that is certain. According to Hermann, this usage, of which he cites several examples, arose from a negligent way of speaking in ordinary life: "*nescio an ὥς ἂν, quidam negligentia in vitæ communis usu, etiam de re certa dictum sit, in qua omittendum erat ἂν.*" (*Opusc.*, vol. iv., p. 185.)

18-21. *τὸ μὲν γὰρ δέρμα*, &c. The body of the crocodile, above and below, and the entire length of the tail, are covered with square scales or plates; most of those on the back having ridges or spines of various lengths: the flanks are only protected by small round scales.—*καὶ τῇ σκληρότητι διαφέρον*, "and surpassing in hardness," i. e., of surpassing hardness.—*ἐξ ἀμφοτέρων τῶν μερῶν*, "in either jaw." Literally, "from either part (of the head)," i. e., in the upper and under jaw.—*δύο δὲ οἱ χανλιόδοντες*, "and two of these projecting," i. e., like those of the elephant or hog. (Larcher, *ad Herod.*, 2, 68). Herodotus, in his description of the crocodile (given in the extract immediately after this, § 25), makes all the teeth to be "projecting," a remark that would apply with more correctness to the greater part of the teeth in the upper jaw, since, when the two jaws are closed, these are actually seen to project downward. (Compare *Baehr, ad Herod.*, l. c.)

24-26. *πλήθος δ' αὐτῶν*, &c. The crocodile of Egypt is no longer found, except in the upper parts of that country, where the heat is greatest, and the population least numerous.—*ὥς ἂν πολυγόνων*, &c., "since they are both prolific animals," &c. Compare the remarks respecting *ὥς ἂν*, in the note on line 15.

30-34. *ἀλλ' ὅμως*, &c., "but yet (numerous though they are) nature has furnished a great source of aid against this number's increasing to the injury of man." Literally, "growing against men."—*ἰχνεύμων*. The ichneumon is called in Egypt and the adjacent countries, at the present day, by the name of *Pharaoh's rat*.—*παραπλήσιος ὢν μικρῷ κονί*. The Egyptian ichneumon is larger than a cat, but formed like the weasel. It is of a gray colour, and has a long tail, terminated by a black tuft. It is very common in the northern parts of Egypt, between the Mediterranean and Siout.—*συντρίβων*. The ichneumon digs the crocodile-eggs out of the sand, and sucks them.—*ὁ κροκόδειλος*. We come now to the description given by Herodotus. The previous one was by Diodorus Siculus.

55 LINE 1-2. *ὀφθαλμοὺς μὲν ὑδς*. The eyes of the crocodile are small compared with the size of the body, although they are more like those of a cat than of a hog. (*Baehr, ad Herod.*, 2, 68.)—*καὶ χανλιόδοντας*. Compare the note on line 19, page 54.—*κατὰ λόγον τοῦ σώματος*, "in proportion to its body," i. e., proportioned in size to that of the body.—*γλῶσσαν δὲ μόνον*, &c., "and it alone of animals has not a tongue from nature." Literally, "it alone of animals does not cause a tongue to

grow." This is an error on the part of the ancient writers, and the error is still perpetuated in popular belief. The crocodile *has* a tongue like the rest of animals, but it is connected by a rough skin with the lower jaw; and not being extensible, nor easily seen at first view, since it completely fills the cavity of the jaw, between the two rows of teeth, it has been supposed to have no actual existence.

3-6. οὐδὲ τὴν κάτω κινεῖ γνάθον, "*neither does it move its lower jaw.*" This is another and very common error. The truth is, the lower jaw alone is moved, and not the upper. The lower jaw extends farther back than the scull, so that the neck must be somewhat bent when it is opened. The appearance thus produced has led to the very common error of believing that the crocodile moves its upper jaw, which is incapable of motion, except with the rest of the body.—*τυφλὸν δὲ ἐν ὕδατι.* This is not correct; unless Herodotus mean by *τυφλός* here, "dim-sighted," or "comparatively weak of sight," i. e., when compared with its keenness of vision on the land.

7-12. τὸν περὶ Βόσπορον, &c., "*which is in the vicinity of the Cimmerian Bosphorus.*" There were two rivers named Hypanis by the ancients. The one here meant is the modern *Kuban*, which rises in the chain of Caucasus, and falls into the *Sea of Azof*, a little distance above the Cimmerian Bosphorus, or *Strait of Jenicali*. The other Hypanis is the modern *Bog*.—*καὶ ἅμα ὀνομένῳ*, "*and just as it goes down.*" Supply *ἡλίῳ*. Literally, "*and together with (the sun) going down.*" The dative here depends on *ἅμα*.—*Ἐφήμερον*. The term is recognised also in modern zoology. The name *Ephemera* is now given to a genus of insects, which live but a few hours after becoming perfect. They appear generally a short time before sunset, flying about in the most singular manner, and descending like gnats in immense swarms. They are found in the greatest numbers in Carniola, and are used there for manure, the country-people thinking they have been unsuccessful if each does not procure twenty cart-loads of them for that purpose. In America they are rarely seen in such quantities as in Europe, and in no part of our country, indeed, are they so abundant as to be remarkable.

13-20. τὰ, "*are the doings,*" i. e., is the practice. Supply *πράγματα ἐστί*.—*καὶ τὰ*, "*as well as those.*"—*ἐκεῖναι μὲν γὰρ*, "*for the former.*"—*ὑπὲρ τοῦ μὴ παραφέρεσθαι*, "*in order not to be carried out of their course.*" More literally, "*carried away from (their route).*"—*δεδοικότες*, from *δεῖδω*.—*ὅταν ὑπερβάλλωσι τὸν Ταῦρον*, "*whenever they pass over the (range of) Mount Taurus,*" i. e., in their migratory flights.—*οἷον ἐπιστομίζοντες*, &c., "*muzzling, as it were, and curbing (by these means) their chattering, an loquacious propensity.*"—*ὅπως λῶθωσι*, "*in order that they may escape observation,*" i. e., the observation of the eagles.—Both the stories here given are gravely repeated in substance by *Ælian, Hist. An.*, 5, 13, and 29.

21-23. τῆς νάρκης. The account here given relates to the torpedo, a genus of fishes belonging to the family of the rays. The electrical apparatus, which has rendered this fish so remarkable, consists of small membranous tubes, disposed like honeycomb, and divided by horizontal partitions into small cells, which are filled with a mucous substance. This conformation is analogous, in many respects, to the galvanic pile. The electrical eel (*gymnotus electricus*) of the fresh waters of South America possesses the same power with the torpedo, but in a still more extraordinary degree.—*θιγόντας*, 2d aor. part. act. of *θιγγάνω*.—*βαρύτητα ναρκάδῃ*, "*a numbing heaviness,*" i. e., a numb and heavy feeling.

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55 24-27. *πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες*, "obtaining an acquaintance with it, from trial, in a more extensive degree (than others)." Literally, "obtaining a trial of it," &c., i. e., an experimental acquaintance with it.—*ἀν ἐκπέσῃ ζῶσα*, "that if it be brought alive from the water (unto 'he land')." Supply τοῦ ὕδατος after ἐκπέσῃ. Literally, "that if it fall out (from the water) alive."—*κατασκεδαννύντες ὕδωρ ἄνωθεν*, &c., "on their pouring water down upon it from above, they feel the (torpid) affection running up along the hand," &c. Observe the nominative with the infinitive, the reference being to the same persons.—*διὰ τοῦ ὕδατος τρεπομένον*, &c., "through the agency of the water, changed in its nature and previously acted upon itself," i. e., and itself previously acted upon by the numbing power of the fish. The explanation of this phenomenon is perfectly easy for modern science: the water acts as a conductor of the electric power.

28-31. *ὁ πιννοτήρας*, "the pinnotēras." This is a minute species of crab, found in the shell of the *πίννα*, or *pearl-muscle*, and supposed by the ancients to act as a watch or guard for the latter. Hence its Greek name, from *πίννα*, and *τηρέω*, "to preserve," or "keep," and hence also its other Greek appellation of *πιννοφύλαξ*, from *πίννα*, and *φύλαξ*, "a guard," or "watch."—*καρκινῶδες*, "of the crab species." Literally, "crab-like."—*καὶ τῇ πίννῃ σύνεστι*, "and associates with the pinna." The *πίννα* is a species of bivalved shellfish, of the muscle kind, and is the same with our pearl-muscle. Cuvier, in a dissertation on the crabs, &c., mentioned by the ancients, has examined all the passages relative to the pinnoteras, and its watching for the safety of the pinna, and regards the whole story as a pure invention. He informs us, also, that several other crustaceous animals have the same habit as the pinnoteras, of lodging in the shells of bivalved shellfish. (*Guerin, Dict. d'Hist. Nat., s. v. Pinnothere, vol. xiii., p. 606.*)—It will be observed, that we have adopted in the text the forms *πιννοτήρας* and *πίννα*, as more correct than *πιννοτήρας* and *πίνα*. Jacobs inadvertently gives the erroneous forms from the text of Reiske.

πυλωρεῖ τὴν κόγχην, "acts as gatekeeper to the shellfish, sitting down in front of it," i. e., keeps watch over the muscle, taking up its post in front.—*ἐὼν ἀνεωγμένην καὶ διακεχηννῖαν*, "allowing it to remain open and gaping." Supply αὐτὴν εἶναι after ἐὼν.—*ἀνεωγμένην*, perf. part. pass. of ἀνοίγω.—*διακεχηννῖαν*, perf. part. mid. of διαχαίνω.—*προσπέσῃ*, "may come in contact with them."

56 LINE 1-2. *παρεισήλθεν*, "passes to the side and enters." The aorist here denotes what is habitually the case, and is therefore translated by the English present. Observe also the force of the prepositions in composition, especially *παρά*.—*συνέκλεισε*, "closes." The aorist again refers to what is habitual.—*ἐντὸς ἔρκους*, "within the enclosure (of the shell)."

4-10. *σύνεστιν*, "keeps company with."—*ὅπως οὐκ ἐνσχεθήσεται*, &c., 3d sing. 1st fut. indic. pass. of ἐνέχω. The conjunction *ὅπως*, like *ἵνα*, *ὥς*, &c., is joined either with the future indicative or with the subjunctive. In such constructions the future expresses, as in the present instance, a state that continues, or else something that will occur at an indefinite future time. On the contrary, the subjunctive indicates a transient state, occurring in particular cases, and then completely concluded.—*ἐπεταὶ γὰρ αὐτῷ*, &c. The whole account is purely fabulous.—*παραγόμενον*, "being led along." Equivalent in effect to *καὶ παράγεται*.—*τῷ χάσματι*, "with his distended jaws."—*διέφθαρται*, from *διαφθείρω*.—*πᾶν ἐμβεδυσμένον*, "being completely ingulfed."

11-16. ἐκεῖνο δὲ γινῶσκον, &c., "but, knowing that other one, ^{Page 56} it takes it up in its mouth, just as (a vessel takes up) an anchor and stows it away) within." With ἐκεῖνο supply, for a literal translation, ὧν. The reference is to the pilot-fish.—ἐγκαθεύδει γὰρ αὐτῷ, "for the pilot-fish sleeps within him," i. e., in the mouth of the whale.—καὶ τὸ κῆτος ἔστηκεν, &c., "and the whale, while the pilot-fish is reposing, remains stationary, and lies (as it were) at anchor." With ἀναπανομένον supply ἡγεμόνος.—ἢ, "or else."—καὶ πολλὰ διεφθάρη, "and many whales are (in this way) destroyed." The aorist again refers to what is accustomed to happen.—καθάπερ ἀκυβέρνητα, "like vessels without a pilot." Supply πλοῖα.—ἐξενεχθέντα, from ἐκφέρω.

18-29. τῶν γεννωμένων, "of its offspring." Literally, "of those produced (by it)."—πλησίον, "near it." The turtles always, at a certain season, visit the shore, for the purpose of depositing their eggs in the sand.—τὸ λειότατον καὶ μαλακώτατον. Supply μέρος.—ὅταν δὲ καταχώσῃ, &c., "and whenever it has buried them up and hidden them securely from view."—τὴν θήλειαν. Supply χελώνην.—τρεπομένην, "being turned over."—ἐναπολείπειν, "leaves on the spot."—ἐν τοσαύταις. Supply ἡμέραις.—γνωρίσασα, "having recognised."—ὡς οὐδεὶς χρυσίου, &c., "as no one does a deposit of gold," i. e., each turtle recognises the spot where its eggs are buried, with even more accuracy than one does a sum of gold buried in the earth.

LINE 1-2. ἡ λίθος. The grammarians lay down the rule, that ⁵⁷ ὁ λίθος refers to any ordinary stone, whereas ἡ λίθος indicates a precious stone, and also any of the higher class of stones used for polishing, or for special architectural purposes. This, however, admits of so many exceptions, that the better distinction would appear to be as follows: namely, ἡ λίθος is the more poetic form, whereas ὁ λίθος is the more common Attic prose form. (Compare *Jacobs, Anth. Pal.*, p. 137.)—Εὐριπίδης. In a fragment of his *Ceneus*, given by Suidas (s. v. Ἡρακλεία λίθος).—μαγνήτιν. We must not confound this with the μαγνήτις, or λίθος μαγνήτης, mentioned by the Greek physicians. This last appears to have been a kind of talc or steatite, containing in large proportion the earth called magnesia; a name of which we may thus trace the origin, since both the loadstone and the mineral used in medicine were called "magnetic stone," from their being both found in a country named Magnesia. (Consult *Moore's Anc. Mineralogy*, p. 114, *seqq.*)—Ἡρακλείαν, "the Heracleian (stone)." This is mistranslated by Bembo, Dutens, and others, "the stone of Hercules," or "the Herculean stone," as if it were so termed from its power over iron. It derives its true name, however, from the city of Heraclea, in Lydia, where probably it was found in greater abundance than elsewhere. (*Salmas., Ex. Plin.*, 2, 1102.—*Sydenham, ad Plat. Ion.*, § 5.)

9-10. ἄγει, "attracts." Literally, "draws (unto itself)."—ὥστε δύνασθαι, &c., "so that they are able to do the very same thing as the stone." Literally, "so as to be able to do," &c.—ταυτόν, for τὸ αὐτόν, and this for τὸ αὐτό.—ἡ λίθος. Supply ποιεῖ.—ἄγειν, "namely, to attract."—ἐξ ἀλλήλων ἥρτηται, "hangs connected one with another." More literally, "is connected from one another." Observe the continued force implied by the perfect, ἥρτηται being the perfect passive of ἀρτάω.—ἀνήρτηται, "is imparted by this suspension." More literally, "is connected throughout."—οὕτω νιτρῶδές ἐστι, "is so saturated with nitre." The "nitre" (νίτρον, *nitrum*) of the ancients is our nitrate of potass. (Compare *An- dréossu, Mem. sur la Vallée des lacs de Natron.*—*Décade Egyptienne*, vol.

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57 ii., p. 93, *seqq.*)—*kân pleiô chrónon*, &c., “and if one allow them (to remain) in the water a longer time than ordinary, they fall to pieces.” *kân* is for *kai êân*.—*éásh*. Supply *avtâ einai*.—*diapíptei*. Supply *avtâ* in the nominative. A neuter plural with a singular verb.

MYTHOLOGY.

11-12. *τὰ ἔξω*, “without.” Literally, “as to the parts that are without.” Complete the clause as follows: *κατὰ τὰ μέρη ὄντα ἔξω*.—*ὑπερβάντι δὲ καὶ ἐπὶ*, &c., “to one, however, having passed over, and come upon its opposite side.” Literally, “upon its back,” i. e., upon the convex part, the concave portion facing us being regarded as the front. The literal reference in *ὑπερβάντι* is to a passing around the edge of this concave part, and thus entering heaven, or, in other words, ascending the convex portion of the sky. All this shows, of course, the rude notions of an early age.

14-19. *εἰσίουσι δὲ*, &c., “moreover, for him, on entering, the Hours first have their habitations,” i. e., immediately, on one’s entrance into the skies, he meets with the dwelling-place of the Hours. The idea is borrowed from Homer (*Il.*, 5, 749, and 8, 393). In the Homeric mythology, the Hours presided over the changes of time, seasons, days, years, &c., and hence, with peculiar propriety, are called the keepers of the portals of heaven.—*ἀπάσης τέχνης*, “of every work of art,” i. e., of works of art of all kinds.—*μετὰ δὲ*, “and after this.”—*πάντως περικαλλῇ*, “altogether very beautiful (of their kind).”

20-27. *οἱ δὲ θεοὶ*, &c. The order is, *οἱ δὲ θεοὶ εὐωχοῦνται, καθήμενοι παρὰ Ζηνί*. These words are borrowed from Homer (*Il.*, 4, 1), and hence we have the poetic form *Ζηνί*, instead of *Διὶ*.—*ὑβρισταὶ καὶ λόλοι*, “insolent and loquacious.” The first of these terms applies to Ixion, the second to Tantalus. Ixion was punished for forgetting the respect that was due to Juno; and Tantalus for divulging to mortals the secrets of the gods.—*ἀλλὰ τὴν ἀμβροσίαν παρατίθενται*, “but cause ambrosia to be served up before them.” Literally, “to be placed by their side,” referring to the ancient mode of reclining at table, and having the food in this way by one’s side. Observe the use of the article with *ἀμβροσίαν* and *νέκταρος*, as implying renewed mention.—*καὶ τοῦ νέκταρος μεθύσκονται*, “and inebriate themselves with nectar.” The genitive is here employed as referring to a part.

58 LINE 1-6. *αὐτῇ κνίσσῃ ἀνηνεγμένον*, “carried up along with the savour.” The expression *αὐτῇ κνίσσῃ* is equivalent here to *σὺν τῇ κνίσσῃ*.—*ἀνηνεγμένον*, perf. part. pass. of *ἀναφέρω*.—*θυσίας ἄλλοι ἄλλας*, &c., “some bring one kind of sacrifice, others another, unto the gods.”—*βοῦν*, governed by *προσάγει* understood.—*ὁ δέ τις*, “and some other.” Equivalent to *alius quis*. (*Dindorf, ad Aristoph. Av.*, 1444.)—*ἰλάσκειται*, “seeks to propitiate.”—*φιλήσας*, &c. Hence the Latin verb *adoro*, “to adore,” applying the hand to the lips literally (*ad* and *os*). This appears to have been a very ancient form of showing respect to the Deity. Mention is made of it in *Job*, 31, 27. with reference to the sun and moon. (Consult *Böttiger, Kunst-Mythol.*, p. 52.)

7-18. *οἱ πλάσται*, “artists.”—*αἰγίδα ἀνεζωσμένην*, “girt with a breast-

plate:" αἰίδα is the accusative of nearer definition: ἀνεξωσμένην is from ἀναζώννυμι.—βασιλικήν, "of queen-like mien."—διαβεθή-
κότα τοῖς ποσίν, "stepping forth with his feet," i. e., with distended feet: perf. part. act. of διαβαίνω.—τέχνην τινά, "some vocation."—ἄλλοι δὲ ἄλλα, &c., "and others attend to other callings of a like nature."

21-31. καὶ τὰς προσαγορευόμενας ὥρας, "and the so-called Hours." Consult note on line 14, page 57.—τῶν εὐρεθέντων ὑπ' αὐτοῦ, &c., "the full knowledge of the things invented and perfected by him, and the honours attendant upon the invention." Observe the force of the plural in ἐπιστή-
μας.—καὶ τὴν ἄλλην ἐπιμέλειαν, &c., "and the other care that is still even at the present day exercised at marriages, in conjunction with the sacrifices," &c., i. e., and all those other matters that are carefully attended to at marriages, in relation to the sacrifices, &c.

33-36. καὶ τὸ κατάρχειν εὐεργεσίας, "and to be the first to do an act of kindness." Literally, "and the beginning an act of kindness."—ἀμείβεσ-
θαι ταῖς προσηκούσαις χάρισι, "to requite with suitable thanks."—Εἰλεΐ-
θυιαν δὲ λαβεῖν. Supply μυθολογοῦσι.—τὰς τικτούσας, agreeing with γυναικας understood.—κακοπαθουσῶν, agreeing with γυναικῶν understood.

LINE 1-10. διὸ καὶ. Supply μυθολογοῦσιν.—ἐν τοῖς τοιούτοις, 59
"in such cases."—προφάς τινας, "certain kinds of sustenance."—
τὴν ἐπώνυμον τάξιν, &c., "an employment, as well as a regulation of life, corresponding to her name." The names of the Hours, given immediately after, explain what is here meant. These names are Εὐνομία, Δίκη, and Εἰρήνη, or Wisdom of Legislation, Right, and Peace.

11-19. τὴν τε τῶν ἐλαιῶν, &c., "the having imparted unto men the domesticating and planting of olives, and the mode of operating upon this same fruit," i. e., and the manner of extracting oil from it.—ἐτι δὲ πολλὰ τῶν, &c., "and, moreover, the having taught unto men many of the things connected with the other branches of (human) knowledge."—τὴν κατασκευήν, "the forming."—τὴν συντελουμένην μουσικὴν, "the melody that is produced."—τῶν φιλοτέχνων ἔργων, "of the labours that favour the advance-
ment of the arts."—ἀφ' ὧν, "from all which."—προσαγορεύεσθαι, governed by μυθολογοῦσι understood.

20-27. δοθῆναι, governed by μυθολογοῦσι understood.—τοῦ πατρὸς, re-
ferring to Jupiter.—καὶ τὴν τῶν ἐπῶν σύνθεσιν, &c., "and the arrangement of words that is called poetry."—περὶ, "relating to," i. e., accustomed to be bestowed upon.—καὶ τῶν ἄλλων ὅσα, &c., "and of as many other things as admit of being worked through the agency of fire." Literally, "as receive their working through the fire." Supply as follows: καὶ εὐρετὴν γενέσθαι τόσων τῶν ἄλλων ὅσα, &c.—τὴν ἐν ταῖς μάχαις, &c., "the energetic striving of battles." Literally, "in battles."

31-35. κατ' αὐτὴν, "belonging to it."—διὰ τῆς μαντικῆς τέχνης γινόμε-
νην, "that is exercised by means of divination." The reference is to those internal maladies, which were regarded as the effect of the anger of the gods, and the remedies for which could only be obtained, as was thought, by consulting the gods through the medium of oracles.—συνέβαινε θεραπείας, &c., "it happened that the sick obtained a cure."—τὰ περὶ τὴν τοξείαν, "the things that related to archery." A periphrasis for τὴν τοξείαν.

LINE 1-4. εἰς ἰατρικὴν, "appertaining to the healing art." Sup- 60
ply τέχνην.—προβιβάσαι τὴν τέχνην ἐπὶ τοσοῦτον, "advanced the
healing art to such a degree."

5-9. τὰς γινόμενας, "which take place."—ἐκ τῆς ἐμπορίας, "arising

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60 from traffic."—καὶ τὸ λάθρα, &c., "and the appropriating secretly to one's self the property of others." Mercury, besides his other varied attributes, was regarded as the god of theft.

10-13. καὶ τὴν ἀπὸ τῆς χελώνης, &c., "and that he devised the lyre from the shell of the tortoise." Mercury is said to have caught the idea of, and to have formed, the first lyre from the shell of a tortoise. Hence the terms χέλυσ and testudo denote both the shell of a tortoise and a lyre, a usage introduced also into English poetry.—καὶ τοῦ πολλοῦς, &c., "and of the treasuring up many of the productions of autumn:" πολλοῦς τῶν καρπῶν is here equivalent to πολλοῦς καρποῦς.

15-26. Ἡσίοδος. The quotation in the text is from Hesiod's Theogony, v. 77, seqq.—σφῆων, poetic form for σφῶν, from σφεῖς, and equivalent here to αὐτῶν. In scanning this hexameter line, σφῆων and ἀπασέων must be pronounced as if written σφῶν and ἀπασων.—ὁ πολλὸς ὄμιλος, "the numerous throng."—ἰδιώτας, "the unlearned." Compare the scholium cited by Cognatus (ad Lucian., de Luct., 2): Ἰδιώτης, ὁ ἀπολίτευτος, καὶ ὁ ἀμαθής, ἡ ἀγράμματος.—τόπον τινα ὑπὸ τῇ γῇ, &c., "have imagined a kind of place beneath the earth, of very great depth, as Hades."—ὑπειλήφασιν, from ὑπολαμβάνω.—καὶ ζοφερόν καὶ ἀνήλιον. This is, in fact, an explanation of the term Hades.—βασιλεύειν τοῦ χάσματος, "reigns over the wide-yawning abyss." The verb βασιλεύω here governs the genitive, because equivalent, in fact, to βασιλεὺς εἰμι.—περιῤῥεῖσθαι δὲ, &c., "and that his territory is flowed around," &c., i. e., his dominions in the lower world.—καὶ ἐκ μόνων τῶν ὀνομάτων, "even in their mere names." Literally, "even from," i. e., by reason of.

27-34. τὸ δὲ μέγιστον, "but above all." Literally, "but what is greatest."—πρόκειται, "lies stretched in front," i. e., as you enter the lower world.—οὐκ ἐνι, "it is not possible." ἐνι for ἐνεστι.—τοῦ πορθμέως. Charon.—ἀδελφιδούς. Æacus was the son of Jupiter, Pluto's brother.—τὴν φρουρὰν ἐπιτετραμμένος, "being intrusted with the guard of it." Equivalent to ᾧ ἡ φρουρὰ ἐπιτέτραπται, perf. pass. of ἐπιτρέπω.—κύων τρικέφαλος. Cerberus.—περαιωθέντας δὲ τὴν λίμνην, &c., "and then a spacious mead receives them after having been ferried across the lake, and a draught awaits them there, hostile to remembrance." A Zeugma operates in ὑποδέχεται, the verb having one meaning in connexion with λειῶν, and another with ποτόν.—Λήθης. Supply τὸ ποτόν.

61 LINE 2-11. Ἑρμῆς. Mercury, as the conductor of departed spirits to the world below, is subject to the orders of Pluto and Proserpina.—τὸν τῆς κολάσεως χῶρον. Tartarus.—εἶχε. The past tense is here employed, as the passage forms part of a narrative respecting the labours of Hercules, where past tenses are used throughout.—κατὰ δὲ τοῦ νώτου, &c. The serpents on the animal's back were in place of hairs.—ἐν ᾧδου. "In Hades." Supply τῇ χώρᾳ, "the region," or something equivalent.

MYTHOLOGICAL NARRATIONS.

16-21. τὰ περὶ Θήραν ἀσκήσασα, "having pursued the chase and whatever pertains to it." Literally, "having pursued the things appertaining to the chase."—χρησμοφδοῦσης, "delivering oracles there."—ἐκώλυεν

αὐτόν, &c., "tried to prevent him from approaching unto the (sacred) vent." Literally, "from passing by (the guard) and coming unto."—τὸ χάσμα. This was the sacred vent from which the gas or effluvia proceeded, that was regarded by the ancients as the breath of inspiration. Over this opening in the earth was placed the tripod on which the priestess sat.—παρалаμβάνει. The use of the present tense here imparts more animation to the narrative than παρέλαβε would have done.

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23-28. ἐθήτευσε. Apollo had been banished for a season from the skies, and been compelled to serve with a mortal, as a punishment for having slain the Cyclopēs.—ἤτήσατο, "asked." The middle voice here implies, that the request was made in order to gratify his own friendly feelings towards Admetus.—θελόντων, referring to both πατρός and μητρός, and therefore put in the plural, although the disjunctive precedes.—ὑπεραπέθανε, from ὑπεραποθνήσκω.—πάλιν ἀνέπεμψεν, "sent back again (to life)."—ἡ Κόρη, "Proserpina."

LINE 2-3. εἰκασθέντες, "having likened themselves." Passive 62 for the middle.—ὑπέσχοντο, 2d aor. mid. of ὑπισχνέομαι.—τειχιεῖν τὸ Πέργαμον, "that they will enclose the (citadel) Pergāmus with a wall." τειχιεῖν is the Attic contracted future of the infinitive, for τειχίσειν, from τειχίζω. The citadel of Troy was called Pergamus.

8-14. προῦθηκε, contracted for προέθηκε.—λήφεται, from λαμβάνω. ποινὴν τῆς Γανυμήδους ἀρπαγῆς, "as a satisfaction for the carrying off of Ganymede." Ganymede was carried off, in early youth, by an eagle, to officiate as cup-bearer in the skies.—μὴ βουλομένου δὲ. Supply αὐτοῦ.

17-24. κατῴκει τῆς Ἀσίας, &c., "he dwelt in that part of Asia which is now named Paphlagonia." The order for a literal translation is as follows: κατῴκει περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν τῆς Ἀσίας, "he dwelt in what is now called Paphlagonia, (a province) of Asia." Observe the use of περὶ in this construction, as pointing out a country or place in merely general language. (Matth., G. G., § 589).—ἐπὶ πλεῖον, "to a greater degree (than other mortals)."—οὐ φέρων, "being unable to bear with moderation."—καὶ μετασχὼν κοινῆς τραπέζης, &c., "and having banqueted along with the gods, and conversed as freely with them as if he had been one of their number.—τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα, "the secrets of the immortals." Literally, "the things that were secret with the immortals."—καταχθεῖς εἰς τοὺς ἀσεβεῖς, "having been led down unto the impious," i. e., having been driven down to Tartarus, the abode of the impious.

25-37. καὶ θυγατέρας τὰς ἴσας, "and daughters that were equal to them in number," i. e., and seven daughters. The husband of Niobe was the Theban Amphion.—καὶ τῆς Λητοῦς, &c., "and declared herself more favoured, in point of offspring, than Latona."—συνέβη αὐτὴν ὑφ' ἓνα καιρὸν, &c., "it came to pass that she was at one and the same instant both favoured in, and deprived of, her offspring." Literally, "it came to pass that she was quickly, at one and the same time," &c.—Σίπυλον. Sipylus was a mountain in Lydia near the northern confines.—χεῖται δάκρυα, &c. There is a beautiful allusion to this in the Antigone of Sophocles, v. 817, seqq., ed. Herm.

LINE 2-9. κυνηγὸς ἐδιδάχθη, "was taught to be a hunter," i. 63 e., was brought up a hunter. The plain Greek would have been, ἐδιδάχθη τὴν κυνηγέειν, "was taught the art of hunting."—κατεβρώθη,

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63 from καταβιβρώσκω.—Κιθαिरῶνι. Cithæron was a mountain nearly midway between Thebes and Corinth.—λουομένην, “*bathing*.” Middle voice.—εἰς ἔλαφον, “*into that of a stag*.” Equivalent to εἰς ἐλάφου μορφήν. Literally, “*into a stag*.”—κατωρύοντο, “*kept howling*.” Observe the force of the imperfect.

13-23. τῆς αὐτοῦ μητέρος ἀποθανούσης. She was put to death by Apollo.—ἐπὶ πολὺ, “*very zealously*.”—τοὺς ἀποθανόντας. The last person whom he raised was Hippolytus, son of Theseus.—μὴ λαβόντες οἱ ἄνθρωποι, &c., “*lest the human race, having obtained from him the means of healing*,” i. e., the secrets of his art.—βοηθῶσιν ἀλλήλοις. Jove feared, lest mankind might aid one another, instead of applying for assistance to the gods, through the medium of prayers, oracles, and divination.—ἐμέλλησε ῥίπτειν αὐτὸν, “*was about to hurl him*.”—ἐνιαυτὸν, “*for a year*.” Erroneously rendered by some, “*yearly*.”

33-34. μεμνηὼς, from μαίνομαι.—νομίζων κόπτειν, “*thinking that he was cutting*.”

64 LINE 1-4. αὐτὸν. Heyne reads αὐτὸν, as referring, not to the father, but to the son.—ὁ θεός. Apollo, at Delphi.—Παγγαῖον ὄρος. Mount Pangæum, apparently connected with the central chain of Rhodope and Hæmus, branched off in a southeasterly direction, and closed upon the coast of Thrace, at the defile of Acontisma. It was famed for its mines. The modern name is *Pundhar Dag*.

6-10. καὶ τὴν Ἰνδικήν, &c. From this to στήσας appears to be a later addition which has crept into the text of Apollodorus (from whom the extract is taken), after having been written by some on the margin of the MS. It is evidently out of place.—εἰληφῶς, from λαμβάνω.—διεκώλυε ταῦτα γίνεσθαι, “*endeavoured to prevent these things from taking place*.”

15-20. Τυρρῆνηνών ληστρικὴν, &c., “*he hired a pirate-galley navigated by Tyrrhenians*.” The Tyrrhenians of antiquity were notorious for their piratical habits.—ἀπεμπώλησοντες, “*intending to sell him there*.” Supply αὐτὸν.—οἱ δὲ, “*while they*,” referring to the mariners.—κατὰ τῆς θαλάσσης ἔφυγον, “*fled beneath the sea*,” i. e., plunged into the sea.

23-27. τὰ περὶ τὴν οἶνοποιΐαν, “*the making of wine, and all that pertained to it*.” Literally, “*the things appertaining to the making of wine*.”—τὰς τοῦ θεοῦ χάριτας, “*the favours of the god*,” i. e., the gifts and benefits received by him from Bacchus.—τοῦ ποτοῦ. The genitive, as referring to part. The draught of which they tasted was the newly-made wine.—δι’ ἡδονήν, “*through delight* (at its palatable taste).”—πεφαρμάχθαι, from φαρμάσσω.—μεθ’ ἡμέραν δὲ νοήσαντες, “*the next day, however, having become aware of what they had done*.” Literally, “*but after a day*,” i. e., after they had slept off the fumes of the liquor.—With νοήσαντες supply τὸ πεπραγμένον.

30-34. κάκειν, for καὶ ἐκείν. —ἐκδύς, “*having got out (of his cradle)*.” In the text of Apollodorus, whence this extract is taken, the words ἐπὶ τοῦ λίκνου κείμενος immediately precede ἐκδύς. These show at once the reference in the latter term.—ὑπὸ τῶν ἰχνῶν, “*by their tracks*.” Observe the use of ὑπὸ here, in place of διὰ.

65 LINE 1-8. τοῖς ποσὶ. Supply τῶν βοῶν. Jacobs and Heyne are directly at issue here, the latter making ποσὶ refer to the feet of Mercury, not to those of the oxen. (Heyne, *ad Apollod.*, 3, 10, 2.) He refers, in support of his opinion, to the Homeric hymn to Mercury; but Ja-

cobs is undoubtedly right.—*χελώνην*. The reference, of course, is to a land-animal of the kind.—*ἐκκαθάρας*, from *ἐκκαθαίρω*.—*εἰς τὸ κῦτος*, “within the hollow of the shell.”—*καὶ τοὺς κατοικοῦντας*, &c., “and inquired of those who dwelt there (whether they had seen his cattle).” We may suppose the words *εἰ τὰς βόας ἴδοιεν* to be here understood.—*οὐκ ἔχειν δὲ εἰπεῖν*, “that they could not tell, however.”—*ποῖ ποτε*, “whither then.” *ποτε* is here equivalent to the Latin *tandem*.—*ἡλάνθησαν*, from *ἐλαύνω*.—*διὰ τὸ μὴ εὔρεῖν*, &c. The order of construction is, *διὰ τὸ μὴ δύνασθαι εὔρεῖν ἱχθός*.

9-20. *τὸν κεκλοφότα*, “the one who had stolen them,” pluperf. part. act. of *κλέπτω*.—*Κυλλήνην*. Cyllēne, the birthplace of Mercury, was a mountain in the northern part of Arcadia, near the borders of the country. It was the loftiest and most celebrated of the Arcadian mountains.—*καὶ τὸν Ἑρμῆν ἡτιᾶτο*, “and complained of Mercury,” imperf. of *αἰτιάομαι*.—*ἀπῆτει*, “demanded back,” from *ἀπαιτέω*.—*ἡρνεῖτο*, “denied that he had them.” Supply *ἔχειν αὐτάς*.—*ἀντιδίδωσι τὰς βόας*, “gives him the cattle in exchange for it.”—*πηξάμενος*, from *πήγνυμι*.—*ἐσύριζεν*, “began to play upon it.”—*τὴν χρυσὴν ῥάβδον*. Referring to the *caduceus*, called by some of the Latin poets *aurea virga*.—*ἦν ἐκέκτετο βουκολῶν*, “which he possessed while tending his herd,” i. e., which he had used while tending, &c., 3d sing. pluperf. indic. of *κτάομαι*.—*καὶ τῶν θεῶν ὑποχθονίων*, “and of the deities beneath the earth.” Referring to Pluto and Proserpina.

21-28. *Κέκρωψ*, a more accurate form than *Κέκρωψ*. Compare the analogous forms, *Πέλοψ*, *Δόλοψ*, *Δρύοψ*.—*συμφνὲς σῶμα*, “a blended body.” Literally, “a body of, &c., growing together.”—*ἐπὶ τούτου*, “in the reign of this monarch.”—*καταλαβέσθαι*, “to select.” Literally, “to take unto themselves.” Observe the force of the middle—*ἔμελλον ἔχειν*, &c., “they intended to enjoy each peculiar honours.”—*κατὰ μέσσην τὴν ἀκρόπολιν*, &c., “he caused a sea to appear in the middle of the Acropolis.” What is here called a sea was in reality a salt spring, or well. It is sometimes called the well of the Erechthēum. The popular belief was, that, whenever the south wind blew, this well emitted a noise like the roaring of waves. (*Pausan.*, 1, 26.)—*Ἐρεχθιδά*, “*Erechthēis*,” i. e., the spring or well of the Erechthēum.

29-33. *ἐλαίαν*. This was the sacred olive-tree, to which the Attic writers so often refer. It is said to have been in existence as late as the second century of our era.—*Πανδρoσίω*. The Pandrosium was a small chapel on the Acropolis, forming part of the double temple called Erechthēum. The following account will serve to remove every difficulty on this subject. “The *Erechtheum* was a double building, of which the eastern division was consecrated to the worship of *Minerva Polias*, the protectress of the city; and the western, including the northern and southern porticoes, was called the *Pandrosium*, and was sacred to *Pandrosos*, the deified daughter of Cecrops. On the same site had formerly stood the temple of *Erechtheus*; and from this circumstance, as well as from the fact that his altar still remained, the entire building retained the name of *Erechthēum*.” (*Stuart and Revett's Athens*, abridged, p. 37, seqq., Lond., 1837).—*Ἀθηνῶν καὶ Ποσειδῶνα διαλίσας*. Evidently a mere interpolation; certainly not needed.—*ἡ χώρα τῆς Ἀθηνῶς ἐκρίθη*, “the country was adjudged to be *Minerva's*.” The genitive of possession, where we may supply *εἶναι*.

LINE 1-2. *θυμῷ ὀργισθεῖς*, “incensed in soul.”—*Θριάσιον πεδῖον*. The Thriasian plain, in Attica, took its name from the

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66 borough of Thria. It was famed for its fertility, which Aristotle (*Prob.*, 26, 17) ascribed to the effect of the south wind that blew from the sea. The inundation referred to in the text is mentioned also by Varro, as cited by St. Augustine (*Civ. Dei.*, 18, 9).

5-8. τυφλὸς τοὺς ὀφθαλμούς, "blind as to his eyes." The accusative of nearer definition.—ἤθελον. Supply οἱ θεοί.

12-15. ἀποκαταστήσαι. Supply αὐτῷ.—τὰς ἀκοὰς, referring to Tiresias, where we may supply τοῦ Τειρεσίου.—πᾶσαν ὀρνίθων φωνήν, "every note of birds," i. e., the notes of all kinds of birds.—σκήπτρον, "a staff."—ὁμοίως τοῖς βλέπονσιν, "equally as well as those who see." Literally, "equally with those that see."

16-17. πρῶτα μὲν, &c. The first labour of Hercules was the slaying of the Nemean lion, which ravaged the country around Nemea in Argolis. The hero choked it to death, and wore the skin as a trophy.—Δεύτερον ἐν Λέρνῃ, &c. The second labour was the destroying of an immense hydra or water-snake, in the marshes of Lerna, in Argolis. Alcæus, the ancient poet, gave it nine heads; and Apollodorus the same number as Alcæus, making eight of them to have been mortal, and the middle one immortal. Others assign it a hundred heads, &c. (*Heyne, ad Apollod.*, 2, 5, 2.)

18-20. τὸ τρίτον αὐτ' ἐπὶ τοῖς, "thirdly, again, in addition to these labours." τοῖς is by poetic usage for τοῦτοῖς.—Ἐρυμάνθιον κάπρον. The Erymanthian boar, rushing forth from the mountain and forest of Erymanthus, in Arcadia, ravaged the country around Psophis.—χρυσόκερων ἔλαφον, &c. This was the stag, with golden horns, that frequented Mount Cerynæa, on the confines of Arcadia and Achaia. (*Pausan.*, 7, 25.)—πέμπτον δ', "fifthly thereupon."—ὀρνίθας Στυμφαλίδας, "the Stympthalian birds," so called from their infesting the woods around the Lake Stympḥalis, in the northeastern angle of Arcadia.—ἐξεδίωξεν, "he chased away." Hercules drove away the birds by the noise of a brazen rattle (χάλκεα κρόταλα) which he had received from Minerva.

21-23. Ἀμαζονίδος. This was the Amazonian Hippolyte. The seat of her rule was the country around the river Thermōdon, in Pontus.—ζωστήρα φαινόν, "the bright girdle." The ζωστήρ of the Amazons, as delineated in ancient sculpture, passed around the hips, exactly like the one worn by the Homeric heroes. It was not, as some suppose, immediately below the bosom. (*Winckelmann, Gesch. der Kunst des Alt.*, vol. iii., p. 23.)—Αὐγείου πολλὴν κόπρον ἐξεκάθηρεν, "he cleansed away the abundant dung of Augēas," i. e., of the stables of Augēas. Hercules cleansed the stables of Augeas, king of Elis, by causing the collected waters of the Alphæus and Elian Penæus to pass through them. These stables, containing immense herds of cattle, had never before been cleansed.—ἐκ Κρήτῃθι, an old poetic form of expression, tinged with pleonasm, for the later ἐκ Κρήτης. The ordinary termination is -θεν, but here the final ν is omitted in order to keep the preceding vowel short, which would otherwise be long by position. This is very frequently done.—ἤλασε, from ἐλαύνω.—ταῦρον. According to the ancient mythologists, this bull, after having been brought to Eurystheus by Hercules, was set at liberty, and, passing over the immediate country to the Marathonian plain, became known as the Marathonian bull, subdued by Theseus. (*Apollod.*, 2, 5, 7.)

24-27. Διομήδεος ἵππους. The horses of Diomedes, king of the Bistōnes in Thrace. They were fabled to have fed on human flesh.—ἤγαγεν, "he brought (to Mycenæ)."—Ἱηρυνόνον. According to Apollodorus (2, 5,

10), Geryon had a triple body, appearing as one down to the stomach, but branching off into three from the flanks and thighs.—*Ἐρυθείας*. Erythea, according to Apollodorus, was an island on the coast of Spain, and identical with Gadeira (Gades, or Cadiz). This, however, is all fable.—*Ἄϊδαο*, an old poetic form for *ἄδου*.—*ἤνεγκεν*, from *φέρω*.—*χρύσεα μήλα*, “the golden apples (of the Hesperides).”

29–30. *διενέγκας*, from *διαφέρω*.—*τὴν οἰκουμένην*, “the habitable world.” Supply *γῆν*.

LINE 3–4. *Ἀλκμήνης*. Alcmena, the mother of Hercules.— 67
Ἀμφιτρύωνας. Amphitryon, the reputed father of the hero.

9–13. *ὥς δὲ ἑμαθεν ἄτρωτον ὄντα*, “but when he perceived that he was invulnerable.” He observed that the arrows did not penetrate.—*τὴν ἑτέραν εἰσοδόν*, “the one entrance:” *ἕτερος*, like *alter* in Latin, refers to one of two.—*κατέσχευεν ἄγχων*, “he kept squeezing it.” Literally, “he held on, squeezing it.”

15–24. *ἐπέταξεν*. Supply *Εὐρυσθεὺς*.—*ὄρνεις*. Pausanias (8, 22) calls them *ἀνδροφάγοι*. According to some of the poets, they had iron wings, and shot forth their plumes from them like so many arrows.—*χάλκεα κρόταλα*, “a brazen rattle.” Apollonius Rhodius (2, 1055) calls the instrument in question, *χαλκείην πλατάγην*.—*ἐτόξευσεν αὐτάς*. According to others, he merely drove them away. Compare the poetic extract just given.

28–34. *ψαύοντα γὰρ γῆς*, &c., “for it happened that he became very strong, whenever he touched the earth.” Literally, “when touching.”—*διεξήκει*, from *διέξιμι*.—*ἐθύνεν*, “used to sacrifice.”—*τὴν ἐπιστήμην*, “in his knowledge.” Accusative of nearer definition.

LINE 2–12. *προσεφέρετο*, “was in the act of being brought 68
near.”—*καθεσθέντες*, from *καθέζω*, and used in a middle sense.—*τὸν Ἑλέου βωμόν*. The altar of Mercy stood in the middle of the *ἀγορά* or forum. (Pausan., 1, 17.)—*λέγοντος*, “bidding them,” put for *κελεύοντος*.—*οἱ Ἀθηναῖοι*, &c., instead of *οἱ Ἀθηναῖοι οὐκ ἐξέδωσαν, ἀλλὰ πόλεμον ὑπέστησαν*.—*Υἱός*, one of the sons of Hercules.—*κερκίσι*. Heyne prefers *κερκίδι* in the singular.

14–20. *διὰ τὰς ἀπὸ τῆς*, “in consequence of the plots of their step-mother,” i. e., of Ino. Literally, “in consequence of the plots proceeding from their step-mother.” The preposition *ἀπὸ* imparts additional strength to the meaning, as is apparent from the literal translation.—*αὐτῶν*, referring to Phrixus and Helle.—*κατὰ τινὰ θεῶν πρόνοιαν*, “in accordance with a certain providential admonition on the part of the gods.”—*ἀποπείπειν*, from *ἀποπίπτω*.—*ἦν*, for *καὶ ταύτην*. The plainer Greek for the whole clause would be, *ἡ ἀπ' ἐκείνης Ἑλλήσποντος ὀνομασθῆναι λέγεται*.—*κατενεχθήναι*, from *καταφέρω*.

24–29. *ἐκπέσειν*, depending on *μυθολογοῦσι* understood.—*ἀπενέγκωσι*, from *ἀποφέρω*.—*καταδείξαι θύειν τοὺς ξένους*, “he introduced the custom of sacrificing strangers.” More literally, “he pointed out, or indicated, the sacrificing of strangers.”—*τολμήσαι*, optative mood, and the final syllable being long, the acute stands, of course, on the penult. On the other hand, in *τολμήσαι* of the infinitive, the final syllable is considered short in accentuation, and hence the circumflex accent is placed on the penult, the first aorist infin. act. being always accented on the penultimate syllable.

31–32. *φυλάσασθαι*, “to beware of.” Literally, “to guard himself.”

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68 against." Observe the force of the middle.—*ἡγνόει*, 'he under stood not.'—*ἔγνω*, 'he discovered its meaning.'

69 LINE 1-7. *ἐν τοῖς χωρίοις*, 'in the country.' More literally, 'in the fields.'—*καὶ τὸν χρησμὸν συμβαλὼν*, 'and having compared the oracle,' i. e., with the condition in which he saw Jason; namely, *μονοσάνδαλος*.—*τί ἂν ἐποίησεν*, 'what he would do.'—*ἐξουσίαν ἔχων*, 'in case he had the power.' *ἐξουσίαν ἔχων* is here equivalent to *εἰ ἐξουσίαν ἔχοι*.—*πρὸς τινος τῶν πολιτῶν*, 'by one of his own countrymen.' More literally, 'by one of the citizens.'—*προσέταττον ἂν αὐτῷ*, 'I would order him.'

12-17. *Ἀθηνῶς ὑποθεμένης*, 'Minerva having suggested the idea,' i. e., at the suggestion of Minerva.—*φωνήεν ξύλον*, 'a vocal beam.' Literally, 'a speaking piece of timber.'—*χρωμένῳ ὁ θεὸς*, &c., 'the god directed Jason, on his consulting the oracle.' Supply *Ἰάσονι* after *χρωμένῳ*.—*ὁ θεὸς*, referring to the deity, whose oracle was consulted, probably Apollo at Delphi.—*συναθροίσαντι*, 'after he had collected together.'

18-29. *ἀναχθέντες*, 'having weighed anchor.' Passive for the middle.—*προὔλεγε*, for *προέλεγε*.—*τὰ μέλλοντα*, 'the future.' Literally, 'the things about to happen.' Supply *γίγνεσθαι*.—*μητρὶνᾷ*. *Idæa*. (*Apollod.* 3, 15, 3.)—*τοὺς ἰδίους παῖδας*, referring to his two sons Plexippus and Pandion, whom he had by his previous wife Cleopatra. (*Apollod.*, l. c.)—*ἐπεμψαν δὲ αὐτῷ οἱ θεοί*, 'thereupon the gods sent against him.'—*ὀλίγα ὅσα*, 'only a few.'—*προσενέγκασθαι*, 'to carry them to his lips,' from *προσφέρω*. Observe the force of the middle.

30-35. *τὰ περὶ τοῦ πλοῦ*, 'the things relating to their voyage.'—*τράπεζαν ἐδεσμάτων*. Supply *ἀνάπλεων*, as agreeing with *τράπεζαν*.—*καταπᾶσαι*, from *καθίπταμαι*.—*ἦν δὲ χρεὼν*, 'now it was fated.'

70 LINE 1-3. *ὅτε ἂν*, equivalent to *ὅταν*.—*μὴ καταλάβωσι*. Supply *τὸ διωκόμενον*.—*Ἐχινάδων*. Apollodorus, from whom this is taken, makes a singular error here in geography. The islands called Echinades were at the mouth of the river Achelous, which separated Acarnania from Ætolia, whereas the Strophades were far to the south, off the coast of the lower part of Elis. It cannot be said in his defence, that the earlier name of the Strophades was probably Echinades, and that there were thus two clusters of the same name; for the first name of the Strophades was *Πλωταί*, the *Plotæ*. (*Heyne, ad loc.*)

5-8. *γενομένη κατὰ τὴν ἥϊονα*, 'having reached the shore.'—*πίπτει*, 'she falls and dies.'—*Ἀπολλώνιος*. Apollonius, the author of a poem on the Argonautic expedition.—*δούσας*, accus. plur. fem. 2d aor. part. act. of *δίδωμι*.

12-13. *τῶν κατὰ τὴν*, &c., 'that are at the entrance of the Euxine.' The *Symplegādes* were at the upper extremity of the Thracian Bosphorus, where it opened into the Euxine Sea.—*συγκρουόμεναι δὲ ἀλλήλαις*. Hence their name, from *σύν*, 'together,' and *πλήσσω*, 'to strike,' or 'dash.' They were also called *Cyanæ* (*Κυανέαι*), from their dark colour.

19-27. *καταφρονούντας*, 'despising them,' i. e., caring nothing for their threatening movements.—*εὖν δὲ ἀπολομένην*. Supply *ἰδῶσιν αὐτὴν*.—*μὴ πλεῖν βιάζεσθαι*, 'not to force a passage.' Literally, 'not to force a sailing (through).'
—*ἡ σύμπτωσις*, 'the collision.'—*σλλαβομένης Ἡρας*, 'Juno having aided.'—*τὰ ἄκρα τῶν ἀφλύστων*, &c., 'the ship having the extremity of her stern ornaments shorn away.'—*ἔστησαν*, 'stood still.'—*στῆναι παντελῶς*, 'to stop completely.'

28-36. Θερμώδοντα καὶ Καύκασον. The Thermodon was a river of Pontus. Of course a considerable intervening space of coast must be imagined between this and what the writer calls Caucasus.—ἐπι-
ταγέντα, from ἐπιτάσσω.—ὑπέσχετο, from ὑπισχνέομαι.—ἐφύσων, from φύ-
σῶ.—τούτους, &c. The order is, ἐπετάσσετο αὐτῷ ζεύξαντι τούτοις
σπεῖρειν ὁδόντας δράκοντας.—ζεύξαντι, “after he had yoked.”

LINE 1-2. εἶχε γὰρ, λαβὼν, &c., “for he had in his possession, 71
having received them from Minerva, the one half of those which Cad-
mus had sown at Thebes.” The expression εἶχε λαβὼν is more definite
than εἰλήφει would have been, and is analogous, moreover, to the Latin
habebat acceptos.—ὤν, by attraction for οὗς. The full clause would be τοὺς
ἡμίσεις τούτων ὁδόντων οὗς, &c.—ἔσπειρεν, the aorist.

4-8. αὐτοῦ ἔρωτα ἴσχει, “conceives a passion for him.”—τῆς Ὠκεανοῦ,
“the daughter of Oceanus,” i. e., one of the Oceanides.—ἐγχειριεῖν, Attic
contracted future for ἐγχειρίσειν, from ἐγχειρίζω.—ὁμόση, from ὁμνυμι.

10-11. φάρμακον, “an unguent,” i. e., a magic preparation.—καταζευ-
γνύναι μέλλοντα, “when about to yoke.” The whole clause, being arranged
at the same time in the order of construction, is equivalent to καὶ ἐκέλευσεν
αὐτὸν, μέλλοντα καταζευγνύναι τοὺς ταύρους, χρῆσαι τούτῳ τῇν τε ἀσπίδα,
&c.

14-17. ἐδήλωσε δὲ αὐτῷ, “she pointed out to him, moreover,” i. e., she
warned him.—μέλλειν ἀναδύεσθαι, “will arise.” More literally, “are
going to arise.”—καθωπλισμένους, “in full armour.”—οὗς ἐπειδὴν, &c.,
equivalent to καὶ ἐπειδὴν θεάσσηται αὐτοὺς ἀθρόους.—ὑπὲρ τούτου, “by
reason of this,” i. e., by reason of the stones being cast among them.

19-25. χρίσάμενος, “having anointed himself,” i. e., his person and
his arms. Observe the force of the middle.—ὀρμήσαντας, “having rushed
upon him.”—ἀνέτελλον. The imperfect here is very graphic. The armed
men kept rising from the ground as fast as he sowed the teeth.—ὅπου
πλείονας ἑώρα, “where he saw a number (collected together).” Literally,
“more (than one or two).” The imperfect ἑώρα shows that the reference
here is to detached parties.—μαχομένους πρὸς ἀλλήλους. They fell into
a dispute with one another about the stones, imagining that some one of
their own number had thrown them.

28-36. νυκτὸς, “by night.” Part of time is put in the genitive.—φν-
λάσσοντα. Supply αὐτὸ.—τοῖς φαρμάκοις, “by her magic preparations,”
i. e., by throwing it something to eat, which lulled it to sleep.—ἀπογνοὺς,
“having given up all idea of,” from ἀπογινώσκω.—ταύρου αἷμα σπασάμε-
νος, “having drunk bull’s blood.” This was a very common mode of self
destruction among the ancients.

LINE 4-8. περὶ ὧν ἡδίκηθη, “for the things in which he had 72
been wronged,” i. e., for the injuries he had received at the hands of
Pelias: ὧν is by attraction for αὐ, and the clause is equivalent to περὶ τῶν
ἀδικημάτων αὐ ἡδίκηθη ὑπὸ τοῦ Πελίου.—καιρὸν ἐξεδέχετο, “he waited
for an opportunity.”—αὐτῷ δίκας ὑποσχῆ, “may render him full atone-
ment.” ὑποσχῆ from ὑπέχω. Observe the force of the plural in δίκας.

10-12. διὰ φαρμάκων, “by means of drugs.”—νέον, “young again.”—
τοῦ πιστεῦσαι χάριν, “for the sake of inspiring them with confidence.”
Literally, “for the sake of their trusting (in her).”—πιστεῦσασαι, “having
confided.”

16-22. ᾄδων, “by singing,” i. e., by the power of song.—δηχθεῖσης,

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72 from δάκνω.—εἰς ᾅδου, “to Hades.” Supply δῶμα or οἶκον.—ὑπέσχετο, from ὑπισχνέομαι.—πορευόμενος, “as he goes along,” i. e., on his way back to the upper world.—ἀπιστῶν, “disobeying,” equivalent here to ἀπειθῶν.

25-34. τὴν ἡλικίαν, “in years.” Accusative of nearer definition.—παραχωρῆσαι τοῦ τεθρίππου, “to yield up to him his four-horse car.” Literally, “to retire from his four-horse car (for him).”—κρατεῖν τῶν ἡνιῶν, “to manage the reins.” Literally, “to control the reins.” The verb κρατεῖν here governs the genitive, as being equivalent, in fact, to κράτος ἔχειν.—ἐξενεχθῆναι, from ἐκφέρω.—πλανωμένους, “wandering.” Middle voice.—καὶ ποιῆσαι τὸν νῦν, &c., “and formed the circular path which is now called the milky way,” i. e., the arched or curved path.—ἐπὶ τοῖς γεγενημένοις, “at what had taken place.”

73 LINE 2-8. τὰς ἐκβολὰς. The ancients gave the Po seven months.—τοῦ νῦν καλούμενον, “of what is now called.”—τὸ δὲ παλαιὸν προσαγορευόμενον, “but was anciently styled.”—κατ’ ἐνιαυτὸν, “yearly.”—ἀποτελεῖν, “makes.”

10-16. καὶ πῦρ, “fire also.”—ἐν νάρθηκι, “in a stalk of the ferula.” The νάρθηξ of the Greeks is our *ferula*, or *giant fennel*. It is a large plant, growing to the height of six or eight feet. The stalk is thick, and full of a fungous pith, fit for tinder, and used for that purpose even at the present day in Sicily. Hence the fable, that Prometheus stole the celestial fire, and brought it to earth in a stalk of the ferula. (Consult *Martyn, ad Virg., Eclog., 10, 25.*)—ῥσθετο, from αἰσθάνομαι.—προσηλωθεὶς, following διετέλεσε in construction.—ἀριθμὸν, “for a period.” Literally, “for a number.”—αὐξανόμενον, “which grew again.” Literally, “increasing.”—κλαπέντος, 2d aor. part. pass. of κλέπτω.

19-23. βασιλεύων, governing the genitive, as being equivalent to βασιλεὺς ὢν.—πρώτην γυναῖκα, “as the first female.”—τὸ χαλκοῦν γένος, “the brazen race,” i. e., the race of the brazen age.—ὑποθεμένου, “having suggested the idea.”—ἐνθήμενος. Observe the force of the middle, as implying that this was done for his own benefit.

26-35. εἰς τὰ πηλσίον, &c., “to the lofty mountains that were near.” Supply ὄντα after πηλσίον.—νύκτας ἴσας, “an equal number of nights.”—κίκεϊ, for καὶ ἐκεῖ.—Διὶ Φυζίῳ, “to Jove, the god of escape,” i. e., who affords the means of escape, or who facilitates escape.—οὓς μὲν, &c., “as many as,” &c. Literally, “what ones.”—ὅθεν καὶ λαοὶ, &c., “whence also they, who were thus produced, were figuratively called λαοὶ from the word λάας, ‘a stone.’” With ὠνομάσθησαν supply οἱ οὕτως γεγενημένοι. The etymology given in the text is, of course, good for nothing.

74 LINE 1-3. ἐαυτὸν εἶναι Δία, “that he himself was Jove.” As emphasis is here required, the pronoun is not only expressed, but also put in the accusative.—ἐκεῖνον, “from that deity.”—ἐξηραμμένας, from ξηραίνω.—λεβήτων χαλκῶν. The dried hides would produce a rattling, the brazen caldrons a hollow, rumbling sound. Salverte sees, in the legend of Salmoneus, an account of one who understood, even in that distant age, the art of drawing down the electric fluid from the clouds, and producing, in this way, the most fearful explosions. (*Des Sciences Occultes*, vol. ii., p. 160.)

14-19. καὶ αὐτοὶ, “themselves also,” i. e., in like manner.—παύσασθαι, “to cease from.” Literally, “to cause himself to cease from.”—ἅμα μὲν, “both.”—ἅμα δὲ καὶ, “and at the same time also.”—μνησικακῶν, “enter-

maintaining secret resentment against them." More plainly and literally, "harbouring a grudge against them."—ὡμολόγει, "agreed to." 74
—ὡς δὲ ἐκκληρώσαντο τοὺς γάμους, "and when they had arranged by lot their respective nuptials," i. e., had drawn lots for their respective brides.

23-28. ἐν τῇ Λέρνῃ, "in the marsh of Lerna." Supply λίμνη.—ἐκάθησαν. They are said to have been purified with the water of the Lernean marsh or lake, a circumstance that gave rise subsequently to certain mystic rites called Lernæa.—εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν, "he gave as prizes, in a gymnastic contest, to those who conquered." More literally, "he gave, for a gymnastic contest, to those who conquered." Danaus appointed games, in which his daughters were assigned as prizes to the victors.

31-34. ἔχοντι γὰρ αὐτῷ, "for he having." To be rendered as if it were the dative absolute. In strictness, however, the dative αὐτῷ is connected in construction with κοιμωμένῳ. Hence the literal translation will be, "for unto him having," or "since for him having."—κοιμωμένῳ, "as he slept."

LINE 2-7. τῷ δυναμένῳ λῦσαι, "to him that was able to solve it," 75
i. e., to whosoever was able, &c.—δι' ἀπορίαν, "through an utter inability (to explain it)."—ἦν δὲ τὸ προτεθέν, &c., "now what was proposed by the sphinx was this."—τί ἐστὶ τὸ αὐτὸ, &c., "what animal is at the same time a biped," &c. Literally, "what same animal is a biped," &c.—ἀλλ' ὁπόταν, &c. This and the succeeding line are not in the text of Diodorus Siculus, from whom the remainder of the extract is taken, but are part of a poetical version of the enigma of the sphinx.—πλείστοισι πόδεσσι, poetic forms for πλείστοις ποσί.—ἐνθα, equivalent here to τότε. The order of construction is, ἐνθα μένος πέλει (i. e., ἐστὶν) ἀφανρότατον γυίοισιν (for γυίοις) αὐτοῦ.

8-14. ἀπορουμένων, "being completely at a loss."—ἀπεφάνετο, "explained it." Literally "showed forth (its meaning for himself)," i. e., from his own resources of mind.—ἄνθρωπον εἶναι τὸ προβληθέν, "that the thing proposed for consideration was man." προβληθέν, from προσβάλλω.—τὴν μητέρα, "his mother," referring to Jocasta.—τῷ λύσαντι, &c., "who was proposed as a prize to him that solved the enigma," i. e., to whosoever should solve it.

17-20. ἐπὶ τὸν αὐτῆς γάμον, "in quest of her hand." More literally, "on account of a union with her," or "for her marriage."—ἐδεδοίκει, "was afraid." As δέδοικα has the force of a present ("I am afraid"), so the pluperfect here is to be rendered as an imperfect.—κριθέντος, "having been selected."—προκριθεῖς, "selected in preference to the rest." Observe the force of πρό.

24-36. Ἡ Θέτις, "the goddess Thetis." Observe the force of the article.—ἐγκρυσθῶσα, 2d aor. part. act. of ἐγκρύπτω.—ὃ ἦν αὐτῷ, &c., "what was mortal in him being derived from his father."—μεθ' ἡμέραν, "by day." Literally, "after day (was come)."—ἐπιτηρήσας, "having watched her."—πρὸς Νηρείδας. She was one of the Nereids, or sea-nymphs.—ὑπερέβαλεν, "surpassed (all human efforts)." More freely, "was excessive." We may supply πᾶσαν ἀνθρωπίνην δύναμιν, or something equivalent.

1-10. οἱ προεστῶτες τῶν πόλεων, "the rulers of the (different) 76
cities." More literally, "they who stood at the head of," &c.—
ῥάχιστ' ἂν εὐρέσθαι, "that they would very speedily find." Observe the force of the middle, literally, "that they would find for themselves."—

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τυχόντες, "having obtained." Literally, "having met with."—τῶν Ἑλλήνων, "in behalf of all the Greeks." Literally, "a common altar of the Greeks."—ὧν διετέλεσεν, "he continued to live."—Κόρη, *Proserpina*.—παρεδρεύειν ἐκείνοις, "to sit as a judge with those deities," i. e., to be an associate judge (or what the Romans called an *assessor*, who sat by the side of the prætor, and aided him with his counsel in deciding). In the same way *Æacus* became a *πάρεδρος* to *Pluto* and *Proserpina*.

12-16. τῶν ἀριστείων. The "prize of valour," on this occasion, was *Hesione*, daughter of *Laomedon*.—Θέτιδι τῇ Νηρέως, &c., "united himself with *Thetis*, the daughter of *Nereus*, a mortal with an immortal."—καὶ μόνου τούτου, &c., "and they say, that, at the nuptials of this individual alone, of all that ever existed, was a marriage song sung by the gods."—τῶν προγεγεννημένων. Literally, "of those that had previously been."

18-28. Οἱ, equivalent here, as standing at the head of a clause, to καὶ ὅτι. A similar usage occurs in the case of *qui*, in Latin.—ἐπὶ τοὺς Βαρβάρους. The allusion here is to the Trojan war.—ἐκατέρωθεν, "on either side," i. e., on the side of the Greeks and that of the Trojans.—ἀπολειφθέντος, "having been left behind." More literally, "having been left out."—τῶν ἄλλων οὐδενός, "to no one of the other (Grecian) warriors."—ἐπεὶδὴ Τροίαν συνεξείλεν, "when he had aided in taking *Troy*." συν-εξείλεν, from συνεξαιρέω. Observe the force of σύν in composition.—ἀφικόμενος εἰς Κύπρον. He was banished from *Salamis* by his father, for not having avenged the death of his brother *Ajax*.

30-35. τοὺς διφνεῖς, "the race of twofold nature," i. e., man and horse.—ἐπαυσεν, "quelled." Literally, "caused to cease."—τὸ γένος, "the entire race," referring to the *Centaurs*.—δασμὸν, "as a tribute."—ὅς ἰδὼν, "having seen whom." More freely, "and when he saw these." Equivalent to καὶ ὡς εἶδε τούτους.

77 LINE 3-5. τῆς φύσεως, "the creature."—τοὺς μὲν παῖδας, "the youths and maidens." Analogous here to our common English expression, "the young people."—οὕτως δεινοῦ προστάγματος, "from so dreadful a tribute imposed upon it."

DIALOGUES.

7-11. οἶσθα, "dost thou know?" by syncope for οἶδασθα, and this, with what grammarians call the *Æolic* paragoge, for οἶδας.—τὴν καλὴν, "that beautiful girl." Supply παῖδα.—τὴν Ἴω λέγεις, "thou meanest *Io*." The article here becomes very graphic in a literal translation: "thou art talking of the *Io*," i. e., the far-famed *Io*.—ἐκείνη, "that *Io*."—τῷ ῥόπῳ δ' ἐνηλλάγη; "but in what way was she changed?" τῷ is here the Attic form for the interrogative τίνι.—ἐνηλλάγη, from ἐναλλάσσω.

12-15. ἀλλὰ καὶ, &c., "nor this alone, but she has also contrived," &c. The particles ἀλλὰ καὶ are here elliptical. Supply as follows: οὐ μόνον δὲ τοῦτο ἐποίησε ἀλλὰ καὶ, &c.—τῇ κακοδαίμονι, "against the unhappy girl." Supply παῖδι.—Ἀργον τοῦνομα, "*Argus*, by name." Literally, "as to his name." τοῦνομα for τὸ ὄνομα.—ἐπέστησεν, "she has placed over her," from ἐπίστημι.—ἄπνους ὦν, "being sleepless himself"

17-22. καταπτάμενος, "having flown down," from καταπέτομαι.

—ἐκεῖ πού, "somewhere there."—Ἰσιν ποιήσων, "make her Isis."

Isis was a celebrated Egyptian deity, and both she and Io were, in fact, types of agriculture and fertility. Hence the identity here alluded to.—τὸ λοιπὸν, "for the time to come." Neuter accusative of the adjective taken as an adverb. It is, in fact, however, an elliptical expression, and the same as τὸ λοιπὸν μέρος τοῦ χρόνου.—τοῖς ἐκεῖ, "to those who are there," i. e., to the Egyptians. Supply, for a literal translation, τοῖς ἀνθρώποις οὓσιν ἐκεῖ.—καὶ τὸν Νεῖλον ἀναγέτω, "and let her raise the Nile," i. e., let her preside over the inundations of the Nile. As the fertility of Egypt depended on the overflowings of the Nile, Isis, the great type of fertility, would, of course, be supposed to preside over and regulate these.—ἀνέμους Isis, as the great parent of fertility, sends genial winds.—σωζέτω τοῦ πλέοντος. Isis, as the sender of mild and genial winds, would also be invoked by mariners in tempests. Hence the custom of dedicating votive tablets to this goddess after escapes from shipwreck. (*Schol. ad Jun Sat.*, 12, 17.)

23-28. ἤκω γὰρ, "for I am come."—ἔχων τὸν πέλεκυν ὀξύτατον, "having here my sharpest axe." Jacobs thinks that the article might better be away. It appears to us, however, purposely introduced to indicate something of gesture. Vulcan holds out the axe before Jupiter, while he describes its good qualities.—εἰ καὶ, &c., "sharp enough, even if it should be necessary," &c. The clause begins elliptically, and we must supply ἅλως ὅξυν ὄντα, as implied in ὀξύτατον, that goes before.—ἀλλὰ δῖελε, "divide, then." The particle ἀλλὰ is here elliptical. We may supply as follows, giving ἀλλὰ, at the same time, its literal meaning, "Make no delay, therefore, but divide." δῖελε is from διαιρέω.—κατενεγκὼν, "having brought it down." Supply αὐτόν, i. e., τὸν πέλεκυν.—πειρᾶ μου, εἰ μέμνη, "art thou making trial of me, if I be mad?" i. e., art thou trying whether I am mad or not? πειρᾶ, from πειράομαι, the middle voice implying that Jove does it from some motive best known to himself.—μέμνη, from μαίνομαι.—πρόσταττε δ' οὖν τάληθες, "command then in real earnest." The particle οὖν implies here some such train of thought as this on Vulcan's part: "This surely cannot be thy intention, command then," &c.—τάληθες, for τὸ ἀληθές, the neuter accusative of the adjective taken adverbially.

LINE 1-4. διαιρεθῆναι, supply θέλω, or else προστάτω from 78 the previous sentence.—οὐ νῦν πρῶτον, &c. Jupiter alludes to Vulcan's unceremonious expulsion from the skies, on a previous occasion, when he alighted, after his fall, on the island of Lemnos.—ἀλλὰ χρὴ καθικνεῖσθαι, &c., "thou must come down, then, with thy whole soul, and not delay," i. e., must come down with thy axe; must fetch a blow.—αἶ νοι τὸν ἐγκέφαλον ἀναστρέφουσιν, "which confuse my brain." Literal'y, "which turn my brain topsyturvy."

5-8. ὄρα, "take care." More literally, "look out."—θαρρῶν, "being of good courage." More freely, "and be not afraid of the consequences."—τὸ συμφέρον, "what is good for me."

9-10. κατόισι, from καταφέρω. Supply αὐτόν.—τί γὰρ χρὴ ποιεῖν, &c., "for what is one to do when thou orderest?" i. e., what else can one do when thou orderest, but obey thy orders? On the absence of the negative from the expression τί χρὴ ποιεῖν, where one at first view might think it ought to be inserted, consult the remarks of *Hemsterhuis, ad Luc., D. D.*, 8—Some editions have, immediately after this, in the text, the words

Ἡφαιστος διατέμνει τοῦ Διὸς κρανίον, enclosed in brackets. These, however, form no part of the dialogue, and are merely a gloss that has crept into the text.

10-13. τί τοῦτο; After the words σοῦ κελεύοντος, Vulcan is supposed to bring down his axe upon Jupiter's head, when Minerva immediately springs forth in full armour, and Vulcan, starting back in surprise, exclaims, 'What's this?'—εἰκότως γοῦν, "with good reason then."—τηλικούτην ὑπὸ τῇ μήνιγγι, &c., "nourishing alive beneath the membrane of thy brain virgin of such a size, and that, too, in full armour."—ἦ που στρατόπεδον &c., "thou hadst indeed, it would seem, without knowing it, a camp, not a head (upon thy shoulders)." The particle ἦ is affirmative and που conjectural, and hence, when combined, they denote something as very probable, though not demonstrable. They may be rendered, therefore, by "it would seem indeed," "doubtless," "in all probability," &c.—ἐλελήθεις ἔχων, literally, "thou wast escaping thy own observation in having," the pluperfect being rendered as an imperfect: ἐλελήθεις, from λανθάνω.

14-17. πυρρήχίζει, "dances the Pyrrhic dance." This was danced in full armour, and was accompanied with a brandishing and clashing of arms on the part of the performer.—καὶ ἐνθουσιᾷ, "and is full of martial fury."—καὶ τὸ μέγιστον, "and above all." Literally, "and what is greatest."—γλανκῶπις μὲν, "she has, to be sure, eyes of a bluish-green."—κοσμεῖ, "sets off to advantage." The meaning of the whole sentence is this: Minerva's eyes are, like those of the lion, &c., of a bluish-green; and have, therefore, a kind of threatening and fear-inspiring expression; the polished helm, however, serves to remedy this defect, and makes, in fact, the peculiar expression of her eye suit very well with her warlike attire.

In this dialogue, as in so many others, Lucian seeks to ridicule the popular mythology of Greece. The true meaning, however, of the legend which he here derides, is extremely beautiful. Minerva typifies the thought of Jove, and this thought springs forth from the head of the deity, pure, fully-formed, and resistless.

19-26. ὥσπερ ἄνθρωποι, "like mere mortals."—ἀλλὰ ἐθέλεις, &c., "why? dost thou wish, oh Jupiter, that this drug-dealer here recline above me?" i. e., have a higher seat than myself at table. The reference is to a higher place on the same couch: τουτονι, Attic for τοῦτον, denotes contempt here, and is indicative of gesture.—καὶ γάρ εἰμι, "for I am even."—ὦ ἐμβρόντητε, "thou thunder-stricken wretch!" The term ἐμβρόντητος carries with it a double meaning, and implies injury done not only to the physical, but also to the mental, powers, producing stupidity, partial or total idiocy, &c.; and this combined idea must be kept in view in the present passage. Compare the Latin attonitus.—ἦ διότι, "is it because."—ἂ μὴ θέμις ποιοῦντα, "for doing things which are not lawful." He was struck with lightning for restoring mortals to life. The last one so restored was Hippolytus, son of Theseus.—μετείληφας, from μεταλαμβάνω, Attic for μεταλελήφας.

27-30. ἐπιλέλθαι γὰρ καὶ σὺν, &c., "what? hast thou, oh Hercules, on thy part, forgotten that thou wast burned on Mount Œta, in that," &c. Observe the force of καὶ, literally, "also." The particle γὰρ refers here to something understood, and hence we may supply, and translate more literally, as follows: "(why talk in this way?) for hast thou, oh Hercules," &c.—Οἶτῃ, the funeral pile of Hercules was erected on Mount Œta, in the lower part of Thessaly, near the sea.—οὐκ οὐν ἴσα καὶ ὅμοια, &c., "v

78 *by no means lived on an equal footing, and in the same way,* i. e., thou and I have by no means, &c. The student will distinguish between *οὐκουν* with the acute accent, as here, and *οὐκοῦν* with the circumflex on the last syllable. This last has the meaning of "therefore," whereas the former is a negative particle. The adjectives *ἴσα* and *ὅμοια* are used as adverbs here, and *βεβίωται* is taken impersonally.—*ὅς εἰμι*, "I who am."—*τοσαῦτα δὲ πεπόνηκα*, "and have gone through so great labours."

33-34. *τῶν φαρμάκων*, "some of your drugs." The genitive here refers to a part, and is also expressive of great contempt.—*ἐπιδεδειγμένος*, *τομ ἐπιδείκνυμι*.

79 LINE 1-3. *εὖ λέγεις*, "thou sayest well," i. e., thou art right in what thou sayest about my being useful to the sick.—*ὅτι*, "seeing that."—*ὅπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα*, "having thy body all marred by both causes." More literally, "spoilt as to thy body."—*τοῦ χιτῶνος*. The words *χιτῶνος* and *πυρός* are put in apposition with *ἀμφοῖν*. The reference in *χιτῶνος* is to the garment sent by Deïanira to Hercules, and which had been poisoned with the venom of the Lernean hydra. The term *πυρός*, on the other hand, alludes to the funeral pile on Mount Ceta.

4-6. *εἰ καὶ μὴδὲν ἄλλο*, "even if I did nothing else." Supply *ἐποίησα*.—*οὔτε ἐδούλευσα*. Hercules served Omphale, queen of Lydia, for three years.—*οὔτε ἔξαινον ἔρια*, "nor did I card wool." Hercules carded wool among the female attendants of the Lydian queen, while she arrayed herself in his lion-skin, and bore his club.—*πορφύριδα ἐνδεδυκώς*, "having put on a purple garment."—*παιόμενος ὑπὸ τῆς Ὀμφάλης*, "chastised by that Omphale." The article here denotes contempt.—*ἀλλ' οὐδὲ μελαγχολήσας*, &c., "no, nor did I, in a fit of madness, slay," &c. Literally, supplying at the same time the initial ellipsis, "I not only did not do this, but I neither, having become insane," &c. The allusion here is to the murder of his wife Megara, and her children.

8-15. *εἰ μὴ παύσῃ*, &c., "if thou cease not reviling me." The reference to instantaneous action, here implied by the aorist, is rendered still more apparent by *αὐτίκα μάλα* that follows after.—*αὐτίκα μάλα*, "this very instant."—*εἴσει*, 2d sing. fut. mid. of *εἶδω*, with the Attic termination.—*ὥστε μὴδὲ τὸν Παιήονα*, &c., "so that not even Pæeon shall heal thee, all fractured as to thy skull." Pæeon, the god of medicine, different here from Apollo. (Compare Heyne, *ad* II., 5, 401.)—*ἄτε καὶ ἀποθανόντα*, "inasmuch as he even died."

16-18. *καλὰ μὲν γάρ*, &c. An elliptical sentence, where we must understand before *γάρ*, in construction, the words *εἰκότως ὑπερήφανος εἶ*, or something equivalent. "With good reason art thou proud, Latona, for he children also are handsome, whom thou didst bear unto Jove," i. e., for not only thou thyself art handsome, but the children are so likewise, whom, &c. The expression *τὰ τέκνα ἔτεκες* is equivalent here to *τὰ τέκνα ἃ ἔτεκες*. The whole remark is bitterly ironical, and the dialogue opens as a continuation of some previous conversation.—*οὐ πάσαι*, &c., "we goddesses are not all able to bear such children, Juno, as that Vulcan of thine is." A remark still more ironical than the observation of Juno. Equivalent to, "yes, my two children are handsome, to be sure, but thy Vulcan is far handsomer." Observe the force of the article with *Ἡφαίστος*.

20-22. *ἀλλ' οὗτος μὲν ὁ χωλὸς*, &c., "and yet this same cripple is nevertheless useful for his part."—*οἱ δὲ σοὶ παῖδες*, &c., "whereas those chil-

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dien of thine, the female one of them is," &c. The nominative absolute often stands thus before clauses marking distribution, where we would expect to find the genitive. Thus the plain Greek would be, τῶν δὲ σὼν παιδῶν, ἡ μὲν ἀρρενικὴ πέρα, &c. We must imagine, in such cases, a slight pause after the nominative, indicative of feelings of some kind or other, which pause has the effect of interrupting the continuity of the sentence, and therefore a new clause begins immediately after it. Juno pauses here with a bitter feeling, as she contrasts in thought the deformity of Vulcan with the symmetry of Apollo and Diana.

24. πάντες ἴσασιν οἷα ἐσθίει, "all know what she eats." The allusion is to the Tauric Diana, or Diana worshipped in the Tauric Chersonese, the modern *Crimea*. Human sacrifices were offered to her, and sacrifices were regarded as the food of the gods. Juno purposely avoids, with well-feigned horror, to use the words ἐσθίει κρέα ἀνθρώπινα, but employs a species of circumlocution.—ξενοκτονοῦσα. All strangers that came to the Tauric Chersonese, in earlier times, were sacrificed to Diana.

28-34. ἐργαστήρια τῆς μαντικῆς, "oracle-factories." Ironical. Literally, "workshops of divination."—τοὺς χρωμένους αὐτῷ, "those who consult him."—λοῦξά. Hence the epithet of Λοξίας, "the Loxian god," applied to Apollo, on account of the studied ambiguity of his answers.—ὥς ἀκίνδυνον εἶναι τὸ σφάλμα, "in order that a failure may be attended with no risk (to his credit)." Literally, "so as for the failure to be unattended by risk." Observe the peculiar construction here of ὥς with the accusative and infinitive, and consult the remarks of *Matthiæ, G. G.*, § 545.—ἀπὸ τοιούτου, "from such a line of business as this."—πολλοὶ γὰρ. Supply εἰσί.—πλὴν οὐκ ἀγνοεῖται, &c., "the more intelligent, however, are not ignorant, that he is for the most part a mere wonder-worker," i. e., a mere juggler. Literally, "he is not, however, unknown to the more intelligent, as for the most part working wonders."—αὐτὸς γοῦν ὁ μάντις, &c., "accordingly, he himself, the god of prophecy, did not know," &c.

80 LINE 1-5. τὸν ἐρώμενον. Hyacinthus.—οὐ προεμαντεύσατο δὲ, "he foretold not moreover unto himself."—καὶ ταῦτα, "although." Literally, "and that too."—τῆς Νιόβης, "than that poor Niobe," i. e., whose offspring your children so cruelly and unjustly slew. Observe the force of the article.—μέντοι, "and yet."—ἡ ξενοκτόνος, "she that kills strangers."

9-12. ἐγέλασα, "I have to laugh." The aorist here refers to a rapid action, commenced but a moment before in past time, but the effect of which, and the idea connected with it, run on into the present. Several examples of this peculiar usage are given by *Bernhardy, Wiss. Synt.*, &c., p. 381.—ἀπέδειρεν ἄν, "would have flayed." Marsyas contended with Apollo respecting skill in music, and was defeated, and flayed alive. Juno asserts, that, had the muses decided this contest fairly, they would have given the victory to Marsyas, and Apollo would have been the sufferer.—ἄθλιος, taken here as an adverb, ἀθλίως.—ἀλούς, "having been conquered." Equivalent here to νικηθεῖς. The perfect act. and 2d aor. act. of ἀλίσκω have a passive signification.

13-19. ἐπεὶ ἔμαθεν ὀφθεῖσα, "when she perceived that she was seen.—ἐξαγορεύσῃ, from ἐξαγορεύω.—ἐπαφῆκεν, from ἐπαφίημι.—τοῖς κύνας. The story of Actæon is given at page 63 of this volume.—ταῦρος ἡ κύκνος. Alluding to the fables of Europa and Leda.

20-24. ἐγὼ μὲν, &c., "*I for my part would feel ashamed.*" Page
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This implies, of course, that Jupiter, on the other hand, feels no shame.—διεφθαρμένος ὑπὸ τῆς μέθης, "*quite spoiled by his habits of intoxication.*" Observe the force of the article.—μίτρα, "*with a head-band.*" The μίτρα was only worn among the Greeks by women, and was deemed effeminate for men. Bacchus is frequently represented with one in ancient sculpture, passing around the brow and confining the locks. Sometimes there are lappets hanging down at the side.—μαινομέναις γυναιξί, referring to the Bacchantes.—παντὶ, "*everything else.*"

26-34. καὶ μὲν, "*and yet.*"—θηλυμίτρης, "*effeminate wearer of the head-band.*"—τῶν γυναικῶν, "*than the women in his train.*"—ὑπηγάγετο, "*subjected.*" Literally, "*brought under his power.*" Observe the force of the middle.—τοὺς ἐλέφαντας, "*their elephants.*"—πρὸς ὀλίγον, "*only in a small degree.*" Equivalent to the Latin *paullulum*.—ὀρχοῦμενος καὶ χορεύων, "*dancing and leading choruses.*"—ἐνθεάζων, "*raving.*"

LINE 1-6. ἑβρίσας ἐς τὴν τελετὴν, "*having treated his rites with contumely.*"—κλήμασιν, alluding to the story of Lycurgus, king of Thrace.—τῆς μητρὸς, alluding to the story of Pentheus, king of Thebes.—παιδιὰ, "*sportive trifling.*"—οὐδεὶς ᾠθόνης, "*this must not be grudged him.*" Supply ἔστω. Literally, "*let there be no grudging (on this account).*"—οἷος ἂν νήφων οὗτος ἦν, "*what kind of a person this one would be when sober,*" i. e., how brave and manly. 81

8-18. ἔστι γάρ. The particle γάρ here refers to a part of the conversation that had immediately preceded, and to some remark made by Maia, which calls forth the following reply from her son. "Why talk in this way? *for is there.*" Maia probably had been recommending obedience and resignation to her son.—μὴ λέγε, ὦ Ἑρμῆ, &c., "*my dear Mercury, don't say any such thing.*"—τί μὴ λέγω; "*why am I not to say it?*" λέγω is here the subjunctive.—ὅς τοσαῦτα πράγματα ἔχω, "*who have duties, so burdensome, to attend to.*"—καὶ πρὸς τοσαύτας ὑπηρεσίας, &c., "*and being distracted by so many offices.*"—διαστρώσαντα τὴν κλισίαν, "*having smoothed down each couch.*" Literally, "*the couch.*" διαστρώσαντα is from διαστρώννυμι. Hemsterhuis and others read ἐκκλησίαν for κλισίαν, as referring to the "*place of assembly.*" The meaning will then be, "*having arranged the place of assembly.*" This lection, however, though sanctioned by great names, appears to us to make an awkward pleonasm with εἰθέτησαντα ἕκαστα.—καὶ διαφέρειν τὰς ἀγγελίας, &c., "*and to carry about the messages which I may receive from him, running up and down the whole day.*" Mercury means, by this, that he is no better off than a mere ἡμεροδρόμος, or day-runner.—ἔτι κεκονιμένον, "*while yet covered with dust,*" i. e., before I have had time to brush the dust off: perf. part. pass. of κονίω.—πρὶν δὲ τὸν νεώνητον, &c., "*before, too, this newly purchased cup-bearer came, I also used to pour out nectar.*" The allusion is to Ganymede, who was carried off from earth by the eagle of Jove, for the purpose of officiating as cup-bearer in the skies. The term νεώνητον appears to have reference to the legend of Jupiter's having given the famous steeds to Laomedon, as a recompense for the loss of his son.—ἐνέχεον, from ἐγχέω, and referring literally to the pouring of the nectar into the cups of the gods.

19-27. δεινότατον. Supply ἔστί.—μόνος τῶν ἄλλων, "*I alone of all.*"—τῷ δικαστηρίῳ. Referring to the tribunal in the lower world.—ἐν παλαίστραις εἶναι. Mercury presided over all the exercises of the palaestra.—κὰν ἐκκλησίαις κηρύττειν, "*and to make proclamation in public assem-*"

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blies," i. e., and to officiate as crier in public assemblies upon earth.

Mercury was regarded also as the god of criers, heralds, &c.—*καὶ ῥήτορας ἐκδιδάσκειν*. As the inventor of language, Mercury became the god of oratory.—*ἀλλ' ἐτι νεκρικὰ*, &c., "*but I must, distracted as I am, take part, beside this, in the affairs of the dead:*" *μεμειρισμένον* is from *μερίζω*.—*καίτοι τὰ μὲν τῆς Ἀῖδας*, &c., "*although the (two) sons of Leda are each (in turn) every other day in heaven or in hades.*" The reference is to Castor and Pollux. According to the old legend, Castor having been slain in an encounter (he being the mortal one of the two brothers), Pollux was inconsolable for his loss. Jove thereupon gave the latter his choice, of being taken up himself to Olympus and enjoying the honours of immortality, or of dividing them with his brother, and for the two to live day and day about in heaven and in the shades. Pollux chose the latter, and divided his immortality with Castor.—*καὶ ταῦτα κάκεινα*, "*both these things as well as those:*" *ταῦτα* applies to his duties in heaven, and *ἐκείνα* (literally, "those things yonder") to his offices on earth and in the shades.

23-33. *καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης*, "*the sons of Alcmena and Semele also,*" i. e., Hercules and Bacchus. Hercules was the son of Jupiter and Alcmena; Bacchus the son of Jupiter and Semele the daughter of Cadmus. Supply *υἱοί*.—*γενόμενοι*, "*although produced.*"—*ὁ δὲ Μαίας*, &c., "*whereas I, the son of Maia, (who is) the daughter of Atlas.*" The full clause would be, *ἐγὼ δὲ, ὡν ὁ υἱὸς Μαίας*. Mercury here prides himself on his descent, his mother being a goddess, and the daughter, too, of one of the earliest deities, whereas Hercules and Bacchus are the sons of mortal women.—*ἄρτι ἦκοντα*, "*having just come.*"—*Ἀγήνορος θυγατρὸς*. Alluding to Europa.—*πέπομφε*. The perfect appears to be used here for the aorist *ἔπεμψε*. Compare *Matthiæ, G. G.*, § 502.—*ὀψόμενον*, "*to see.*" Literally, "for the purpose of seeing."—*ἐπισκεψόμενον*, "*to take a look at,*" i. e., to look, and see if all be well.

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LINE 1-5. *ιδέ*, "*give a glance at.*"—*ὀλως ἀπηγόρευκα*, "*I am completely tired out.*"—*ἐν ἡξίωσα πεπραῖσθαι*, "*I would this very instant claim the privilege of being sold.*" Observe the force of the aorist, as indicating instantaneous action: *πεπραῖσθαι*, perf. infin. pass. of *πιπράσκω*. Observe the continuance of action here indicated by the perfect. Mercury does not wish to be sold merely for a season, but, as we would express it in common parlance, for good and all.—*ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες*, "*as those (slaves) on earth do, who lead too burdensome a servitude.*" The allusion here is to one of the Athenian laws, by which any slave, who was treated in too harsh and burdensome a manner, might claim the right of being sold to some gentler master.—*ἔα ταῦτα, ὦ τέκνον*, "*don't mind these things, my child.*" Literally, "let these things (be so)." In this usage of *ἔαω*, some understand a verb in the infinitive, such as *ἐκπίπτειν*, or *εἶναι*.—*πάντα*, "*in all things.*"—*ὄντα*, "*since thou art.*"—*σοβεῖ*, "*hie.*"

9-12. *ἀφ' οὗ γε*, &c., "*from the time that I for my part exist and blow.*" In a literal translation the particle *γε*, which we have here applied to the person, imparts emphasis to *ἀφ' οὗ*. With *οὗ* supply *χρόνον*. The whole clause, with the ellipsis supplied, will be, *ἀπὸ τούτου τοῦ χρόνου ἀφ' οὗ γε χρόνον*.—*τίνα ταύτην λέγεις*, &c., "*what is this procession of which thou art speaking, Zephyrus?*" Literally, "what this procession art thou speaking of?" i. e., of what procession art thou making mention in this? Observe the peculiar idiom, which appears to have a species of attraction

for its basis. The plain Greek would be, *τίς ἐστὶν αὕτη ἡ πομπή, ἣν λέγεις*; or, *περὶ τίνος πομπῆς λέγεις*;—*ἢ τίνες οἱ πέμποντες ἦσαν*; “or who were they that made it?” Literally, “that sent it on its way.”

13-17. *ἀτελείφθης*, “thou wast away from.” More literally, “thou wast left behind by.”—*οἷον οὐκ ἂν ἄλλο*, &c., “such a one as thou, in all likelihood, wilt never hereafter see.” Observe the force of *ἂν* with the optative, as denoting uncertainty. The literal meaning of the clause is, “such a one as thou, in all likelihood, wilt never hereafter see another (to be).”—*γάρ*. The particle is here elliptical, and we may supply some such phrase as *οὐκ ἐδυνάμην ἰδεῖν αὐτό*, “I couldn’t help it, for,” &c.—*ἐπέπνευσα δέ τι*, &c., “I had just blown, too, on a part of the Indian land, as much as lies along the shores of the sea.” Observe the peculiar reference to time indicated by the aorist. The full clause, from *ὅσα παράλια*, &c., is as follows: *ὅσα μέρη αὐτῆς ἐστι παράλια μέρη ἐκείνης τῆς χώρας*. With *Ἰνδικῆς* supply *χώρας*.—*ὦν*, by attraction for *ἄ*.

18-22. *ἀλλὰ*, “well then.”—*τί μὴν*, “why don’t I?” i. e., I know him very well. The particles *τί μὴν* are here equivalent to the Latin *quidni?* and the more literal meaning of the clause, supplying at the same time the ellipsis, will be, “what indeed prevents my knowing him?” or, as Hoogveen expresses it, “quid impedit, quo minus hoc sit ita?”—*περὶ αὐτῆς ἐκείνης*, &c., “I am going to tell thee about that same Europa.”—*μῶν*, *ὅτι ὁ Ζεὺς*, &c., “what? that Jupiter has been for a long time,” &c. Literally, “whether is it that Jupiter,” &c. With *πολλοῦ* supply *χρόνον*.—*γάρ*. The particle is again elliptical. Supply as follows: “thou hast no need to tell me this, for,” &c.

23-34. *οἶκοῦν τὸν μὲν*, &c., “thou knowest, then, about his attachment for her.”—*τὴν ἡρίονα*, the shore near Sidon.—*τὰ κέρατα εὐκαμπῆς*, “having his horns gracefully curved.”—*ἐσκίρτα οὖν καὶ αὐτὸς*, &c., “he, of his own accord, thereupon, both began to leap about sportively on the shore.”—*δρομαῖος*, “on a run,” i. e., at full speed.—*ἐμπεσῶν*, “having rushed in.”—*ἐκπληγεῖσα*, from *ἐκπλήσσω*.—*εἵχετο τοῦ κέρατος*, “kept clinging to his horn.” Literally, “to the horn (nearest her).” The genitive is here employed, as referring to a part.—*ἡνεμωμένον τὸν πέπλον συνεῖχεν*, “she kept holding in her outer robe swelled forth by the wind.” The *πέπλος* was an outer robe, or mantle, passing over the left shoulder and under the right arm, leaving the right shoulder and arm uncovered and free. According to Eustathius (*ad Il.*, 5, 599), it was secured in front by a clasp. (Compare Winckelmann, *Gesch. der Kunst des Alt.*, vol. iii., p. 26.)

LINE 1-6. *ἡδὺ τοῦτο θέαμα*, &c., “thou didst see in this, oh 83 Zephyrus, a pleasing sight.” Literally, “thou didst see this as a pleasing sight.”—*καὶ μὴν*, “yes, indeed, and.”—*ἡδίω*, syncopated and contracted from *ἡδίονα*.—*ἀκύμων*, “without a wave.”—*Ἐρωτες δὲ παραπετώμενοι*, &c. In this, and what follows, Lucian appears to be describing, in fact, some ancient painting of the story of Europa.—*ἡμμένας*, from *ἡπτω*.

9-18. *καὶ εἴ τι ἄλλο*, &c., “and if there was any other (race) of marine 83 creatures, not fearful to behold,” i. e., and whatever other marine creatures there were, not fearful to gaze upon. With *ἄλλο* supply *γένος*.—*παροχουμένην*, “riding by his side.” Literally, “conveyed along by his side.”—*τὴν Ἀμφιτρίτην*, “his Amphitrite,” i. e., his spouse Amphitrite.—*τῇ ἀδελφῇ*. Jupiter, under the guise of the bull.—*τὴν Ἀφροδίτην*, “the goddess Venus.” The article is here emphatic.—*οὐκέτι ἐφαίνετο*, “was no longer 271

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83 visible." Literally, "no longer appeared."—ἐμπεσόντες, "*having plunged (again) into (the deep).*"—ἄλλος ἄλλο τοῦ πελάγους, &c. "*began to cleave, one one part, another another, of the deep.*"

19-20. ὦ μακάριε, &c., "*ah, fortunate Zephyrus! on account of the sight which thou savest,*" i. e., how fortunate wast thou in beholding so charming a sight!—ἐγὼ δὲ, &c., "*I, however, was all the while beholding griffons,*" &c. The griffons were among the number of fabulous animals supposed to exist in India and the remote east.

21-25. ὦ πάτερ. Polyphemus was the fabled son of Neptune and Thoosa daughter of Phorcys.—οἶα πέπονθα, &c., "*what things I have suffered from that accursed stranger!*" perf. mid. of πάσχω.—κοιμωμένα ἐπιχειρήσας, "*having attacked me as I was sleeping.*" Supply μοι.—τὸ μὲν πρῶτον, &c., "*at first, he called himself Outis, by a wrong name.*" Literally, "he called himself Outis, away from his true name." Observe the force of ἀπό in composition. The narrative of Lucian is based on that given by Homer in the *Odyssey* (9, 305, seqq.).—καὶ ἔξω ἦν βέλος, "*and was beyond the reach of any missile.*"—ὀνομάζεσθαι ἔφη, "*he said he was called.*" The reference being to the same person implied in the previous verb ἔφη, the verb ὀνομάζεσθαι, which follows in construction, has the pronoun understood before it in the nominative, as will plainly appear from Ὀδυσσεὺς.

26-34. οἶδα ὃν λέγεις, "*I know whom thou meanest.*" Literally, "I know the one of whom thou art speaking."—κατέλαβον ἐν τῷ ἄντρον, "*I caught in my cave.*" The verb καταλαμβάνω, like *deprehendo* in Latin, often denotes a coming suddenly upon another. So here the literal meaning would be, "I came suddenly upon."—πολλοὺς τινας, "*a number of fellows.*" τινας denotes contempt here.—τῇ θύρᾳ, "*at the opening.*"—ἔστι μοι, "*I have (for this purpose).*"—ἀνέκανσα, from ἀνακαίω.—ὃ ἔφερον δένδρον, "*the tree which I was carrying.*" The full clause would be, τὸ δένδρον, ὃ δένδρον ἔφερον.—ὥσπερ εἰκὸς ἦν, "*as was fair enough.*"

84 LINE 1-8. δίδωσί μοι, &c., "*having poured it into a cup, gives me to drink a kind of poison,*" &c. Polyphemus, having been till then unacquainted with wine, and judging of it by its effects, calls it very appropriately φάρμακόν τι. If we render these words, as some do, "a kind of drugged (or medicated) drink," all their force evaporates.—καὶ τὸ σπήλαιον, &c., "*and the cave itself to be turned upside down.*"—ἤμην, equivalent here to ἦν.—κατεσπάσθην, "*I was dragged down.*" A very graphic term to express the overpowering effects of liquor.—Ὁ δὲ, "*the fellow thereupon.*"—τὸν μοχλὸν, "*the stake (employed by him for the purpose).*" Jacobs makes this refer to the trunk of the tree which the Cyclops had placed upon the fire. This, however, is not correct. As Lucian's dialogue is a kind of parody on the narrative of Homer, it is better to take the old bard for our guide. Homer states, that Ulysses cut off a portion of a large club, or walking-staff, and made use of this for blinding Polyphemus. As he afterward calls this instrument ὁ μοχλὸς ἐλαϊνός, "*the olive-stake,*" it is evident that Lucian, by his τὸν μοχλὸν, means the same thing with Homer. The error in question has arisen, very probably, from not perceiving the peculiar force of the article. (Compare *Hom., Od., 9, 319, seqq.*)—ἀπ' ἐκείνου. Supply χρόνον.—τυφλὸς εἰμί σοι, "*am I blind for thee.*" The pronoun σοι is often employed thus, in familiar discourse, when the thing referred to is supposed to exert more or less influence upon the feelings of the party to whom the remark is addressed.

9-12. ὥς βαθὺν ἐκοιμήθης, "how soundly thou didst sleep." With βαθὺν supply ὑπνον. The literal translation is, "in how deep a slumber hadst thou lulled thyself to rest." ἐκοιμήθης is the passive in a middle sense, and ὑπνον the accusative of nearer definition.—μεταξὺ τυφλούμενος, "in the midst of being blinded," i. e., while the blinding was going on.—οὐ γὰρ ἂν, εὖ οἶδ' ὅτι, &c., "for he would not have been able, I know well, to remove," &c. The clause εὖ οἶδ' ὅτι is inserted parenthetically. It is wrong, therefore, to make the order of construction here, εὖ οἶδ' ὅτι οὐκ ἂν ἐδυνήθη, &c. On the contrary, εὖ οἶδ' ὅτι is a clause by itself, and its full form is εὖ οἶδ' ὅτι τοῦτο ἀληθές ἐστι.

13-16. ἀλλ' ἐγὼ ἀφείλον, "why, I myself took it away." Literally, "(he did not take it away) but I took it away." Observe the force of ἐγὼ. The personal pronouns are only expressed when emphasis or opposition is to be indicated.—μᾶλλον, "the more easily."—καθίσας. In a middle sense, where we may supply ἐμαντὸν.—ἐθήρων, "I kept hunting for him."—ἐντειλάμενος τῷ κριῶ, "having enjoined upon the ram."

17-19. μανθάνω, ὅπ' ἐκείνοις, &c., "I understand; he escaped thy search, namely, by having gone out (of the cave) under these." The order of construction is, μανθάνω, ὅτι ἔλαθεν, &c., but ὅτι is to be rendered as equivalent merely to the Latin *nempe* or *scilicet*.—ἐκείνοις, referring to the sheep. Homer makes the companions of Ulysses to have escaped by means of the sheep, and Ulysses himself by the aid of the ram.

20-22. συνεκάλεσα, ὦ πάτερ, καὶ ἦκον, "I did call them together, my father, and they did come."—ἤρουντο, from ἔρομαι.—καγὼ ἔφην, &c., "and I said, 'tis Outis." He tells them the name as a mere appellative, but they understand it in its original sense of "nobody," and hence conclude that he has lost his wits.—οἰηθέντες, from οἶομαι.—ἔχοντο ἀπίοντες, "they straightway departed." The verb οἶχομαι with a participle is used to indicate quickness, &c., of movement.

23-28. καὶ ὁ μάλιστα, &c., "and yet what grieved me most was this, that," &c. Supply ἦν τοῦτο before ὅτι.—θάρσει, "never mind." Literally, "be of good cheer."—ἀμνοῦμαι γὰρ αὐτόν, "for I will take vengeance upon him."—τὰ γοῦν τῶν πλεόντων, &c., "at least, then, the fate of those who sail depends upon me," i. e., the fate of navigators, of whom Ulysses at the moment was one.

29-34. ἡ Ἐρις, "the (goddess of) Discord."—τὸ δεῖπνον, referring to the banquet given at the nuptials of Peleus and Thetis, to which all the deities, except Discord, were invited.—διότι μὴ καὶ αὐτῇ, &c., "because, as is supposed, she too was not invited to the entertainment." The participle οὐ in Greek is employed where anything is immediately and directly denied; but μὴ, where that which is denied is a mere matter of supposition or conjecture. We have endeavoured, therefore, to express the force of the latter participle, on the present occasion, by the words "as is supposed."—ἐν τοσούτῳ, "meanwhile." Supply χρόνῳ. Literally, "during so much time," i. e., as the entertainment might last, and he himself be away from his watery realms.—μὴ παροῦσα, "since she was not present," i. e., not having been invited.

LINE 1-6. ἀπεληλύθεισαν, Attic for ἀπεληλύθεισαν, from ἀπέρχομαι.—λαθοῦσα πάντα, "having escaped the notice of all," i. e., unseen by any one.—τῶν μὲν πινόντων, &c., "since some were carousing and some applauding, directing their attention either to Apollo as he played upon the lyre, or to the muses as they sang." The applauding divinities

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85 are here distributed into two classes, those who listen to Apollo, and those who form the auditors of the muses. The words of the text, therefore, from ἡ τῷ Ἀπόλλωνι down to τὸν νοῦν inclusive, are merely an enlarged definition of ἐνίων κροτούντων. Gesner's Latin version, appended to several of the editions of Lucian, erroneously refers κροτούντων to dancing.—τὸ συμπόσιον, "the banqueting hall."—ἐνεγέγραπτο δὲ, &c., "and there was inscribed upon it, 'LET HER THAT IS BEAUTIFUL TAKE ME.'" Literally, "let the beautiful one take me," i. e., the fairest among you.

8-15. κατεκλίνοντο, "were reclining." Alluding to the ancient custom of reclining at meals.—κάπειδῃ, for καὶ ἐπειδῇ.—τί γὰρ ἔδει ποιεῖν, &c., "for what did it behoove us to do when those goddesses were present?" i. e., what had we, humble Nereids, to do with the matter, or how could we presume to contest the prize of beauty when, &c.—αἱ δὲ ἀντεποιοῦντο ἑκάστη, &c., "they, however, each laid claim to it, and insisted," &c.—καὶ ἔχρι χειρῶν, &c., "the affair would have advanced even to personal violence," i. e., they would have assailed each other with their hands. Literally, "the affair would have advanced even unto hands."—αὐτὸς μὲν οὐ κρινῶ, "I will not decide myself." The circumflex on the final syllable shows κρινῶ to be the future, whereas the acute on the penult would convert it into the present. Moreover, the penult of κρινῶ is short; of κρίνω, on the other hand, long.—αὐτὸν δικάσαι ἤξιον, "desired him to settle the point." More literally, "they deemed it right for him to act as judge."

16-22. τὸν Πριάμον παῖδα. Paris.—ὅς, "for he," equivalent to οὗτος γὰρ, as beginning a clause.—τὸ καλλίον, "what is the more beautiful," i. e., whatever surpasses other things in beauty.—τί οὖν αἱ θεαὶ. Supply ἐποίησαν.—πρὸς τὴν Ἰδην, where Paris was then residing as a shepherd.—μετὰ μικρὸν. Supply χρόνον.—ἤδη σοι φημι, "I tell thee now (beforehand)." Literally, "I tell thee already."—ἢν μὴ τι, &c., "unless the umpire be in some way or other very dull of vision."

23-27. δέξαι με, &c., "receive me, oh Sea, having suffered dreadful things:" πεπονθότα, from πάσχω.—κατάσβесον, from κατασβέννυμι.—τί τοῦτο; "what is this?" i. e., what is this that I see in thy appearance?—κατέκανσεν, from κατακαίω.—ἀλλ' ἀπηνθράκωμαι ὄλω, &c., "but I am quite reduced to a cinder, unfortunate one that I am, and I boil." Literally, "but I, the unfortunate one, am quite reduced," &c.: ἀπηνθράκωμαι, perf. indie. pass. of ἀπανθράκω.

29-30. διὰ τὸν ταύτης, &c., "on account of the son of Thetis here." The allusion is to Achilles, and the dialogue turns upon the narrative of Homer as given in the Iliad (21, 214, seqq.). Observe the force of ταύτης in the text. As Thetis was a deity of the sea, she is supposed, of course, to be somewhere near. The pronouns οὗτος and ὅδε frequently obtain, in this way, the force of adverbs in English.—ἐπεὶ γὰρ φονεύοντα, &c., "for when I implored him as he was slaughtering," &c., i. e., implored him to desist. Supply αὐτὸν as agreeing with φονεύοντα and governed by ἰκέτευσα.

31-34. ἀλλ' ὑπὸ τῶν νεκρῶν, &c., "but kept damming up my current with the (bodies of the) dead," i. e., with the corpses of those whom he was slaughtering. Observe the force of the imperfect ἀπέφραττε, from ἀποφράττω.—τοὺς ἀθλίους, "the wretched ones."—ἐπῆλθον, "I went against him."—ἐπικλέσαι, governing αὐτὸν understood.—ἀπόσχοιτο τῶν ἀνδρῶν, "he might refrain from the men." Literally, "might hold himself from the men." Observe the use of the middle.—ἐτυχε γὰρ, &c., "for he

chanced to be somewhere in the vicinity." This is a common construction of *τυγχάνω* with a participle, and is analogous to the Latin *forte* with a verb.—*πάν, οἶμαι, ὅσον ἐν, &c.*, "came upon me, bringing (with him) all his fire, I think, as much as he had in Lemnos, and as much as he had in Ætna, and if (he had any more) anywhere else," i. e., and as much as he had in any other quarter. Lemnos and Ætna were the two fabled seats of Vulcan's labours, and where his forges were said to be placed.

LINE 4-5. *αὐτὸν δὲ ἐμέ, &c.*, "and having caused me myself to both over, he has almost made me entirely dry." Whenever the Attics wish to make the reflective pronouns *ἐμαυτοῦ, σεαυτοῦ, &c.*, emphatic, they separate the component parts and invert them as in the present instance.—*ἐπερκαχλάσαι*. This verb has a particular reference, not expressed, however, in the translation, to the noise made by water in a boiling state.—*μικροῦ δεῖν*, "almost." An idiomatic form of expression, where *ὥστε* seems to have been originally understood, "so as to want little." To the same effect is *ὀλίγον δεῖν*. Directly opposite to these is the phrase *πολλοῦ δεῖν*. Thus, *ὦ, πολλοῦ δεῖν, εἴποι τις ἄν*, "which any one would be far enough from saying."—*ὅπως διάκειμαι*, "in what state I am." Literally, "how I am affected."

7-8. *θολερὸς*. Supply *εἰς*.—*Ξάνθε*. The Xanthus and Simois were the two famous rivers of the plain of Troy. Another name for the Xanthus was the Scamander. According to Homer, the river was called Xanthus by the gods, and Scamander by men.—*ὥς εἰκός*, "as is but natural." Erroneously rendered here by some, "as it seems."—*τὸ αἷμα μὲν, &c.*, "'tis the blood from the corpses; and the heat, as thou sayest, from the fire." This is a much simpler way of rendering, with an ellipsis merely of *ἐστὶ*. than to understand, with some, *τοῦτο ἐποίησαν*.

9-11. *καὶ εἰκότως*, "and rightly art thou in this condition." Supply *οὕτω διάκεισαι*.—*ὅς ὤρμησας*, "since thou didst make an onset."—*βίονδον*. The Sea was the mother of Thetis.—*οὐκ αἰδεσθεῖς, &c.*, "having shown him no respect for being the son of a Nereid." Literally, "because he was." Equivalent to *οὐκ αἰδεσθεῖς αὐτὸν Νηρηίδος υἱὸν ὄντα*.—*οὐκ ἔδει οὖν*. Supply *ἐμέ*.—*γείτονας ὄντας*, "who were my neighbours."

15-17. *τί ἄγχεις, &c.*, "why, oh Protesilaus, having made an attack upon Helen, art thou trying to strangle her?"—*ἡμιτελῇ μὲν, &c.*, "having left my dwelling only half completed and my newly-married wife a widow." The female referred to is Laodamia. Much difference of opinion exists among the commentators on Lucian, with regard to the expression *ἡμιτελῇ δόμον* in the text. Hemsterhuis and others refer it to the want of offspring, &c., and think that Lucian means to explain it by what follows immediately after, namely, *χῆραν δὲ τὴν νεόγαμον γυναῖκα*. As, however, the expression is an Homeric one (for it occurs at *Il.*, 2, 701, where the allusion is also to Protesilaus), it will be best to render it in accordance with Homeric simplicity, and the manners of an early age. The *δόμος ἡμιτελής*, then, of Protesilaus is merely the half-finished mansion, to which, when completed, he intended to remove his young bride Laodamia from her father's home; a plan frustrated, however, by the summons to join the Grecian army for Troy.

19-22. *αἰτιῶ τοίνυν, &c.*, "blame, then, this Menelaus here:" *αἰτιῶ* is the 2d sing. pres. imperat. contracted for *αἰτιάσθαι*, from *αἰτιάμαι*. Observe the force of the article here, which indicates a pointing towards Menelaus

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—ὕπὲρ τοιαύτης γυναικὸς, “on account of such a woman.” Expressive of contempt, and referring to Helen.—ἐκείνόν μοι αἰτία τέον, “him must I blame.” Supply ἐστί. Verbals in -τέον denote necessity, and govern the dative of the person together with the case of their own verb.—οὐκ ἐμὲ, ὦ βέλτιστε, “not me, my very good sir.” οὐκ ἐμὲ is here elliptical, for οὐκ ἐμὲ αἰτία τέον σοι ἐστί, “thou must not blame me.”

23-28. ὃς ἐμοῦ τοῦ ξένου, &c., “who ran off with the wife of me his host, contrary to everything that was just.” Literally, “who departed, having carried off the wife of me his host, contrary to all just things.” Paris was hospitably entertained by Menelaus at the time of the abduction of Helen.—ἐμοῦ, the more emphatic form of the personal pronoun.—ἄμεινον οὕτω, “’tis better so,” i. e., ’tis better for me to act as thou hast just recommended. The full clause is, ἄμεινόν ἐστί μοι οὕτω ποιεῖν.—σὲ τοιγαροῦν, ὦ Δύσπαρι, &c., “thee, therefore, ill-fated Paris, I will never, depend upon it, let escape from my hands.” The appellation Δύσπαρις is of Homeric origin (*Il.*, 3, 39). Observe the force of τοιγαροῦν, “on this account, depend upon it,” or “on this very account truly,” where four particles (τοι, γε, ἤρα, and οὖν) are combined.

29-32. ἄδικα ποιῶν, &c., “acting unjustly towards me (all the while), oh Protesilaus, and that, too, when I am of the same calling with thyself.” Supply ἐμὲ with ἄδικα ποιῶν, the participle governing a double accusative. The words ἄδικα ποιῶν must be taken in connexion with what immediately precedes. The full expression will be as follows: καὶ ἐμὲ οὐκ ἀφήσεις ποτὲ ἀπὸ τῶν χειρῶν, ἄδικα ποιῶν, “and thou wilt never (as thou sayest) let me escape from thy hands, acting unjustly towards me (all the while),” i. e., and if thou doest so thou wilt be acting an unjust part. Some very awkwardly make ποιῶν here equivalent to ποιεῖς, and, what is very surprising, Jacobs himself is among the number.—ἐρωτικὸς γὰρ καὶ αὐτός, &c., “for I myself, too, am a lover, and am held down (in subjugation) by the same god,” i. e., by the god of love, or Ἔρως, as implied in ἐρωτικὸς.—ὥς ἀκούσιόν τι ἐστὶ, “what an involuntary thing it is.” Referring to the passion of love. For a literal translation, say “what an involuntary thing the loving is,” and supply τὸ ἐρᾶν.—ὁ δαίμων, “this divinity,” referring again to Eros

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LINE 1-9. εἶθε οὖν μοι, &c., “would, then, it were possible for me to catch that Love here!”—τὰ δίκαια, “what is just.”—φήσει γὰρ αὐτός, &c., “for he will say, that he himself was perhaps the cause of love to Paris.” Literally, “the cause of his loving,” τοῦ ἐρᾶν being equivalent to a verbal noun. Observe the nominative with the infinitive, as referring to the same person implied in φήσει.—τοῦ θανάτου δὲ, &c., “but that no one else was the cause of death to thee, save thine own self.” Supply γεγενῆσθαι αἰτίον, and observe the change to the accusative with the infinitive, the reference being no longer to the same person that is implied in φήσει.—ἐκλασθέντος, “having completely forgotten,” from ἐκλανθάνω—προεπήδησας τῶν ἄλλων, “didst leap forth before the rest.” The genitive ἄλλων is governed by πρό in composition.—δόξης ἐρασθεῖς, “enamoured of glory.”—πρῶτος ἐν τῇ ἀποβάσει, &c. Compare Homer, *Il.*, 2, 701.

10-13. ἀποκρινοῦμαι δικαιότερα, “I will give a still more just reply,” i. e., still more just than that which thou hast just given for Eros.—καὶ τὸ οὕτως ἐπικεκλῶσθαι, “and its having been so decreed,” i. e., by fate: perf. infin. pass. of ἐπικλώθω—τί οὖν τούτους αἰτιά; “why then dost thou blame these here?” 2d sing. pres. indic. of αἰτιάομαι.

14-15. τὸ κῆτος ὑμῶν, “that sea-monster of yours” The Greeks use

the personal for the possessive pronoun (as here, *ὑμῶν* for *ὑμέτερον*) where an emphasis is required.—*ὁ ἐπέμψατε*. The sea-monster was sent to ravage the coast of Æthiopia, because Cassiope, the mother of Andromeda, had boasted that she was fairer than Juno and the Nereids. The oracle of Ammon, on being consulted by Cepheus, monarch of the country, declared, that the only way of escaping from this evil was to expose Andromeda to the monster, which was accordingly done. This is what Lucian means by the words *ὁ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τῇ Ἀνδρομέδαν ἐπέμψατε*.

18-23. *ἀπέκτεινεν*. Supply *αὐτὸν*.—*μετὰ πολλῆς δυνάμεως*, “with a large force.”—*οὐκ*, “no.”—*ὁ μετὰ τῆς μητρὸς*, &c., “whom, together with his mother, in the coffer, when cast upon the sea by his maternal grandfather, you saved from destruction.” Acrisius, king of Argos, exposed his daughter Danaë, and her offspring Perseus, in an open coffer on the sea. They were saved by the Nereids, and wafted to the island of Seriphus.—*αὐτούς*. Referring to the mother and the son.

24-32. *εἰκὸς δέ*, “and it is a fair supposition.” Supply *ἐστὶν*.—*νεανίαν*, agreeing with *αὐτὸν* understood.—*ἰδεῖν*, “to be beheld,” i. e., to the view. *οὐ γὰρ δὴ αὐτὸν ἐχρῆν*, “for it surely did not behoove him.”—*ἐστάλη*, from *στέλλω*.—*ἄθλόν τινα τοῦτον*, &c., “to perform in this a certain task for the king (of Seriphus).” Literally, “to perform this as a certain task.” *ἐπιτελῶν* is the future participle active, Attic contracted form for *ἐπιτελέσων*.—*τῷ βασιλεῖ*. Alluding to Polydectes, king of Seriphus, to which island the coffer had been carried by the winds and waves.—*ἐνθα ἦσαν*, “where were” . . . he was going to add, “the Gorgons,” but the other interrupts him. In strictness, therefore, *ἦσαν* agrees with *αἱ Γοργόνες* unenunciated.—*συνμάχους*, “as auxiliaries.”

LINE 2-6. *ὅπου διητῶντο*, “to the quarter where they dwelt.” Alluding to the Gorgons. Supply *ἐνταῦθα* (indicating motion to a place) before *ὅπου*.—*διητῶντο*, from *διατρίβομαι*.—*ᾧχετ' ἀποπτάμενος*, “flew quickly away.”—*πῶς ἰδὼν*, &c., “in what way having got a view of them, for they are not lawful to be beheld,” i. e., it is not lawful to look upon them.—*ἢ ὅς ἂν ἴδῃ*, &c., “or else, whoever beholds them, will not in all like lihood, after this, behold anything else.” Observe here the peculiar force which the particle *ἂν* gives to the optative, as a softening down of the future

7-12. *τὴν ἀσπίδα προφαίνουσα*, “displaying her shield in front of him.”—*αὐτοῦ*, referring to Perseus.—*ἡ Ἀθηνᾶ δὲ*, “Minerva, I say.” The sentence which had been broken off by the parenthesis is here renewed by means of the particle *δὲ*, or rather a new sentence is made to begin.—*παρέσχεν αὐτῷ ἰδεῖν*, “enabled him to see.”—*λαβόμενος τῆς κόμης*, “having seized her by the hair.” The genitive, of course, is here employed, as referring to a part of the whole, namely, the part seized.—*ἐν ὀφρῶν δὲ ἐς τὴν εἰκόνα*, “and (at the same time) looking in the shield at the image.”—*τὴν ἄρπην*, “his short sickle-shaped sword.” The harpē (*ἄρπη*) of Perseus often appears in antiquities. It resembles the sword with which Saturn is sometimes represented, and which he employed in mutilating his father Uranus. Mercury appears in the Stosch collection, holding this same kind of sword in one hand, and the head of Argus in the other. The Lycians and Carians, in the army of Xerxes, are said by Herodotus to have been armed with a similar weapon. (*Herod.*, 7, 92.—*Winckelmann, Gesch. der Kunst des Alt.*, vol. i., p. 184.)

13-17. *καὶ πρὶν ἀνεγροῦσθαι τὰς ἀδελφάς*, “and before her sisters awoke.”

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2d aor. infin. m.d. of ἀνεγείρω.—ἐπεὶ δὲ κατὰ τὴν παράλιαν, &c., “but when he was come unto this part of Æthiopia, that lies along the sea.”—προκειμένην, “lying exposed”—προσπεπατταλευμένην, “firmly riveted thereto,” from προσπατταλεύω.—καθειμένην τὰς κόμας, “having her hair hanging down.” Literally, “hanging down as to her hair:” καθειμένην, from καθίημι. The participle here, by a concise mode of expression, is made to agree with the person instead of the thing.

19-25. τὴν τύχην αὐτῆς, “her lot.”—τῆς καταδίκης, “of her condemnation,” i. e., of her having been condemned to this state.—κατὰ μικρὸν δὲ ἄλους, &c., “having become, however, gradually enamoured, he resolved to aid her.” Literally, “having, however, by little (and little) been captivated by love.” ἄλους is the 2d aor. part. act. of ἀλίσκω, with a passive meaning. The 2d aor. and perfect act. of this verb have a passive force.—ὥς καταπίομενον, “in order to devour,” fut. part. mid. of καταπίνω. The particle ὥς is often joined with the future participle to indicate intention or design.—τῇ μὲν. Supply χειρί, as referring to the hand armed with the sword.—τῇ δὲ, προδεικνύς, &c., “while, displaying in front of him with the other the Gorgon-head.” Supply χειρί again.—αὐτὸ, referring to the monster.—τὴν Γοργόνα, equivalent here to τὴν Γοργόνης κεφαλὴν.—τὸ δὲ τέθνηκεν ὁμοῦ, &c., “it thereupon, at one and the same moment, died, and the greater part of it, as much as had seen Medusa, became stiffened (and petrified).” Literally, “and most parts of it, as many as,” &c. With πολλὰ supply μέρη.

26-30. ὑποσχὼν τὴν χεῖρα, “having held his hand under,” i. e., as support.—ὀλισθηρᾶς οὔσης, “which was smooth and slippery.”—ἐν τοῦ Κηφέως, “in the mansion of Cepheus.” Supply οἴκῳ.—καὶ ἀπάξει αὐτὴν, “and he intends to lead her away.”—γάμον οὐ τὸν τυχόντα, “no ordinary match,” i. e., a husband of no ordinary rank. The participle of τυγχάνω is often used in this sense. Thus, ὁ τυχών, “an ordinary person” (i. e., a person whom one meets with at any time or place); τὰ τυχόντα, “common” or “ordinary things.” Hence γάμον οὐ τὸν τυχόντα would mean literally, “a match not such as one meets with every day,” i. e., not an every-day match.

31-36. τί γὰρ ἡ παῖς, &c., “for what harm did the girl do us?” Literally “in what did the girl wrong us?”—τότε, “on that occasion,” referring to the time, now gone by, when the offence was first given.—καὶ ἡξίων καλίων εἶναι, “and claimed to be fairer than we.” Supply ἡμῶν, as governed by the comparative.—ὅτι οὕτως ἂν, &c. “(The girl ought to have perished notwithstanding), because in this way Cassiope would have grieved for her daughter, if she had at least a mother’s feelings.” Hemsterhuis correctly remarks, that these words are not meant as a direct answer to what immediately precedes, but that something must be supplied in order to connect them with what goes before.—μήτηρ γε οὔσα. More literally, “if, at least, she were a mother.”—εἰ τι βάρβαρος γυνή, &c., “if a barbarian female has asserted anything beyond her merits,” i. e., beyond what she had a right to assert. The expression εἰ τι takes here the place of ἅτινα (“whatsoever things a barbarian female has uttered,” &c.). So, in Latin, we have often *si quid* for *quæ*.

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LINE 5. τῆς ἀοικήτου, "*which is incapable of being inhabited.*" Supply οὔσης after τῆς.—τοῖς Ἀμαζοίοις, "*the wagon-inhabiting (Scythians).*" i. e., the Scythians who live in wagons. These tribes had no towns or villages, and no fixed places of residence. Their wagons served them for dwellings, and they roamed about with their families and herds to any quarter where they could find good pasturage. Hence they are also called by the Greek writers Ἀμαζόβιοι (*Hamaxobii*). We have adopted in the text the reading Ἀμαζοίοις, as far preferable to the common lection Ἀμαζικοῖς. Besides Ἀμαζοῖκοι occurs elsewhere in Strabo, from whom the present extract is made, but Ἀμαζικοί not at all. (Compare Tzschucke, *ad Strab.*, 11, p. 492, *Cas.*) Jacobs speaks of Ἀμαζοίοις as a suggestion of Oertel's. Coray, on the other hand, appears to regard it as an emendation of his own, and it is assigned to him as such by Friedemann (*ad Strab.*, 2, p. 126, *Cas.*). The alteration is, in fact, a very obvious one, and might have suggested itself to many at the same time.—τοῖς περὶ τὸν Τάναϊν, &c., "*who live around the Tanais and the sea Mæotis,*" &c. Literally, "*who are.*" Supply οὔσι.

7-10. τῆς δὲ οἰκησίμου, &c., "*now, of the habitable region, the part that is very inclement, and that which is mountainous, are dwelt in with great toil, by reason of their very nature; and yet even those parts, that are with difficulty inhabited, are tamed down (and made productive) on having received skilful cultivators.*" With οἰκησίμου supply χώρας, with δυσχέιμερον and ὀρεινὸν supply μέρος, and μέρη with τὰ οἰκουμένα.—καθάπερ, "*as, for instance.*"—κατέχοντες, "*though possessing.*"—ἔκουν καλῶς, "*nevertheless dwelt comfortably and well.*" καλῶς is here best expressed by two English adverbs.—διὰ τὴν πρόνοιαν τὴν, &c., "*on account of the prudent foresight, exercised by them in things that appertained to government, and the arts, and to the knowledge that was otherwise requisite for the management of life.*" Literally, "*on account of the foresight that was to them,*" &c. The full form is τὴν πρόνοιαν τὴν οὔσαν. So again, towards the end of the clause, the full form is τὴν ἄλλην σύνεσιν τὴν οὔσαν. When an article is repeated in this way after a noun, it has generally a participle connected with it, either expressed or understood.—καὶ τοὺς ἀγριωτέρους, &c., "*taught even those more savage than the rest to live under regular government,*" i. e., in regularly organized society.—ἀγριωτέρους, agreeing with ἀνθρώπους, as implied in ἔθνη.

15-19. καὶ ταύτη, διότι, "*in this respect also, that . . .*"—θνώματα δὲ καὶ, &c., "*whereas they procure aromatics and precious stones from abroad, to those who are deprived of which things life is in no respect worse off than it is to those who abound in them,*" i. e., those, who have them not, live as happily as those who have them.—ὡς δ' αὐτως, "*in like manner too,*" put for ὡσαύτως δὲ.

22-25. λεπτήν ἔχοντα γῆν, "*having only a thin covering of soil.*"—τὴν πολλήν, "*for the most part.*" Supply μερίδα, and consult Bos, *Ellips. Gr.*, s. v. μερίς.—ἣ δὲ πρόσβορρος. Supply μερίς.—πρὸς τῇ τραχύτητι, "*in addition to its ruggedness,*" i. e., the rough and uneven character of the ground.—πᾶσα σχεδόν τι, "*is nearly all.*" The indefinite τι is very often joined in this way with adverbs, or neuter adjectives standing as adverbs, in order to temper the expression. Consult *Matth.*, G. G., § 487.—καὶ given

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89 διαφερόντως, "and especially the portion that lies without the Pillars (of Hercules)," i. e., without the Straits of Gibraltar. The full form of expression would be ἡ μερὶς ἡ οὖσα ἔξω στήλων.

26-28. τὴν Βαιτικὴν, "*Bætica*," one of the divisions of Spain. Supply, for a literal translation, γῆν.—σοφώτατοι, "*the most intelligent*."—ἀναπλέεται, "*is navigated up stream*." Strabo, in explanation of ἀναπλέεται, adds εἰς τὴν μεσογαίαν, &c., which Jacobs here omits.—εἰσὶ, a deviation from the common rule, which would require ἐστὶ with neuters plural.

90 LINE 2-5. οὗτοι . . . ῥιζοφαγοῦντες. Observe the masculine here, although the neuter, λαγιδίων (from λαγίδιον), precedes. Such deviations from the ordinary rule of gender frequently occur, when the writer has in his mind some other word, different in form, though the same in meaning with the word which he has just written. So here Strabo has λαγωὶ in view, not λαγίδια. (Compare the remarks of Duker, *ad Thucyd.*, 2, 47.)—οὐδὲ δὴ, "*nor even indeed*."—οὐδαμοῦ τῆς γῆς, &c., "*has been found to be produced anywhere on earth, up to the present day, either in so great abundance or of so good a quality*," i. e., has been discovered to exist, &c. The verb ἐξετάζω indicates here the result of actual examination and comparison. With the phrase οὐδαμοῦ τῆς γῆς (literally, "*nowhere, in respect of earth*"), compare the Latin *nusquam terrarum*.

7-13. οὐ μεταλλεύεται μόνον, &c., "*is not obtained by mining merely, but is also washed down*." Literally, "*but is also dragged down*," i. e., by the force of the waters.—τὴν χρυσῖτιν ἄμμον, "*the auriferous sand*." Sometimes expressed by a single word χρύσαμμος.—ἀλλ' ἐκεῖ, "*in the latter, however*," i. e., in the places that are free from water.—ἐπικλύστοις, "*washed by bodies of water*."—τὸ ψῆγμα, "*the fine grain*."—ὡς καλοῦσι πάλας, "*which the natives call palæ*." There appears to be some error here in the Greek text, as regards this native term. Pliny (33, 4) says that the Spaniards called the lumps of gold "*palacræ*" or "*palacranæ*," that is, making allowance for the Latin termination, "*palacr*" or "*palacran*." He also states, that they called the fine grain of gold "*balluc*." (*Hispani quod minutum est ballucem vocant*, &c., 33, 3). For πάλας, therefore, in Strabo we ought probably to read πάλακας.

16-23. διαπεπλεγμένas νεύροις, "*formed of the sinews of animals interlacing each other*."—περιττότερον, "*unusually well*." The ellipsis may be supplied by τοῦ κοινοῦ, just as περιττόν among the ancient rhetorical writers is opposed to κοινόν and δημῶδες. (*Ernesti, Lex. Techn.*, s. v.)—σαννίοις ὀλοσιδήροις ἀγκιστρώδεσιν, "*barbed javelins all of iron*." As regards the force of ἀγκιστρώδεσιν here, compare the expression ἡγκιστρωμένας ἀκίδας employed by Plutarch in speaking of the barbed arrows of the Parthians. (*Vit. Crass.*, c. 25).—εὐκίνητοι, "*nimble*."—ἐπιτηδεύουσι, "*they perform*."—καὶ περιέχουσιν, &c., "*and requiring great agility of limbs*."—πρὸς ῥυθμόν, "*with a regular cadence*."

25-31. κατὰ τὸ ὕψος, "*in their height*." Literally, "*as to their height*."—τῶν ἄλλων, "*from all others*." Literally, "*from the rest*."—πολλῶν δὲ ὄντων. The particle δὲ is equivalent here to γάρ.—ἀφέντων πῦρ, "*who had been careless with fire*." More literally, "*having neglected fire*." This is often erroneously rendered, "*who had set fire to it*." The source of the mistake is in the Latin version of Rhodomann.—κατακαῆναι, from κατακαίω.—συνῆδς ἡμέρας, "*for many days in succession*."—τὴν ἐπιφάνειαν, "*the surface*."—κληθῆναι Πυρρηναῖα. The meaning is, that they were called Πυρρηναῖα (ὄρη), from πῦρ, "*fire*," as we would say in English

“the fire-mountains,” or “the burnt mountains.” This derivation, like so many others on the part of the Greek writers, is good for nothing. The true etymology is from the Celtic *Pyren*, or *Pyrn*, meaning “a high mountain,” and from this same root may be deduced the name of Mount *Brenner* in the Tyrol; that of *Pyern* in Upper Austria, and many others. (Consult *Adelung*, *Mithridates*, vol. ii., p. 67.)

33-36. τῆς δὲ τοῦτον, “and that, the value of this metal being unknown to the natives.”—ἐμπορίας χρωμένους, “being traders.” Literally, “making use of traffickings.”—ἀγοράζειν τὸν ἄργυρον, &c., “bought up the silver by a trifling exchange of other commodities,” i. e., by giving in exchange for it some trifling articles of merchandise.

LINE 5-13. γυμνοὺς τῆς ἐσθῆτος, “bare of attire.”—Βαλλιαρεῖς, 91 “*Balleâres*.”—κάλλιστα, “most skilfully.”—κατὰ τὰς πολεμικὰς χρείας, “for warlike purposes.” Literally, “for warlike uses.”—ὥστε δοκεῖν τὸ βληθὲν, &c., “that what is (thus) discharged appears to be borne onward from some catapulta,” i. e., from some military engine. As regards the catapulta, consult the note on line 25, page 43.

15-23. ἡ Γαλατία. We must bear in mind, when reading the account of the Gallic climate in the text, that ancient Gaul extended northward to the mouths of the Rhine.—διαφερόντως, “in an especial degree.”—ἀντὶ μὲν τῶν ὀμβρῶν, “instead of the showers (that fall in more southern lands).” Observe the force of the article.—χιόνι πολλῇ νίφεται, “it is snowed upon with much snow.” We must be careful not to regard νίφεται here as an impersonal. Compare Herodotus (4, 31) and Xenophon (*Hist. Gr.*, 2, 4, 2), where the passive voice of νίφω is employed with the same meaning as in our text.—κατὰ δὲ τὰς αἰθρίας, “while, under clear, calm skies,” i. e., in clear, calm weather.—διὰ τῆς ἰδίας φύσεως γεφυροῦνται, “are bridged over by their own nature,” i. e., without the assistance of art.—οἱ τεχνόντες ὀδίται, “ordinary travellers.” Consult note on line 29, page 88.—κατ’ ὀλίγους, “in small parties.”—κατὰ τοῦ κρυστάλλου, “along the ice,” i. e., over the ice.—διαβαίνουσιν. Supply τοὺς ποτάμους.—στρατοπέδων μυριάδες, “armies of ten thousand men.” The definite number is here used as an indefinite. It is the same as saying, “entire armies of many thousand men.”

26-35. τεμνόντων, “intersecting.”—τὰς πηγὰς καὶ τὰς ἐπιρροίας, “their sources and their supplies.”—ὠκεανόν. The Atlantic.—οἱ δὲ εἰς τὴν, &c., “and others into our sea.” Referring to the Mediterranean. The expression is analogous to the *Mare nostrum* of the Latin writers.—εἰς τὸ καθ’ ἡμᾶς πέλαγος, “into our deep.” The reference is the same as in the preceding sentence.—εἰς τὴν ἔσω θάλασσαν, “to the inner sea.” Again alluding to the Mediterranean. The Greek is nothing more than a translation of the well-known form *Mare Internum*.—καὶ ἔμπαλιν, “and back again.”—ὀλίγων τινῶν χωρίων, “only a few places.”

LINE 3-10. ὀρυχθεῖσιν, from ὀρύσσω.—ἐπὶ μικρὸν, “to (only) 92 a little depth.”—πλάκες, “plates,” i. e., laminæ.—ἔσθ’ ὅτε, “sometimes.” Contracted from ἔστι ὅτε.—τὸ δὲ λοιπὸν, &c., “the rest consists of the fine grain, and of lumps, these also requiring no great degree of labour,” i. e., which in like manner require, &c.—κρίκους παχεῖς ὀλοχρύσους, “thick collars of solid gold.”

14-16. καὶ τὸ κράτιστον, &c., “and these furnish the Romans with their best cavalry,” i. e., the best cavalry in the Roman armies is obtained from Gaul.—τῷ δὲ ἀπλῶ καὶ θυμικῷ, &c., “but (at the same time) there is added

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92 *to this simple and irascible character, on the part of the Gauls, much of thoughtlessness, and vain-boasting, and fondness for ornament."* Literally, "there is added for the Gauls."—*κάθυγροι καὶ λευκοί*, "succulent and fair."—*ἀλλὰ καὶ διὰ τῆς κατασκευῆς*, &c., "but they strive also to increase the native peculiarity of its colour by artificial means." The expression *τὴν φυσικὴν τῆς χροῆς ιδιότητα* refers to the *τὸ ξανθόν*, or ruddy colour of their hair.

23-24. *διαφανείς*, "of a clear, bright colour."—*καὶ ἀπὸ τῶν μετώπων*. &c., "they draw them back even from their foreheads to the top of the head, and (thence) to the tendons of the neck."—*ὥστε τὴν πρόσωπον*, &c., "so that their look appears like (that of) Satyrs and Pans." The *Πᾶνες* of the Greeks were the same with the *Fauni* or *Panisci* of the Latin writers. Sometimes, as we are informed by the scholiast on Theocritus (4, 62), both the Satyri and the Sileni were called Pans. (Consult *Toup*, *ad Schol.*, l. c.). The ancient artists always represented the hair of the Satyrs and Fauns as erect, and, at the same time, curling a little over towards the upper part. The term applied to this mode of arranging the hair was *εὐθύθριξ* (*Pollux*, 2, 22), and it is alluded to by Suetonius in speaking of the personal appearance of Augustus ("*capillum leniter inflexum habuit.*" *Aug.*, 79). The god Pan was also thus represented, and hence the epithet *φριζοκόμης* given him in poetry. (*Brunck.*, *Anal.*, 1, 197.) The object in arranging the hair thus was to make it resemble more that of the goat.—(Compare *Winckelmann*, *Gesch. der Kunst des Alt.*, vol. ii., p. 220.)

25-26. *παχύνονται ἀπὸ τῆς κατεργασίας*, "are rendered coarse by this treatment," i. e., by working them in this way.—*τῆς τῶν ἵππων*, &c. The coarseness thus imparted to the hair of the Gauls, and which made it resemble horse's hair, gave, of course, a more animal-appearance to the visage, and hence the comparison between it and the look of Satyrs.

28-29. *μετρίως ὑποτρέφουσιν*, "nourish a moderate beard underneath."—*τὰς δ' ὑπὲρ*, &c., "but leave the hair on the upper lip to itself," i. e., allow it to grow. More literally, "but permit the hair on the upper lip to be left to itself."

32-36. *συνωρίσιν*. Analogous to the Latin *bigæ*.—*καὶ παραβάτην*, "and a warrior by his side."—*τὰς παρατάξεις*, "their arrays of battle."—*προάγειν τῆς παρατάξεως*, "to advance in front of the line."—*ὅταν δέ τις ὑπακούσῃ*, &c., "and whenever any one lends a willing ear to them for the fight," i. e., whenever any one accepts the challenge.

93 LINE 1-10. *ἐξυμνοῦσι*, "they hymn forth."—*τὸν ἀντιταπτόμενον*, "their antagonist." Literally, "the one who stations himself over against them."—*περιάπτουσι*, "they attach all around."—*ῥημαγμένα*, from *αἰμάσσω*.—*παιανίζοντες*, "uttering pæans."—*καὶ τὰ ἀκροθίνια ταῦτα*, "and these first-fruits of their valour."—*κεδρώσαντες*, "having anointed them with oil of cedar." The oil of cedar so often mentioned, as an antiseptic, by the ancient writers, appears to have been analogous to our pyroligneous acid.

11-13. *καταντικρὺ τῶν Ἑρκυνίων*, &c., "over against the woods called *Hercynian*," i. e., over against what are called the Hercynian woods. The reference is to the mountains and woods of Northern Germany. The Hercynian forest was of vast extent, and traversed a large part of ancient Germany, and it will be remembered that the term *Γαλατία*, in the text, comprises more than modern France to the north.—*ὧ ἐστὶ μία καὶ μεγίστη*, "of which there is one even very large of size."

19-23. παραδέδονται, "are said." The verb literally refers to a handing down by tradition.—εὐτελείς, "of cheap construction."—τῶν νῦν ἰνδρώπων, referring to the inhabitants of more civilized countries.—τὰς τε διαίτας εὐτελείς ἔχειν, &c., "that they lead, moreover, a frugal mode of life, and one far removed from the luxury engendered by wealth." More literally, "that they have, moreover, their rules of life frugal (in their character), and departing much from," &c.

29-34. Βελέριον. Called by the Latin writers *Bolerium*; now the *Land's End*, in Cornwall.—καὶ διὰ τὴν τῶν ξένων, &c., "and, by reason of the intermingling of foreign traders (with them), softened down in their habits of life." Literally, "tame as to their habits of life."—τὸν κασσίτερον κατασκευάζουσιν, "prepare the tin." The article is here employed as indicating a well-known commodity obtained from this quarter.—φιλοτέχνως ἐργαζόμενοι, "skilfully working," i. e., mining.—ἡ πλείστη. Supply μερίς.—πολλὰ. Supply μέρος.

LINE 4-12. ἐνιοι, "some of them."—διὰ τὸ ἀγνοεῖν, "out of 94 pure ignorance."—πόλεις δὲ αὐτῶν, &c., "their towns, moreover, are the forests," i. e., the forests supply the place of towns.—καταβεβλήμενοις, "felled for the purpose."—καλυθοποιοῦνται, "they build their cabins." Observe the force of the middle.—οὐ πρὸς πολὺν χρόνον, "not, however, for any long period." The accumulation of animal matter, occasioned by a long stay in one spot, would produce sickness.—οἱ ἄερες, "their climate."—κατέχει, "prevails." Literally, "holds possession of the country." Supply τὴν γῆν.—τὰς περὶ τὴν, &c., "about midday." Literally, "which are about midday." Supply οὔσας.

14-18. μικρὸν ἐξᾠλάττουσι, "differ a little from the Gallic nation in both their greater degree of savageness, and stature, and ruddiness of looks," i. e., are still more savage, &c., than the Gauls, though the degree by which they go beyond them in these respects is but small.—τὰλλα δὲ παρὰ πλῆσιν, &c., "in other respects, however, they resemble them, both as regards personal appearance and customs."—δύναται δὲ τὸ ὄνομα γνήσιοι, "now the name is equivalent to men of the same race." The meaning is, that the Romans, seeing so close a resemblance between the Germans and Gauls, concluded that they were descended from the same common stock, and, therefore, called the former *Germani*, "Brothers," intending to convey the idea that the Germans were own brothers of the Gauls. This etymology, however, is altogether erroneous. The true explanation is as follows: The first Teutonic tribes that crossed the Rhine boastfully styled themselves *Wermaenner*, i. e., "War-men," from *wer*, "war," and *man*, "a man." The Romans, not having any *w* in their alphabet, converted this letter in the present case into a soft *g*, and Latinized *Wermaenner* by *Germani*, a name which became gradually extended to the whole Teutonic race.

20-24. διὰ τὸ μὴ θησανρίζειν, "on account of their laying up no stores," i. e., on account of their not laying aside any portion of their present means for future use.—τοιοῦτον, "of the following nature." Attic for τοιοῦτο.—ταῖς γυναιξίν, depending in construction on παρηκολούθουν.—συστρατευούσαις τοῖς ἀνδράσι, "when going to war along with their husbands."—παρηκολούθουν. The imperfect is here employed as referring to a time, now past, when the Cimbrī still existed as a nation, and before they were annihilated by the Roman arms.—γυναικες προμύνταις ἰέρειαι. Compare the account given of Velleda and Aminia by Tacitus (*Germ.*, 8).—καρπασίνας ἐφαττίδας, &c., "arrayed in linen robes secured by a clasp."

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26-28. διὰ τοῦ στρατιπέδου, "*throughout the camp*," i. e., in different quarters of the camp, the captives being in the hands of different individuals.—καταστέψασαι. Victims were always crowned with a garland before being led to the altar for sacrifice. We see here this same custom prevailing, among the early Germans, in these horrid immolations of human beings.—ὅσον ἀμφορέων εἴκοσιν, "*large enough to hold twenty amphoræ*." Supply the ellipsis as follows: τοσούτου μέτρου, ὅσον ἐστὶ τὸ μέτρον ἀμφορέων εἴκοσιν. The amphora was a measure containing a little over five gallons, two quarts, one pint.

29-36. ὑπερπετῆς, "*bending over*."—ἐκαστον. Supply τῶν αἰχμαλώτων—προχεομένου, "*as it flowed forth*."—μαντείαν τινὰ ἐποιοῦντο, "*they formed a kind of divination*."—διασχίσασαι, "*having slit them up*."—ἀναφθεγγομένοι, "*announcing in this way*."—τὰς περιτεταμένας, &c., "*that were stretched over the wicker frame-work of their covered wagons*." The ἀρμάμαζαι were covered wagons for the women and children. The top and sides were formed of skins stretched over an osier frame-work. περιτεταμένας, from περιτείνω.—μετὰ τὴν ὑπώρειαν τῶν Ἀλπεων, "*after the country at the foot of the Alps*." By ὑπώρεια is here meant what may be called the roots of the mountains (*radices montium*), after leaving which we come to the level country where Italy begins.

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LINE 1-12. καὶ τὰ μὲν. Supply μέρη.—μέσον πως, "*nearly in the middle*." More literally, "*in the middle, after a manner*."—ἀποδεδειγμένοι ἱστοροῦνται, "*are said to be rendered*." Literally, "*are related to be shown*."—Ἦρας Ἀργείας, &c. Juno was particularly revered in Argos, and Diana in Ætolia. Diomedes was of Ætolian descent, through his father Tydeus, but reigned in Argos by right of his wife Ægialæa.—προσιόντων δὲ τῶν ἀνθρώπων, &c., "*and that when men approach and touch them they endure this*," i. e., and that they allow men to approach and touch them.—τὰ δὲ διωκόμενα, &c., "*and that those animals (elsewhere) that are pursued by hounds*." The reference is to other animals, without the sacred precincts.—δεῦρο Equivalent to εἰς τοῦτο τὸ ἄλσος.—μηκέτι διώκεσθαι. The dogs dare not follow them within the sacred grove.

14-18. τοῖς πόνοις, &c., "*by reason of their toils, and the constant privations connected with their out-door labours*."—τὸ πλεῖον πέτρας λατομουῖσι, &c., "*are for the greater part of the time employed in breaking up the stones, on account of the excessive ruggedness of the soil*." Literally, "*on account of the excess of the ruggedness*." With τὸ πλεῖον we may supply μέρος τοῦ χρόνου. The meaning of the passage is, that the labours of the farmers here consist more in breaking up the stones than in cultivating the soil.

20-26. καὶ τοιαύτην ἔχοντες, &c., "*and yet, though they have such hardship (to contend with) in their daily labours, they by their perseverance triumph over nature*," i. e., triumph over the natural disadvantages under which their territory labours.—ἐπίσης τοῖς ἀνδράσιν, "*equally with the men*." The dative of equality.—τὴν ἐκ τῶν καρπῶν, &c., "*they remedy the scarcity resulting from the productions of the earth*."

28-33. ἀλλὰ καὶ πρὸς τὰς, &c., "*but also as regards those circumstances in life that have great dangers connected with them*."—ἐμπορευόμενοι γὰρ, "*for, being traders*." Equivalent, in fact, to ἐμπορίας γὰρ χάριν, "*for, prompted by an eager pursuit of traffic*."—πλέονσι, "*they navigate*."—τῶν σχεδιῶν εὐτελεστέροις, "*of cheaper construction than our ordinary floats*." Observe the force of the article.—ὑπομένουσι τὰς ἐκ τῶν χειμῶνων, &c.,

"they endure, in a way that strikes one with astonishment, the most fearful circumstances resulting from tempests," i. e., attendant upon tempests.

LINE 1-5. ἔχοντες, "occupying."—μέρος μέντοι, "partly indeed." 96 The accusative is here taken absolutely, as a species of adverb.—τὸ δ' ἐφεξῆς, "but farther on." The article is often joined thus with adverbs, the sentence being, in fact, elliptical, τὸ δὲ μέρος ὃν ἐφεξῆς.—τοὺς πρὸς τῇ Ῥώμῃ, &c., "who dwell near Rome, as far as the sea-coast," i. e., who lie immediately below Rome, and whose territory extends as far as the coast of the lower or Tyrrhenian sea. The reference is to the Latins.

7-16. διενέγκαντες, from διαφέρω.—ἐκτίσαν, from κτίζω.—πολλοὺς χρόνους, "for many years."—τὰ δὲ κατὰ τὰς περὶ τὰς, &c., "having bestowed much labour, too, upon the things that related to their land-forces."—μετένεγκαν ἐπὶ τὴν ἰδίαν πολιτείαν, "have transferred to their own polity."—γράμματά τε καὶ, &c., "they cultivated assiduously, to a greater degree than any other people, both letters, and an acquaintance with natural phenomena, and with things relating to the gods." The term γράμματα does not refer here to a national literature, which the Etrurians never had, but to the use made of written characters in compiling religious forms, rituals, &c., of which they possessed a greater number than any other nation.—φυσιολογίαν καὶ θεολογίαν. Both of these were cultivated with reference merely to omens and divinations.—καὶ τὰ περὶ τὴν κεραυνοσκοπίαν, &c., "and they, most of all men, wrought out (into a regular system) the drawing of omens from lightning." The Etrurian priesthood were remarkable for their skill in every species of augury and divination.

18-21. καὶ ταύτην ἐξεργαζόμενοι, "and cultivating this with great care."—τὴν ἐκ παλαιῶν χρόνων, &c., "they have flung away the valour emulously exerted among them in former times," &c., i. e., have lost, &c.

24-33. μεταξὺ κεῖται, &c., "lies between the sea-coast, which extends from Ostia as far as a city (called) Sinuessa, and the Sabine country."—ἐπὶ μῆκος, "lengthwise."—τῶν κατὰ τὴν παραλίαν. Supply κειμένων.—ὅσα, "as many as are." Supply ἐστὶ.—ἢ εἰ τινα, "or if there be any." Supply ἐστὶ again. εἴ τινα is here equivalent in effect to ἅτινα, "whatsoever are."—καὶ ταῦτα δ', "and yet even these are."—τὸ δὲ Καίκουρον. Supply χωρίον.—τὴν δενδρῆτιν, "trained on trees." This was a common practice in Italy, and was thought to improve the quality of the wine. Sometimes, however, *juga* or stages were employed. The Cæcuban wine subsequently lost its repute.

LINE 1-6 τὴν ἀρετὴν, "its excellence."—δι' ἔτους, "during the 97 whole year." Literally, "through the year."—ὥς δ' αὖτως, "in like manner too," for ὡσαύτως δὲ.—καὶ πᾶσα ἡ περὶ, &c., "and especially all the country around Venafrum, which (place) is contiguous to those plains." With πᾶσα ἡ supply χώρα.

9-15. ἀγροῖς περιουκόμενον παγκάλους, "covered all round with very beautiful and thickly settled fields." Literally, "inhabited all round in very beautiful fields."—ἐκ τῆς ὄψεως, "to the view."—καὶ κοιλάδας φαίνει, &c., "it displays also cavities, full of holes, in rocks of a burned colour, as if eaten out by fire." Literally, "burned as to their colour."—ἐκβεβρωμένων, from ἐκβιβρώσκω.—σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης, "but that, fuel having failed, it was subsequently extinguished." σβεσθῆναι, from σβέννυμι. When Strabo wrote this, Vesuvius was in a state of repose, and, from the absence of traditions, must have been so for a considerable period

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97 antecedent. Evident traces of previous volcanic action, however presented themselves, as he himself informs us. The first eruption of Vesuvius, of which we have any account, took place after the time of Strabo, namely, in A.D. 79, during the reign of the Emperor Titus. This is the famous eruption that proved fatal to the cities of Herculaneum, Pompeii, and Stabiae, burying them under showers of volcanic sand, stones, and scoriae.

17-20. ἐν μιᾷ γοῦν Ὀλυμπιάδι, &c., "accordingly, at one Olympic contest, all the seven men who surpassed the rest in the foot-race were Crotonians." Observe here the use of the term Ὀλυμπιάς as referring to the games themselves, which is not very usual. It occurs in this same sense in Herodotus (*Schweigh., Lex. Herod., s. v.*).—τῶν ἄλλων. The genitive follows προτερήσαντες here, from the force of πρότερος, a comparative, implied in the verb προτερέω.—εἰκότως, "with good reason."—διότι "that." Equivalent here to ὅτι.

22-24. διὰ τὸν φθόρον, &c. Alluding to the overthrow which the Crotonians received at the hands of the Locrians, in a battle fought on the banks of the Sagras. As long as the people of Crotona adhered to the precepts of Pythagoras and his followers, they were peculiarly distinguished for hardihood and vigour. After the overthrow of Sybaris, however, luxury and the love of pleasure took possession of the Crotonians in their turn, and the warlike spirit of that people became changed to such a degree, that, in the battle of the Sagras, an army of one hundred and thirty thousand Crotonians were routed by ten thousand of the Locrians.—πλείστων τὸ πλῆθος, "who were very many in number." Supply ὄντων.

24-30. τῶν Πυθαγορείων, "of the Pythagoreans (who dwelt in it)." Observe the force of the article.—γεγονὼς, equivalent to ὢν.—διατρίψαντος, "who resided."—ἐν τῷ συσσιτίῳ, &c. The followers of Pythagoras, who had passed through a certain period of probation, gave up their possessions to the common stock, and, from this time, lived upon a footing of perfect equality, and sat down together, daily, at a common table.—πονήσαντος, "having become insecure." Literally, "having laboured." The aorist indicates that this took place on a sudden.—πεποιθότα, agreeing with αὐτὸν understood.

32-36. ἐσφηνωμένον, "wedged open."—τοσοῦτον δ' ἴσχυσε μόνον, &c., "his strength, however, availed only so far, that the wedges dropped out." Literally, "he was strong, however, only to such a degree," &c.—ἀποληφθέντα, from ἀπολαμβάνω.

98 LINE 1-10. ἐφεξῆς, "further on."—διήνεγκεν, "surpassed all others."—τὸ παλαιόν, "in former times."—τῶν πλησίον, "that lived in its vicinity." Supply ὄντων.—ἐστράτευσαν δὲ, "they marched forth also."—τὴν εὐδαιμονίαν, depending on ἀφηρεύθησαν, which governs two accusatives in the active—ἐλόντες. Supply οἱ Κροτωνιάται.—ἐπήγαγον τὸν ποταμὸν, &c., "they brought the river upon the city, and inundated it." Supply τῇ πόλει after ἐπήγαγον, and αὐτὴν after κατέκλυσαν.

11-19. διαβόητοι, "notorious." Literally, "noised throughout (the world)."—ἐπιδημεῖν, "to dwell," i. e., to be exercised.—οἷον, "as, for example, those of . . ." Supply αἱ τέχναι.—ᾧσιν, "may be." Subjunctive of εἶμι.—οὐκ ἐξῆν δ' οὐδ', &c., "it was not allowed, too, even," &c.—Τίμαιος. The author of an historical work on Italy and Sicily, which has not come down to us.—αὐτὸς ῥῆγμα λαβεῖν, "that he himself had caught a strain," i. e., from merely seeing the others work. The term ῥῆγμα is

susceptible of a still plainer translation. Observe the nominative with the infinitive, as referring to the same person implied by the previous verb.—πρὸς δν. Equivalent to καὶ πρὸς τοῦτον.—αὐτὸς δὲ &c.. “and I myself, while hearing thee tell this, have got a pain in my side.”

21-26. φειδίτιον, “the public meal.” The Spartans ate in common, in accordance with the institutions of Lycurgus.—ἐπὶ τῶν ξύλων, “upon the wooden benches.” Another specimen of Spartan simplicity.—μετ’ αὐτῶν, “with them,” i. e., with the Lacedæmonians, the idea of whom is implied in Λακεδαιμόνα that precedes.—πυνθανόμενος, “while he knew it merely from hearsay.”—θεασάμενος, “on having seen things with his own eyes.”—καὶ γὰρ τὸν ἀνανδρότατον, &c., “for that even the greatest coward would choose rather to die.” The aorist ἐλέσθαι implies that he would do this without a moment’s hesitation.—τοιούτου βίον. This has a special reference to the black broth, and other plain fare, of the Spartans.

26-36. μετὰ, “in conjunction with,” i. e., in addition to.—ὁ τόπος, “the situation.”—ἐκτρυνῶσαι, “to indulge in luxury.”—τοῦ μὲν θέρους, “in summer.” Part of time.—ἔχει, “experiences.”—ῥηθῆναι. Governed by δοκεῖ understood, and which is repeated from δοκεῖ, at the beginning of the sentence.—πρὸ μοίρας, “before his allotted time.”—ἐς τηλικούτου τρυφῆς, “to such a pitch of luxury.” As in Latin, eo luxuriæ.—ἐλληλακότες, from ἐλαύνω, with the reduplication.—πρὸς αὐλόν, “to the music of the pipe.”—ἐνέδοσαν τὸ ὀρχηστικὸν μέλος, “played a dancing tune,” i. e., played a dance. Literally (so as to show the force of the article), “played the music adapted to a dance.”

LINE 2-3. καὶ ἕμα αὐλούντων, &c., “and as soon as the horses 99 heard them playing on the pipes, they not only danced out of their ranks,” &c. On this construction of ἕμα consult Buttmann (*Larger Gr Gr.*, § 150, p. 439, Robinson’s trans.).—τοὺς ἀναβάτας ἔχοντες, “with their riders on their backs.” Equivalent to σὺν αὐτοῖς τοῖς ἀναβάταις. Literally, “having their riders.”

6-9. τῶν μυθολογούμενων, “of the legends connected with it.” More literally, “of the fabulous legends related concerning it.”—Σικελῶν. These Siculi are said to have come from Latium.

13-17. παρειλήφασι, from παραλαμβάνω.—ἀεὶ τῆς φήμης, &c., “the tradition having been continually handed down to their descendants from the earliest times.”—ἱερὰν ὑπάρχειν τὴν νῆσον, “that the island was sacred to Ceres and Proserpina.” Literally, “that the island was a sacred one of Ceres,” &c.—ταύτην. Supply τὴν νῆσον.

18-20. καὶ τῆς ἀρπαγῆς, &c., “they say, also, that a very manifest proof of the abduction of Proserpina having taken place in this island is (the circumstance) that,” &c. Literally, “of the abduction that took place with reference to Proserpina.” Supply γενομένης after the second τῆς.—αἱ θεαὶ, “these goddesses,” referring to Ceres and Proserpina.

22-27. ἐν τοῖς λειμῶσι τοῖς. Supply κειμένοις.—τὴν Ἐνναν, “the plain of Enna.”—τῆς πόλεως, “the city of Enna.” The city and plain bore the same name.—θέας ἄξιος, “worthy of being beheld.” Observe the accentuation of θέας here: θεᾶς ἄξιος would mean “worthy of a goddess.”—ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν, “being impeded in their natural perception (of the game),” i. e., their scent being obstructed.

28-31. κύκλῳ δὲ ὑψηλός, &c., “but high all around, and on every side abrupt with precipitous descents.” The plain of Enna was in fact a con-

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siderable elevation above the surrounding country, with steep and precipitous sides. (Compare the account of Sir R. Hoare, *Class. Tour*, vol. ii., p. 247, *seqq.*)—ὄμφαλός. This term appears to have been still more specially applied to a particular part of the plain itself. Sir R. Hoare thinks, that this is the spot where now stands a cross, in the garden belonging to the Padri Reformati, and where, according to vulgar tradition, a temple of Proserpina was built. This spot commands the finest view of the island.

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LINE 2-12. κατὰ τὴν Αἴτνην, "on Etna."—μάλιστα, "most hospitably."—διειληπται, "are covered." More literally, "are taken up with:" from διαλαμβάνω.—λαμβάνειν, "to experience." Literally, "to receive."—τὴν νομὴν, "the action." Literally, "the feeding."—τοτὲ μὲν τοτὲ δὲ, "at one time at another."—συμφερομένου, "borne all." Literally, "borne together," i. e., in one stream.—λιγνῦς, "pitchy clouds." (*Blomf. Gloss., in Sept. c. Th., 490.*)—ἀναφυσῶντος, "darting upward with a loud roar."

16-21. πολλὴν τῆς χώρας, &c., "has much of its territory mountainous." The plainer Greek would have been, τὰ πολλὰ ὄρεινὴ ἐστὶ.—τροφαῖς, "as means of subsistence."—τὰ δὲ πρὸς ἀλλήλους, "while, as regards their deportment towards each other."—παρὰ, "beyond."

22-28. κατὰ τὴν ὄρεινὴν, "throughout the mountainous country."—ἐστὶ, "belongs to," i. e., becomes the property of.—διειλημμένα, "being distinguished."—κἂν, "even though." Contracted for καὶ ἂν.—ἔ τε ταῖς ἄλλαις, &c., "and in the other arrangements of life."—πύξος. ^v ut Diodorus here erroneously calls the "box-tree," is in reality the *yew*, the *μίλος* of Theophrastus (3, 4), and *σίλαξ* of Dioscorides (4, 80). The Latin writers call it *taxus*. (*Virg., Eclog., 9, 30.*) The yew loves a mountainous and cold soil, and, therefore, flourishes in Corsica. (*Fée, Flore de Virgile, p. 159.*)—πλείστη καὶ διάφορος, "in great abundance and of superior quality."

30-33. ἐξηλλαγμένην, "strange."—τοὺς τρισμυρίους. The article merely indicates here the sum total, without being translated. This usage has been already noticed.—φύλλω πλατάνου. This similitude must, of course, like many others of the kind, be taken with many grains of allowance. In order to make it at all plausible, the Peloponnesus must be supposed to lie on its western side. An illustration of this is given by Martyn, in his edition of the Georgics, at page 126.—τὸ σχῆμα, "as to its shape."

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LINE 3-5. τελευτᾷ εἰς, "it ends at."—ἡ Λακωνικὴ καὶ ἡ Ἀργεῖα, "the Laconic, and the Argive, territory." Supply γῇ with each.—μέχρι τοῦ ἰσθμοῦ καὶ αὐτῇ, "it also extending as far as the isthmus," i. e., extending in like manner. The reference is to Argolis.

8-12. ἴδοι τις ἂν καὶ ἀκούσαι, "one might see and hear of." Observe the accentuation of the optative ἀκούσαι, where the long final syllable calls for the acute on the penult. On the other hand, in ἀκούσαι of the infinitive, the short final syllable (as it is regarded in accentuation) gives the penult the circumflex.—ἐξ ἀρχῆς μὲν, "at first."—ἐκείνου δ' ἐκλειφθέντος, "this oracle, however, having ceased." Literally, "having caused itself to be abandoned," i. e., by delivering no more responses. The passive for the middle.—καὶ τὴν αὔξησιν, &c., "and it obtained its great increase of celebrity, with which we are at the present day acquainted," &c. Supply, for a literal translation, τόσῃν with αὔξησιν.

16-26. ὧν, "in the number of which."—τούτων, "of these offerings." Supply τῶν ἀναθημάτων.—Χαρμίδου, "son of Charmidas." Supply υἱός.—χρυσοῦ καὶ ἐλέφαντος. Genitive of the material.—οἱ τῇ κεφαλῇ, "upon his head." Literally, "for him, upon his head." The pronoun οἱ here takes the place of αὐτῷ. The more usual form of expression would be τῇ αὐτοῦ κεφαλῇ.—Νίκην, "a Victory," i. e., an image of the goddess of Victory.—καὶ ταύτην ἔχουσιν, "this also having."—χάριέν ἐστι σκῆπτρον. Siebelis takes χάριέν here for an adverbial form, equivalent to χαριέντως, and joins it in construction with ἡνθισμένον. Equally unhappy is Porson's emendation of χειρὶ ἔνεστι for χάριέν ἐστι.—ἡνθισμένον, "diversified."—τῷ θεῷ, for τοῦ θεοῦ. Compare the remark made above on the words οἱ τῇ κεφαλῇ.

27-29. τῷ δὲ ἱματίῳ, &c., "into the robe, moreover, are wrought both small figures of animals, and, of flowers, the lily," i. e., and also flowers, namely, lilies. Some archæologists think that the allusion is here to a kind of encaustic work. (Böttiger, *Ideen zur Archæol. d. Mal.*, p. 243.—*Quatremer de Quincy, Jup. Olymp.*, p. 310.—Siebelis, *ad Pausan.*, 5, 11.)—λίθοις, "precious stones."

31-36. Εὐρύπιδης. In a fragment (No. xii.) of the Cresphontes.—πολλὴν μὲν ἄροτον, &c., "much arable land indeed, but not easy to cultivate."—κοίλῃ γὰρ. The country of Sparta (the hollow Lacedæmon, as it is called in the *Iliad* and *Odyssey*) was flanked on the east and west by two long parallel ridges of mountains, which were connected together by a similar, but much shorter, barrier at the northern extremity; and hence it has been well compared to an ancient stadium. The bed of this natural stadium was the valley of Sparta. (Wordsworth's *Greece*, p. 53.)—καὶ βοῦσι καὶ ποίμναισιν, &c., "and very well adapted for the rearing of cattle and flocks." ποίμναισιν is poetical for ποίμναις, being cited from fragment xiii. of the same play mentioned above.—εὖσειστος, "is very subject to earthquakes" καὶ δὴ, "and indeed."

LINE 1-4. λίθου πολυτελοῦς, &c., "of a costly kind of marble, the Tænarian namely," &c. This was a species of *Verd Antique*, highly prized by the Romans.—χορηγόν, "as a means of furnishing the expense," i. e., to patronise the undertaking. Literally, "as a furnisher of the expense."

7-14. αἰσχύνονται, "they reverence."—γυμνάσια δ' ὥσπερ, &c., "and as there are *gymnasias* for males, so also are there such for unmarried females."—νομίσματι σκυτίνῳ. The legal currency of Sparta was iron money. If the remark in the text be correct, leather was also applied to the same purpose. (Consult Böckh, *Pub. Econ. of Ath.*, vol. ii., p. 389.)—ἐπὶ τῷ αὐτοῦ παρέχειν, "in exhibiting themselves." Literally, "in affording themselves."—ταῖς ἀρχαῖς, "to the magistrates."

16-20. νομίμως, "in accordance with stated custom."—τῆς Ὀρθίας, "of the Orthian *Diana*."—συγγυμναστὴν, "a fellow-gymnast," i. e., a member of the same gymnastic school.—Ἐφόρων. Consult note on line 22, page 46.—πρὸ τῆς ἀρχῆς, "in the presence of the magistracy."—βασιλεύσειν, "that he will exercise the royal functions."

21-23. ἱεροπρεπής, "is held in high veneration."—τὸ Κωρύκειον ἄντρον, "the Corycian cave." This was situate on Mount Parnassus, above the city of Delphi. The inhabitants of Parnassus regarded it as sacred to the Corycian nymphs and the god Pan. Herodotus relates (8, 36) that, on the

approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess.

27-33. *Θεατροειδής*, "shaped like a theatre," i. e., semicircular. The ancient theatres were not, strictly speaking, semicircular, but their shape closely resembled this. The site of Delphi has been well compared to a natural theatre, sloping upward, in a semicircular form, from the lower part of Parnassus.—*κατὰ κορυφήν*, "at the top (of this semicircle)." —*κύκλον τληροῦσαν*, "embracing a circuit." —*πνεῦμα ἐνθουσιαστικόν*, "an inspiring breath," i. e., a prophetic vapour. This appears to have been a kind of gas.—*ἀποθεσπίζεν ἑμμετρά τε, &c.*, "delivers oracles in both verse and prose." All the Grecian oracles gave their responses originally in verse. Prose was only introduced when their influence and authority began to decline. For a literal translation, supply *θεσπίσματα* after *ἑμμετρα* and *ἄμμετρα*.

34-36. *πέφυκεν οἷα, &c.*, "is naturally such as to yield the most abundant returns," i. e., is such in its very nature. Observe the force of *πέφυκεν*.—*καὶ αὐτὰ τὰ γιγνόμενα*, "even the things themselves that are produced in this land."

LINE 4-14. *παμφορωτάτη*, "most productive," i. e., not only is the land very productive, but the adjacent sea also abounds in fish.—*οὐ μόνον δὲ κρατεῖ*, "but not only does it surpass (other lands)." Supply *τῶν ἄλλων χωρίων*.—*αἰδία*. As opposed to the things that come and go with the change of the seasons.—*πέφυκε*, equivalent here merely to *ἐστί*.—*λίθος ἄφθονος*, "an abundance of marble." The allusion is to the famous marble of Mount Pentelicus.—*αὐτοῦ προσδέονται*, "seek after it," i. e., desire it. Literally, "feel the want of it."—*ἔστι δὲ καὶ γῆ*, "there is also a portion of this country:" *γῆ* is here equivalent to *μέρος τι τῆς χώρας*.—*πολλαπλασίους ἢ εἰ*, "manifold more, than if. . . ."—*καὶ μὴν ὑπαγυρός, &c.*, "for it has, in truth, silver beneath its surface, through divine allotment." The allusion is to Laurium, a range of hills near the Sunian promontory. Here the Athenians had silver mines.—*πολλῶν γοῦν πόλεων, &c.*, "accordingly, though there are many states in the vicinity of Attica," &c.

20-22. *ὁ μυστικὸς σηκός*, "the mystic cell." Referring to the *cella* or *delubrum* of the temple. This is said to have been as large as a theatre, and here the mysteries were played off.—*τὸν ἐν ἀκροπόλει, &c.*, "which stands in the Acropolis (at Athens), consecrated to Minerva." The Parthenon, or celebrated temple of Minerva, stood on the most elevated ground of the Acropolis.—*ἐπιστατοῦντος*, "patronising," i. e. watching over and aiding with the public resources.—*ἐν δὲ τοῖς δήμοις, &c.*, "the city (of Eleusis), moreover, is numbered among the boroughs (of Attica)," i. e., forms one of the boroughs. The boroughs or *δήμοι* were one hundred and seventy-four in number. The borough of Eleusis belonged to the tribe Hippothoontis.

24-32. *χερρόνησίζων*, "of a peninsular form."—*προσειληφνῖα τῷ περιβόλῳ*, "having embraced within the circuit of its walls," from *προσλαμβάνω*. Literally, "having taken in addition."—*ἄξιόν τε ἦν, &c.*, "and it was a naval station large enough for four hundred vessels." More literally "fit for," "suited for."—*τῷ δὲ τείχει τούτῳ, &c.*, "connected with this fortification were the legs (as they were called) which came down from the city." More literally, "the legs drawn down from the city." The long-walls were playfully called "legs."—*οἱ δὲ πολλοὶ πόλεμοι, &c.*, "the

many wars, however (that have taken place), have thrown down the wall," &c.: the allusion is to the long-walls. They were demolished at the close of the Peloponnesian war, but rebuilt by Conon. In the siege of Athens by Sylla they were again broken down and almost destroyed. Some traces still remain. These celebrated walls connected Athens with her several harbours—*συνέστειλαν*, "have contracted," from *συστέλλω*.

33-34. *πλείους*, "very many." Literally, "more (than are usually found in islands of such a size)."—*καὶ Ὅμηρος ὑμνεῖ*, "Homer also celebrates in song."—*καὶ οἱ ὕστερον*, "as well as the poets (who came) after him."

LINE 1-12. *καὶ δὴ καὶ διετέλεσε*, &c., "it continued, moreover, for a long time enjoying the first rank." Literally, "bearing away for itself the first portions, or parts." Supply *μέρη* (*Bos*, *Ellips. Gr.*, s. v. *υέρη*). With *πολλοῦ* supply *χρόνον*.—*τῶν νομίμων*, "of its privileges."—*δι' ἐννέα ἔτων*, "for the space of nine years."—*ἐλέγετο*. Supply *εἶναι*.—*ὡς γένοιτο*, "how that he was." The optative is here employed to express merely the opinion of others, for the accuracy of which the writer himself does not vouch.—*τραγωδοῦντες*, "detailing in tragic strain," i. e., with a tragic and declamatory air.

16-19. *διελόντας*, "having marked it out." By the common principle of construction, *διελόντας* ought to be in the dative, on the supposition that the dative *ἡμῖν* is understood with *ῥητέον*. It will be found, however, that verbals in *-τεον* sometimes have the person in the accusative (as here, *ἡμᾶς*), when the reference is, not so much to what *must*, as to what *ought* to be done. (*Matthiæ*, *G. Gr.*, § 447).—*Ὁ Ταῦρος μέσῃν πῶς*, &c., "the range of Mount Taurus divides this continent nearly in the middle, as if with a girdle."—*διέζωκε*, from *διαζώννυμι*.—*τεταμένως*, from *τείνω*.—*τὸ μὲν αὐτῆς ἀπολείπων*, &c., "leaving one part of it towards the north, and the other towards the south." Literally, "and the other, a southern one." As the chain passes onward from west to east, it leaves on one side of it (i. e., cuts off) the northern, on the other the southern portion of the continent.—*καλοῦσι δ' αὐτῶν*, &c., "and the Greeks call the one of them (Asia) this side of Taurus, the other (Asia) beyond (Taurus)."

20-27. *οἱ δὲ ποταμοὶ*. Another instance of a nominative absolute before a clause expressing distribution.—*ὡς ἐπ' ἄρκτον*, "towards the north." This usage of *ὡς* with a preposition, becomes, as far as the English idiom is concerned, a mere pleonasm; in Greek, however, it points out strictly the direction alone which an object takes, leaving it undetermined whether it reaches the place or not.—*ὁ Εὐφράτης τε καὶ*, &c., "namely, both the Euphrates, and Tigris," &c. These nominatives are in apposition with *οἱ*, in the clause *οἱ δὲ ὡς ἐπὶ νότον ἄνεμον*, and this *οἱ* agrees with *ἔχουσι* understood. Jacobs has altered here the text of Arrian in a somewhat slovenly manner.—*ἐν μέσῳ*, "between."—*ἢ*, "or else."

29-34. *ἐστὶν ὑπερκειμένον*, "is one that overhangs."—*διατειχίζον τὸν ἰσθμὸν*, "forming the isthmus between them like a wall."—*ὕλη παντοδαπῇ*, "with all kinds of timber."—*κατ' ἀλκὴν καὶ δύναμιν*, "in valour and resources."

LINE 2-3. *φάτναις κατατετρημέναις*, "in perforated troughs," i. e., bored with small holes that allow the water to escape, but not the gold: perf. part. pass. of *κατατετραίνω*, Attic for *κατατιτράω*.—*ὅθεν οὖν δὴ μεμνηθεῖσθαι*, &c., "from which circumstance they say that

105 *the fable of the skin covered with the golden fleece was even formed.* Literally, "that the skin covered with the golden fleece was even fabled."

6-15. *ἀνπρὰ καὶ μικρόχωρα*, "lead hard lives, and inhabit scanty territories."—*ἃ δὴ πληροῖ μάλιστα*, "which, indeed, very nearly fill."—*καὶ δὴ καὶ ἤγε Ἰβηρία*, "moreover, this same Iberia." The particle *γε*, in composition here with *ἤ*, lends emphasis to the latter.—*ὥστε εἶναι*, "so that there are here."—*καὶ ἀρχιτεκτονικὴν τήν, &c.*, "and a constructing of dwellings that displays architectural skill."—*καὶ τᾶλλα κοινά*, "and other public erections."—*τῆς δὲ χώρας τὰ μὲν*, "one part of the country." For a literal translation supply *μέρη*, "these parts indeed."—*κύκλῳ περιέχεται*, "is encompassed round about."—*ἑσκευασμένοι*, "attired." There is also in this, though not expressed in the translation, a reference to their habits of life.

16-19. *οἱ πλείους*, "the greater number."—*ποιμενικώτεροι*. Supply *τῶν Ἰβήρων εἰσὶ—γένους*. Supply *ἀνθρώπων*.—*ταύτη δὲ καὶ*, "and for this reason also." Supply *αἰτία*.

26-29. *οὐδὲ ἀριθμὸν, &c.* They cannot count higher than a hundred—*καὶ πρὸς τᾶλλα δὲ, &c.*, "they are careless also with regard to the other things that have reference to life," i. e., to the proper leading of life, its comforts and conveniences.—*ἐπ' ἀκριβὲς*, for *ἀκριβῶν*. Literally "(intended) for accuracy," i. e., "accurate."

106 LINE 2-12. *εὐκαιρα*, "in fit places."—*τὰ κατακεκρυσμένα τῶν ὑδάτων*, "the hidden waters," for *τὰ κατακεκρυσμένα ὕδατα*.—*ἀνοίγοντες*, "uncovering."—*οἱ δὲ ἄλλοεθνεῖς*. The nominative absolute again, before a clause expressing distribution.—*διατελοῦσιν ἀδούλωτοι*, "remain ever unenslaved." Supply *ὄντες*. Literally, "continue to be."

13-25. *ἡ δ' ἐχομένη Ἀραβία*, "that part of Arabia which is contiguous to."—*τοσοῦτο*. As the extracts composing this volume are taken from different writers, we find some using the Attic *τοσοῦτον*, and others, as in the present instance, the more inelegant *τοσοῦτο*.—*εὐδαίμονα Ἀραβίαν*, "the happy Arabia." In Latin, *Arabia Felix*.—*καὶ τὴν ἄλλην ὕλην, &c.*, "and other productions of an aromatic character, in great abundance." Literally, "and the other wood that is aromatic."—*φύλλον εὐωδίας*, "fragrant leaves." Literally "fragrances of leaves."—*καὶ τῶν ἀποσταζόντων &c.*, "and is filled with varied odours of tears, that distill from (the bark of trees)," i. e., with odoriferous tears of various kinds, &c.—*αἱ ταύτης ἐσχατιαὶ*, "the farthest portions of this land."—*δαψιλῆς*, "in rich abundance."—*ἄπλατος*, "to an extraordinary degree."—*φύσεις εὐώδεις, &c.*, "fruitful odoriferous plants."—*τὰς ἀπορροίας, &c.*, "their exuding juices and perfumes."

27-36. *ὁ προσαγορευόμενος, &c.*, "the kind of gold that is called *apuros*."—*τοῖς ἄλλοις*. Supply *ἐθνεσι*.—*ἐκ ψηγμάτων καθεψόμενος*, "melted down (and refined) from small grains."—*ἀλλ' εὐθὺς ὀρυττόμενος εὐρίσκεται*, "but it is found pure at the very time of digging." Literally, "but directly being dug up it is found (pure)."—*ὥστε τοὺς ἐντιμοτάτους λίθους, &c.*, "that the most precious stones, having been set in this by artists, produce the most beautiful of ornaments," i. e., that if the most precious stones be set in this kind of gold the most beautiful ornaments are produced. Literally, "having been bound," &c., from *ἐνδέω*.—*ἡρμημένα*, "who have chosen." Passive for the middle.—*σίτου*, "cf grain."—*τῇ δ' ἀπὸ τούτων*,

&c., "but being amply supplied through the abundance obtained from these," i. e., through the abundant nutriment. Page 106

LINE 3-11. οἱ ἐν τοῖς πελάγεσι, "those at sea." Literally, 107
 "those on the deeps."—πρὸς τὰς ἀπὸ τῶν, &c., "from the indi-
 cations afforded by the stars." The deserts are as trackless as the sea,
 and the traveller has, like the mariner, to consult the stars, in order to
 ascertain by their position the direction of his route.—παρὰ τὸν ὠκεανόν,
 "along the (Indian) ocean." The description here given takes in also the
 coast of the Persian Gulf.—ὑπεράνω, "above," i. e., to the northeast.—
 ἀρδεύοντες. Supply οἱ ἐγχώριοι.—καὶ διπλοῦς καρποὺς λαμβάνουσι, "they
 even obtain double harvests."

19-26. πυρῶν μὲν ἀνὰ δέκα, &c., "ten medimni of wheat each." Ob-
 serve the distributive force which the preposition ἀνὰ here imparts to the
 numeral. The medimnus was a Greek measure for things dry, and equiv-
 alent to six Roman modii. The modius (erroneously called, in the lexicons,
 "a bushel"), contained a little over one gallon, three quarts, one pint, dry
 measure; and hence the medimnus was equal to one bushel, one peck, one
 gallon, one quart, &c., of our measure.—καὶ λαγαραὶ ταῖς συστάσεσι, "and
 slender in their make." More literally, "in their frames."—διατείνονσι,
 "traverse." Literally, "stretch over."—εἰς τὰς μάχας, &c. The order
 of construction is, ἄγονται εἰς τὰς μάχας ἔχουσαι δύο τοξότας.—ἀντικαθη-
 μένους, &c., "sitting over against one another, back to back."

29-35. τὴν μέσην σὺν Συρίαν, "that part of Syria which lies between
 them." Compare the Scripture name applied to this tract of country (Gen.
 xxiv., 10; Deut. xxiii., 4, &c.), namely, *Aram Naharaim*, or "Aramea
 between (literally 'of') the rivers."—ὅθεν καὶ τὸ ὄνομα, &c., "from which
 circumstance also its name is called *Mesopotamia*," &c. We have given
 the simpler and more natural translation to these words. Jacobs makes τὸ
 ὄνομα a kind of pleonastic accusative, and supplies ἡ χώρα as the nomina-
 tive to κληίζεται, "from which circumstance, also, the country is called in
 name," &c.—πολύ τι, "for some considerable distance." Supply διάστημα.
 —ἐσβάλλει ἐς τὸν πόντον, &c., "empties into the Persian sea," i. e., Per-
 sian Gulf. The Tigris and Euphrates, if they ever had separate mouths,
 (which is very doubtful, though vouched for by the ancients), now unite
 near *Koma*, and the joint stream is called *Shat-al-Arab*, or "the river of
 Arabia."—ἔς τε ἐπὶ τὴν ἐκβολήν, "up to its mouth."

LINE 1-6. μετέωρός τε ρεῖ, "both flows along high ground, and 108
 is," &c.—ἰσοχείλης. In the text of Arrian (omitted by Jacobs)
 the banks of the Tigris are described as much higher than the surface of the
 stream, preventing, of course, any lateral waste of its waters. The case is
 directly the reverse with the Euphrates.—παρ' ἑκάτερα, "along either
 bank." Supply χεῖλη.—ὅποτε σφίσιν ὕδατος, &c., "as often as they want
 water." Literally, "as often as it may have itself deficiently in respect
 of water."—καὶ οὕτως ἐς οὐ πολὺν ὕδωρ, &c., "and the Euphrates, ending
 thus with no great quantity of water, and that marshy in its character, in
 this way terminates its course." Literally, "in this way ceases from (its
 course)."

27-30. βόσμορον. An unknown kind of grain. Strabo, on the author-
 ity of Onesicritus, describes it elsewhere as smaller in size than wheat.—
 ὦν ἡμεῖς ἄπειροι. Supply ἐσμέν.—ἔρια ὑπανθῆι, "fleeces bloom forth."
 Observe the force of ὑπό here, as marking gradual increase. The cotton
 plant is meant and what are here called fleeces are the contents of the

108 cotton-pods bursting forth.—σινδόνες, “*fine garments*.” The term σινδών generally means a garment of fine linen. Here, however, such an explanation will not, of course, answer. The reference appears to be to what Herodotus calls σινδών βυσσίνη. (2, 86. Consult Bähr, *ad loc.*) Muslins, therefore, are evidently meant, and σινδόνες might be translated, in this passage, saving the anachronism, “*fine muslin garments*,” or simply, “*fine muslins*.”

32-35. κλάδους ἀνέστησαντα, “*having put forth branches*.” More literally, “*having caused branches to grow*.”—εἶτα τὴν λοιπὴν, &c., “*take, upon this, the rest of their growth in a downward direction*,” i. e., have their branches after this bending towards the earth. We have here a description of the Indian fig, or banyan tree, which forms so conspicuous an object in Hindoo mythology. The branches of this tree, after projecting to a certain distance, drop and take root in the earth. These branches, in their turn, become trunks, and give out other branches; and thus a single tree forms a little forest.—ἀνξάνονται, “*grow*.” Middle voice.—ἐξ οὗ πάλιν ὁμοίως, &c., “*after which, having been again, in like manner, bent downward in the course of their growth, they form another layer, then another*,” &c.

109 LINE 1-3. σκιάδιον γενέσθαι μακρὸν. The banyan tree stretches its immense branches, and its holy shade, not only over the pagodas, and the choultries, or caravanseras, but also over serpents and other venomous creatures. Hence it becomes an emblem of the eternal power of Nature, which cherishes both useful and hurtful beings. It is a variety of the Buddha tree, which is revered in the various countries between Hindoostan and China. This will explain the name given it by Linnæus, namely, *Ficus religiosa*.—καὶ, “*even*.”

7-9. Περσίς. The reference is to Persia Proper, or what was sometimes called the royal province of Persia.—πολλὴ μὲν ἐν τῇ παραλίᾳ, &c., “*lying in a great measure along the shore of the gulf that is named after it, but in a much greater degree inland*.” Supply οὐσα, or κειμένη.—τριπλὴ δ' ἐστὶ, &c., “*it is, moreover, threefold in both its physical character, and the temperature of its climate*,” i. e., it is, in fact, subdivided into three distinct regions, as regards, &c.

17-20. τῶν. Supply πόλεων.—τὴν πολυτέλειαν τῆς κατασκευῆς, “*the costly character of the structure*.”—βραχεὰ διελθεῖν, “*to enumerate a few brief particulars*.”—οὗσης γὰρ ἄκρας ἀξιολόγου, &c., “*for, there being here a considerable elevation, a triple wall surrounded it*,” i. e., a triple wall encompassed an elevation here of considerable height. The ruins of *Chehl-Menâr* are evidently the remains of the splendid structure which Diodorus is here describing. They are placed on a platform or terrace cut out of a rocky mountain, and having a higher part of the same mountain connected with its eastern side, being on the other three sides at a great elevation in a perpendicular precipice from the plain beneath. Above this platform or terrace rise two other terraces. The nature of the ground gives the whole structure the appearance of an amphitheatre erected on three terraces, rising successively one above the other. The whole is of marble quarried in the adjacent hills, of a dark gray colour, and the passages from the lower to the upper terraces are by broad marble staircases. These united elevations are comprehended under the general name of ἄκρα in the text, and the τριπλοῦν τεῖχος refers to the facings of the three terraces of rock in the case of the lowest, and of marble in that of the other two. These marble facings are formed of gigantic square blocks, without mortar, but fitted with such precision as to appear part of the solid mountain. Consult the plan of the ruins

by Heeren (from Sir R. K. Porter's Travels), *Hist. Researches*, vol. ii., p. 401, and Heeren's description of the same, vol. i., p. 147.

21-23. τὸ μὲν πρῶτον. Supply τεῖχος.—τὴν μὲν ἄλλην κατασκευὴν, "the rest of its structure."—περίβολος, "enclosure."—εὖ πεφυκότι, "well calculated by its very nature." The whole structure, including the facings of the second and third terraces (τὰ τεῖχη), is built, as we have already said, of enormous blocks of marble, so skilfully disposed upon one another, that it is often difficult, by the nicest observation, to detect their junctures.—ἐν δὲ τῷ πρὸς ἀνατολὰς, &c., "in that part of the elevation, moreover, which faces the east, there is a mountain standing four hundred feet apart," &c. An examination of Heeren's plan will make all this very apparent, though the description, taken by itself here, seems somewhat obscure. The mountain of which Diodorus speaks is in fact the face of the rock from which the main terrace projects, and the distance between it and the ruins on the upper terrace corresponds accurately with the measurement given in the text. The English translator misinterprets Heeren when he makes him say, in describing the position of the "royal mountain" from Diodorus, that it lay "eastward of the city." The German writer merely states that it was "on the eastern side of the elevation," or "stronghold" (*an der Ostseite der Burg*).

29-33. βασιλικόν. Ctesias calls it "the double mountain," an expression which has given rise to no little controversy, on the part of some of the German scholars. (Consult Bähr, *ad Ctes.*, p. 133, *seqq.*)—πέτρα γὰρ ἦν κατεξαιμένη, &c., "for it was a rock carefully hewn, and containing several chambers within, in which were the sepulchres of the departed (monarchs)," i. e., carefully hewn within and without: κατεξαιμένη is from καταγαίνω. The following description, from Heeren, will throw light upon this passage. "On the face of the rock from which the terrace projects are two sepulchral monuments. A façade has been formed in the surface of the cliff, at a considerable height from the ground, behind which is a square apartment. Beneath, the rock has been cut away perpendicularly, so as to make all access impracticable." (*Hist. Res.*, vol. i., p. 149.)—πρόσθασιν, "doorway." Literally, "means of access," i. e., in the usual way.—ὅπ' ὀργάνων δέ τινων, &c., "but receiving the coffins of the deceased, who were raised upon high by means of skilfully constructed machines," i. e., the stone coffins containing the corpses were raised up to a level with the opening made above in the face of the rock, and in this way introduced into the hewn-out chambers within.

35-36. κατὰ δὲ τὴν ἄκραν, &c., "throughout this elevation there were very many royal places of entertainment, and treasuries," &c. The reference in καταλύσεις is to banqueting-halls, &c.

LINE 1-3. ταῦτα τὰ βασίλεια, &c. Alexander destroyed, 110 neither the entire city of Persopolis, as some suppose (for it was in existence long after his death), nor all the buildings mentioned by Diodorus as standing on different parts of the ἄκρα. He appears to have set fire merely to a single edifice, on the third or uppermost terrace. This was the main banqueting-hall, where the monarch entertained the grandes of the court on solemn festivals. (Consult Porter, *Travels*, &c., vol. i., p. 646, and Heeren, *Hist. Res.*, vol. i., p. 190.)—ἐνέπρησε, from ἐμπρήθω.—διεπόρθησαν, when Xerxes invaded Greece.

11-16. λέγουσιν, referring, not to the boys, but to the Persians themselves.—ὅτι ἐπὶ τοῦτο ἔρχονται, &c., "that they go (to school) for this purpose,"

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110 just as with us those who are about to learn their letters (go with that view)." We have given γράμματα here its literal meaning. The reference appears to be, however, not merely to letters, but to elementary studies in general. (Consult Sturz, *Lex. Xen.*, s. v.)—γίγνεται, "there arise." Literally, "there are produced."—καὶ ἄλλων οἶων δὴ εἰκός, "and other offences, of such a nature as it is natural for accusations to arise about," i. e., about which it is natural for accusations to arise. Complete the clause as follows: καὶ ἄλλων τοιούτων, οἶων δὴ εἰκός ἐστὶ ἐγκλήματα γίνεσθαι.

17-23. ἂν γνῶσι ἀδικούντας, "they may have ascertained to be offending."—ἐγκλήματος, "in the case of an accusation." Literally, "respecting an accusation."—δικάζονται, "go to law." Middle voice.—χάριν ἀποδιδόναι, "to return a favour," i. e., to testify thankfulness.—καὶ περὶ θεῶν, &c., "will, in all likelihood, be most negligent of their duty towards both gods," &c. For a literal translation supply ἑαυτοὺς after ἔχειν, "will, in all likelihood, have (i. e., bear) themselves, in an especial degree, negligently towards," &c.

25-33. σωφροσύνην, "discreetness of deportment."—φέρονται δὲ οἰκοθεν, &c., "they bring with them from home, moreover, for solid food, bread, and, to eat with their bread, water-cresses." Observe the force of the middle in φέρονται.—πιεῖν δ', "and for drinking."—ἀρύσασθαι, "to take up water for themselves." Observe the force of the middle. The acrist, too, indicates despatch and saving of time.—ἐκ τούτου δὲ, "but after this." Supply χρόνον.

111 LINE 2-14. ἐπ' εὐθείας, "straight onward." Supply with εὐ-θείας (which is the gen. sing. fem. of εὐθείς) the noun ὁδοῦ.—σχιζόμενος, "dividing." Literally, "dividing itself."—στόματα. Supply ἐστὶ.—ὧν τὰ ἔσχατα, "the extreme ones of which." The nominative absolute again before a clause indicating distribution.—αἱ γὰρ ἀξιόλογοι, &c., "some of considerable, but the greater part of scanty, size."—μάλιστα πῶς, "pretty nearly." Observe the diminishing force of πῶς. Literally, "very nearly, after a manner."—σὺν αἷς ποιεῖται καμπαῖς, "including the bends which it makes." Literally, "together with the bends which," &c. Observe the attraction in αἷς καμπαῖς. The plain Greek would be, σὺν ταῖς καμπαῖς αἷς (καμπύς) ποιεῖται.—κατὰ δὲ τοὺς ὑποκάτω τόπους, &c., "in the low grounds, however, it is contracted in its volume of waters, the stream being continually drawn away more and more towards both continents," i. e., after leaving the mountains and reaching the level country at their base, the Nile loses by sending off two branches, in two opposite directions. This is all false. The Nile receives, in place of sending forth. The two continents are Africa and Asia: which, according to the ancient geographers, until the time of Ptolemy, were supposed to have the Nile as their common line of separation.

22-25. πᾶσα ἡ χώρα. The inundation is felt most extensively, and, of course, beneficially, in Lower Egypt.—ἐπὶ λόφων, &c., "on natural hills or artificial mounds."—κατὰ τὴν πόρρωθεν ὄψιν, "when seen from a distance." More literally, "as regards the view from the distance."—πλείους δ' ἡ, &c., The rise of the Nile commences with the summer solstice (June 21). The river attains its greatest height at the autumnal equinox (Sept. 21), continues stationary for some days, and then diminishes at a less rapid rate than it rose. At the winter solstice (Dec. 21) it is very low, but some water still remains in the large canals. At this period the lands are put under culture.

29-33. πληροῦται δὲ ὁ Νεῖλος, &c. The inundation of the Nile is caused by the heavy annual rains between the tropics. A similar increase of waters is common to all the rivers of the torrid zone, and, in low situations, occasions inundations as in Egypt.—κλυζομένης, “being inundated by these.”—κατὰ τὴν ἐξ ἀρχῆς, &c., “in the first creation of all things.”

LINE 1-10. τὴν εὐκρασίαν, “the excellent climate.”—πολύγονον, “very fertilizing.” The waters of the Nile are said, even at the present day, to possess the same character, as regards not only plants, but also the animal kingdom.—καὶ τὰς τροφὰς, &c., “and affording spontaneously its nutritious properties.”—τὰ ζωογονηθέντα, “the things that are born alive,” i. e., animals, as opposed to plants.—τὸ καὶ νῦν ἐτι, &c., “the circumstance, namely, that still, even at the present day, the country in the Thebais produces at certain seasons so many and so large-sized mice.”—μενούσης ἐτι κατὰ φύσιν, &c., “the clod of earth still remaining (here) in its natural state,” i. e., the latter half of the animal still remains a clod of earth. This foolish story is found in several of the ancient writers, and among the rest in Ælian (*H. A.*, 2, 56). It is very surprising that it should elicit from Wesseling (*ad Diod. Sic.*, 1, 10) only a “*nondum credimus.*” The whole matter rests, very probably, on the appearance, in former days, at particular periods, of great numbers of the *sorex*, or “shrew-mouse.” Some of these little animals, being seen only half out of the earth, may have given rise to the most amusing part of this preposterous fable. That the Egyptians worshipped a species of shrew-mouse (the *sorex religiosus*), perhaps on this very account, has been confirmed by the discoveries of Olivier and Passalacqua. (*St. Hilaire, Dict. Hist. Nat.*, vol. xi., p. 323.)

12-15. τετταράκοντα ἀπὸ τῆς Μémφιδος, &c., “to one having advanced forty stadia from Memphis a kind of mountain-ridge presents itself.” Literally, “to one having advanced, &c., there is a kind of mountain-ridge.” This ὀρεινὴ ὁφρὺς is called by modern writers a “rocky-platform,” and is said to be about a hundred and fifty feet above the level of the surrounding desert. The number of pyramids now standing in Egypt is about forty. They are all in what is called Middle Egypt, and are divided into five groups. The pyramids alluded to in the text are those at the modern Gizeh or Djizeh, north-west of the ancient Memphis, and form the most remarkable of all the groups, since they contain the largest pyramid among them.—ἀξίολογοι, “remarkable ones.”—ἐν τοῖς ἐπτὰ θαύμασι, “among the seven wonders (of the world).” Literally, “the seven sights,” i. e., great sights.

16-23. πρότερον. It was called Arsinoë, after the queen of Ptolemy Philadelphus. The appellation Κροκοδείλων πόλις is merely a Greek translation of its original Egyptian name.—ἐν τῷ Κυννοπολίτῃ νομῷ, “in the Cynopolitic nome.” The Greek name *nome* (νομός) was applied to the jurisdictions, or districts, into which Egypt was divided.—ὁ Ἄνουβις, “the god Anūbis,” a dog-headed deity of the Egyptians.—καθ’ ἑαυτοὺς ἕκαστοι, “each community by themselves,” i. e., some animals were held sacred by the inhabitants of one part of Egypt, and not by those of another.

24-28. ἑκατομύλους. This, of course, is an exaggeration, either springing from the fancy of the bard himself, or resting on false information received from the Phœnician traders. One difficulty, however, still remains. The Egyptian Thebes, contrary to the usual belief, was never surrounded by walls of any kind, and, therefore, even if we consider ἑκατομύλους in the text as equivalent to “many-gated,” still these gates or por-

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112 **tals** must either be those of its numerous palaces, or, what is more probable, the openings in the great circus or hippodrome that was in the neighbourhood of the city. The mention of Thebes in Homer occurs at *Il.*, 9, 381, *seqq.*—*αὐτῆς*, as if *πόλις* preceded, which is implied, in fact, in *Θήβας*.—*ἔστι δ' ἱερὰ πλείω*, “there are in it, also, numerous temples.”—*καμηδόν*, “in villages,” i. e., several settlements are scattered over the circuit of the ancient city, but they are like so many villages, and form separate clusters or groups.—*ἐν τῇ περὰ*, “on the opposite side of the Nile.” Supply *χώρα*.

29-33. *δυὶν κολοσσῶν*. These are the two statues called by the Arabs, at the present day, Shamy and Damy.—*σεισμοῦ γεννηθέντος*. The destruction of the upper part of this statue has been attributed to Cambyses, by the writers of some of the inscriptions on it, as well as by some ancient authors. This seems more probable than the cause assigned by Strabo, in our text, since the temple to which the statue belonged, and the other colossi in the dromos, have evidently been levelled and mutilated by the hand of man. (*Wilkinson's Thebes*, p. 36.)—*ὥς ἂν πληγῆς οὐ μεγάλης*, “as of a slight blow.” The sound which this statue, commonly called “the vocal Memnon,” uttered, was said to resemble the breaking of a harp-string. One of the inscriptions, however, says it was like brass when struck (*ὥς χαλκοῦ τυπέντος*), and this led Wilkinson to make an experiment deserving of mention here. There is, it seems, in the lap of the statue a stone, which, on being struck, emits a metallic sound; and, in the block behind, a square space is cut large enough to admit a person, who might thus lie concealed from the most scrutinizing observer in the plain below. Mr. Wilkinson placed some peasants below, and having ascended to the lap of the statue, struck the sonorous block with a small hammer. On inquiring of the peasants what they heard, their answer was, “you are striking brass.”—It may be added, that the part of the statue which had been broken off is now carried away, and that the figure is again completed by courses of common sandstone, forming the back, neck, and head. By whom this was done has not been ascertained.

35-36. *Θῆκαι βασιλέων*. These are the famous “tombs of the kings,” in which Belzoni made some of his most brilliant discoveries. The paintings, with which they are adorned within, throw great and interesting light on the manners and customs of the ancient Egyptians.—*λατομηταί*, “hollowed out of the rock.”

113 **LINE 1-8.** *περὶ τὰς ἐσχατίας, &c.* The position of these mines is about southeast from *Bahayreh*, a village opposite the town of *Edfou*, or Apollinopolis Magna, and at a distance of nearly ten days' journey from that place, in the mountains of the *Bishareeh*. The gold lies in veins of quartz, in the rocks bordering an inhospitable valley: but the small quantity which these mines are capable of producing by immense labour, added to the difficulty of procuring water, would probably render the reopening of them, at the present day, an unprofitable speculation; and indeed in the time of Abulfeda they only just covered their expenses, and have never been worked since they were abandoned by the Arab califs. (*Wilkinson, Manners and Customs of Anc. Egypt*, vol. i., p. 233.)—*τῆς γὰρ γῆς μελαίνης οὐσης, &c.* The rock in which the veins of quartz run is an argillaceous schist.—*διαφνὺς καὶ φλέβας*, “seams and veins.”—*μαρμάρου*. What Diodorus here calls “marble” is the quartz, which is the matrix of the ore.—*πασας τὰς περιλαμπομένας φύσεις*, “all other natural substances that throw brilliancy around,” i. e., all the most shining substances. More

literally, "that cause themselves to shine around." Middle voice. —οἱ προσεδρεύοντες, &c., "the overseers of these mining operations." Literally, "they who sit by (or near) these," &c.—κατασκευάζουσι, "elaborate."

9-11. οἱ γὰρ βασιλεῖς, &c. Diodorus, who copies this whole account from Agatharchides (*de R. M.*, p. 23), refers here to the Ptolemies, or kings of the Greek dynasty. From his remarks, however, at the close of his narrative, it appears that the mode of mining described by him was brought in by the earliest Pharaohs.—ἔτι δὲ τοὺς ἀδίκους διαβολαῖς, &c., "and those, moreover, who have become involved in false accusations, and have through resentment been thrown into prison, sometimes themselves alone, at other times," &c. If the Greek text be correct, the reference in ἀδίκους διαβολαῖς περιπεσόντας will be to persons falsely accused of offences against the royal authority, and who, in the irritation of the moment (διὰ θυμὸν), have been thrown unheard into prison. This appears to be the only intelligible explanation that can be given. Wilkinson suggests for a translation, "convicted of false accusations," but the Greek text will not admit of this.

19-23. τῆς δὲ τὸν χρυσὸν, &c., "having, by the aid of a heavy fire, roasted the hardest part of the earth containing the gold, and (thus) made it porous and brittle, they bring to bear upon it the labour of the hands," i. e., they roast the quartz in which the gold lies imbedded. The term, "earth" (γῆς) is here loosely applied to the rocky matrix itself.—τὴν δὲ ἀνεμμένην πέτραν, &c., "thereupon, many thousands of (these) unfortunate persons labour with iron picks on the rock (thus) softened (by the fire) and able (now) to yield to moderate labour."—καὶ τῆς μὲν ὅλης πραγματείας, &c., "an engineer, moreover, who selects the stone, and points it out to the workmen, directs the whole work." Literally, "an artificer, &c., takes the lead of the whole operation."

27-36. τυπίσι σιδηραῖς, &c., "cleave the marble-shining rock with iron chisels, bringing no skill to bear upon their labours, but mere physical strength."—πρὸς ἐπιστάτου βαρύνητα, &c., "at the harsh command and blows of an overseer."—διὰ τῶν ὑπονόμων, "through the drains," i. e., the lateral passages constructed principally for carrying off the water from the mine, and running almost horizontally. They are called *Stollen* by the German miners.—ἀναβάλλουσιν, "pile up."—ὀρισμένον μέτρον τοῦ λατομήματος, "a piece of the quarried stone of certain dimensions." More literally, "a defined size of the quarried stone."

LINE 1-6. τύπτουσιν, "pound it."—ἀνὰ τρεῖς ἢ δύο, "in parties of three or two," i. e., three or two persons being employed at the same hand-mill. As the number was more commonly three than two, the greater numeral precedes. Observe the distributive force of ἀνά. There is no peculiar form in Greek for distributives. To express their meaning, sometimes the cardinal numbers compounded with σύν are used; sometimes the prepositions ἀνά, κατά, &c.—πρὸς τὴν κώπην, &c., "grind at the handle (of the same mill), reducing the size given (unto them) to the form of the finest flour."

7-12. οἱ τεχνῖται, "the master workmen."—πρὸς τὴν ὅλην ἄγουσι συνέλειαν, "carry it away to undergo the final process."—ἐπὶ γὰρ πλατεῖα τανίδος, &c., "for they rub the pulverized stone upon a broad table a little inclined, pouring water upon it (at the time)." More literally, "for they rub the marble (thus far) operated upon," &c.—τὸ μὲν γεῶδες αὐτῆς, "the

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114 earthy matter contained in it."—*δια τῶν ὑγρῶν*, "by the fluid particles," i. e., the water poured upon it.—*τὸ δὲ χρυσίον ἔχον*, "while that which contains gold."

15-29. *σπόγγοις ἁραιῶσι*, &c., "pressing upon it lightly with fine sponges," i. e., gently applying fine sponges.—*τὸ χαῦνον καὶ γεῶδες*, "the light and earthy substance."—*παραλαμβάνοντες μέτρῳ καὶ σταθμῷ*, "having taken away by measure and weight."—*μίξαντες δὲ κατὰ τὸ πλῆθος* &c., "and then, having mixed together in a certain proportion," &c.—*προσεμβάλλουσιν*, "they throw these in together with it."—*ψυγῆναι*, from *ψύχω*.—*τῶν μὲν ἄλλων*, "of the other substances," referring to the lead, salt, and other ingredients that had been thrown in to promote the fusion and refining of the gold.—*ὀλίγης ὑπουσίας γεγεννημένης*, "a slight diminution (in quantity) having taken place."—*ὥς ἂν καταδειχθεῖσα*, "as having been (originally) established."

31-36. *ἐπὶ τὴν ἐπιμέλειαν ταύτην*, "for this purpose." More literally, "for this object of his care."—*τῆς λίμνης*, "the lake (Mareotis)."—*τῇ εὐστοχίᾳ τῆς ὁμοτομίας*, "by the accurate direction of the line of streets."

115 LINE 2-10. *διὰ τοῦ μεγίστου πελάγους*, "over a very wide expanse of sea." The Etesian, being northern, winds, blew over a large portion of the Mediterranean, before reaching Egypt.—*μεγάλῃς λίμνης*, alluding again to the Lake Mareotis.—*ἤγε πλατεῖαν*, "he drew a broad avenue." Supply *ῥύμην*.—*κατασκευαῖς*, "structures."

16-21. *βάρος τῶν ἔργων*, "solidity of the work."—*κατασκευαῖς*, "erectitions."—*τῶν κατὰ τὴν οἰκουμένην*. Supply *πόλεων*.

26-35. *οἱ Αἰθίοπες κακόβιοί τε*, &c., "the Ethiopians both lead hard lives, and are for the most part devoid of clothing."—*χρῶνται*, "they use (for food)."—*χρῶνται τόξοις*, "make use of bows."—*κεκρίκωνται τὸ χεῖλος*, &c., "insert a brazen ring into the (lower) lip of the mouth." Literally, "ring with a brazen ring the," &c.

116 LINE 1-10. *τῶν προβάτων αἰγοτριχούντων*. They wear no garments made of wool, since their sheep have hair like goats, instead of wool.—*οἱ δὲ*, "some (of them)."—*ἡ τρίχινα πλέγματα εὐϋφῇ*, "or coverings made of hair, of a fine texture."—*θεὸν δὲ νομίζουσι*, &c., "they believe also in a twofold deity, the one immortal, and that this one is the author of all things; the other mortal, being a nameless kind of being, and not clear to comprehend." For a literal translation, supply *εἶναι* with *θεὸν*. "They think that there is a god, in part immortal," &c. We have here a gross kind of Dualism, suited to the conceptions of a barbarous race.—*ὥς δ' ἐπιτοπολὸν*, "and for the most part."—*θεοὺς νομίζουσι*, "they regard as gods." Literally, "they consider to be gods." Supply *εἶναι*.—*περιχέαντες ὑαλον*, "having poured around them a transparent kind of resin." The reference cannot, by any possibility, be to glass. Such a version would be totally inconsistent with the barbarous habits of the race. The meaning here given to *ὑαλος* approximates very closely to its primitive acceptance, namely, any clear or transparent substance, such as crystal, amber, &c.—*κύκλῳ τῶν ἱερῶν*, "round about the temples."—*ἢ ὑπερῇ*, "or for superiority."

12-21. *διελθεῖν*, "to treat."—*τὰ γὰρ περὶ Κυρήνην*. Supply *μέρη*.—*ἔτι δὲ τὴν μεσόγειον*, &c., "and, still farther, the interior of the country in this quarter."—*τὰ νεύοντα μέρη*, "the regions that incline," i. e., look.—*μετέχοντες καὶ τῆς παραλίας*, "having a share also of the sea-coast."—*τῶν ὁμοειδῶν*, "the other tribes of the same race (with themselves)." Governed by *πόσ* in composition.

28-36. οὔτε τοῦ δίκαιον, &c., "and having no regard for, or Page
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conception of, what is just."—τὰ παρὰ τυχόντα, "whatever they meet with." Literally, "the things that have (anywhere) come in contact with them."—καὶ τὸ τῶν ἐπιτηδευμάτων, &c., "and zealously indulging in their savage habits." The expression τὸ τῶν ἐπιτηδευμάτων ἄγριον is equivalent, in fact, to ἄγρια ἐπιτηδεύματα.—ἐστὶν οἰκεῖος, "is in unison with."

LINE 5-7. στοχαζόμενοι τοῦ προτερεῖν, &c., "aiming merely 117
at outstripping their foes by their agile movements," &c.—δια-
πεποννηκότες τῇ μελέτῃ, &c., "having improved, by practice and constant habit, the advantages of nature."

11-16. γεώδης, "rich."—σιτοφόρος, "a grain country."—εὐχρηστία παρεχομένους, "affording convenient uses," i. e., convenient and useful rivers.—ναματιαίων ὑδάτων, "of running waters."—ἔστιν, for ἔξεστιν.

21-22. ὥς ἂν τῆς εἰς μεσόγειον, &c., "since the region, that stretches inward, has throughout its whole extent a continued row of sand-hills."—ἐφ' ὅσον δὲ σπανίζει . . . ἐπὶ τοσοῦτον πληθύνει, "as great, moreover, as is the scarcity . . . even so great (on the other hand) is the abundance."

31-34. περιγραφούσης κύκλῳ, "describing a (kind of) circle." The peninsular merely approached to a circular shape.—ἡ ἀκρόπολις. Supply ἦν.—ὀφρὺς ἱκανῶς ὀρθία, "a hilly brow of considerable elevation." More literally, "sufficiently high," i. e., for the purposes of a citadel.

LINE 1-11. οἱ τε λιμένες, &c., "both the harbours, and in particular the one called Cothon." Carthage had two harbours, the 118
outer and inner one. The inner harbour was named Cothon.—νησίον περι-
φερὲς, &c., "a small circular island, surrounded by a canal."—νεωσοίκους
"arsenals." These were, in fact, arsenals and dockyards combined, consisting of large covered buildings, capable of containing two hundred and twenty vessels of war, and having arsenals in the upper stories. (Appian, *Pun.*, 96.)—λαόν, "a body of followers."—οὕτω δ' εὐ-τυχῆς, &c., "so flourishing, moreover, did both this colony prove for the Phœnicians, and also that sent as far as the other coast of Spain, and the part beyond the Columns of Hercules (in particular)." The meaning is, that not only Carthage proved a flourishing settlement, but also Carthago Nova, on the Mediterranean shore of Spain, and in particular Gades, on the Atlantic coast.—ἐνείμαντο, "appropriated unto themselves."—ὅσῃ μὴ νομαδικῶς, &c., "as much as it was possible to inhabit not in a nomadic manner," i. e., which admitted of any other than a pastoral, and, of course, wandering mode of life: οἶόν τ' ἦν is the same as ἐξῆν.—αὐτοὺς, referring to the Romans.

12-20. αὐτῶν, referring to the Carthaginians.—τοῦ ὑστάτου πολέμου. The third Punic war, one of the three referred to in the previous paragraph.—ἐν τῇ πόλει, "in their own city," i. e., Carthage.—καταπελτικὰ ὄργανα, "catapultas." Literally, "catapultic engines."—ὥς οὐ πολεμηθησόμενοι, "(thinking) that by doing this they will not be warred upon again by the Romans." We have already remarked, that in order to seize the full sense of ὥς with a participle, as in the present instance, we must in translating insert some word or clause.—κριθέντος δὲ πάλιν, &c., "a renewal of hostilities, however, having again been determined on." Strabo here leans to the Roman side of the question. The truth was, that, after they had been stripped of nearly all their resources by their victorious foes, the Carthaginians were told that they must leave their city, and found one in the interior

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118 of Africa, at a distance of not less than ten miles from the sea. This stroke of perfidy gave rise to the third Punic war, which closed with the fall of Carthage.

21-39. *συνεστήσαντο*, "*they set on foot*."—*ἀνεφέροντο*, "*were laid up*," i. e., made and stored up in the arsenal.—*πεπηγότες*, "*well-compacted*."—*βέλη καταπελτικά*, "*catapultic javelins*," i. e., large iron javelins intended to be thrown from catapultas.—*τρίχα*. The ropes for managing the catapultas were made out of human hair, the Romans having stripped the Carthaginians of the proper materials.—*καταφράκτους*, "*completely equipped*."—*φρουρούμενον*, "*being blockaded (by the Romans)*."—*ὕλη γὰρ ἦν ἀποκειμένη παλαία*, "*for a quantity of old naval timber was lying stored up*."—*προσεδρεῦον*, "*plied the work*."—*ἔάλω*, from *ἀλίσκω*, in a passive sense.

HISTORY AND BIOGRAPHY.

119 LINE 1-3. *οἱ ἐν ἄστει*, "*those in the city*," i. e., the Athenians.

Whenever the reference is to Attic affairs, and the term *ἄστυ* is thus employed, the allusion is to the city of Athens.—*πολεμοῦντες ἐξέκαμον*, "*were wearied out with waging war*."—*νόμον ἔθεντο*. Observe the force of the middle. A legislator is said *τιθέναι νόμον*, because he does it for others; but a people are said *τίθεσθαι νόμον*, because they do it for themselves.—*μήτε γράφαι τινα, &c.*, "*that no one either propose in writing, or recommend by word of mouth, for the time to come, that it is incumbent on the state to lay claim to Salamis, or else that (if he do so) he be punished with death*." Observe the distinction between *γράφαι* and *εἰπεῖν*. No law could be proposed to the public assembly at Athens unless it had been written on a white tablet, and fixed up, some days before the time of meeting, at the statues of the heroes called *ἐπώνυμοι*, in order that all the citizens might read what was to be proposed at their next meeting, and be able to give a more deliberate judgment thereon. Hence the expression *γράφαι* in the text. The verb *εἰπεῖν*, on the other hand, refers to an oral recommendation of any measure either in conversation or debate.

5-9. *τὴν ἄδοξίαν*, "*the ignominy (of this decree)*."—*δεομένους ἀρχῆς*, "*only wanting a pretext*." *ἀρχῆς* is here equivalent to *προφάσεως*.—*αὐτοῦς*, "*of themselves*."—*ἔκστασιν τῶν λογισμῶν*, "*an alienation of his reasoning faculties*."—*λόγος διεδόθη*, "*a report was circulated*."—*παρακινητικῶς ἔχειν αὐτόν*, "*that he was disordered in intellect*." Complete and construe as follows: *αὐτὸν ἔχειν ἑαυτὸν παρακινητικῶς τὸν νοῦν*. Literally, "*that he had himself in a disordered state as regarded his mind*."

10-12. *ἔλεγεια δὲ κρύφα συνθεῖς, &c.*, "*having composed, however, in secret, some verses in elegiac measure, and having gone over these carefully, so as to repeat them offhand*." Literally, "*from the mouth*," i. e., from memory. We must not attach to *ἔλεγεια* anything of an elegiac tone or meaning. It refers merely to the alternating hexameter and pentameter which formed the elegiac measure, and a specimen of which is given farther on. The word *ἔλεγχος* was first applied to the alternating hexameter and pentameter in the time of Simonides. Previous to this, the measure was called, not *ἔλεγχος*, but *ἔπος*, and was used for martial themes. Plutarch, therefore, uses *ἔλεγεια* here in the earlier sense of *ἔπη*, and hence also we see why Solon, who in reality composed a kind of war-song, adopted the

measure in question.—*πιλίον περιθέμενος*, “*having placed a cap on his head*,” i. e., as if he had just returned from a journey, the cap being most commonly worn by the Greeks only on journeys.

13-16. *τὸν τοῦ κήρυκος λίθον*, “*the herald’s stone*.” An elevation from which the herald, or crier, as the case might be, was wont to make announcements to the people.—*ἐν ᾧδῃ διεξῆλθε*, &c., “*he went over in song the elegiac poem (which he had composed)*.”—*αὐτὸς ἦλθον*, “*I, even I, have just come*.” Observe the force of *αὐτὸς*, (literally, “*I myself*”), and also the instantaneous action denoted by the aorist.—*κόσμον ἐπέων*, &c., “*having composed a fair order of words, a song in place of an harangue*.” The expression *κόσμον ἐπέων θέμενος* is equivalent, in fact, to *ἔπη κοσμίως θέμενος*. This line is a pentameter, following an hexameter, the peculiar characteristic of the elegiac metre. In scanning, we must pronounce *ἐπέων* as a word of two syllables, for the sake of the metre :

κὀσμῶν ἔπ | ὦν, ᾧδ | ῆν || ᾠτ’ ἄγῳρ | ῆς, θῆμῶν | ὅς ||

18-22. *τότε δὲ ἁσθέντος αὐτοῦ*, “*it having thereupon been sung (by him) on this occasion*.”—*αὐτοῦ*, i. e., *τοῦ ποιήματος*.—*προστησάμενοι τὸν Σόλωνα*, “*having placed Solon at their head*.” Observe the force of the middle.

23-28. *τὰ μὲν οὖν δημῶδη*, &c., “*the popular account, then, of the transaction is as follows*.” Literally, “*the popular ones, then, of the things that are reported (concerning this affair) are such (as follows)*.” The expression *τὰ δημῶδη τῶν λεγομένων* is equivalent, in fact, to *τὰ ὑπὸ τῶν πλείστων λεγόμενα*.—*ἐπὶ Κωλιάδα*, “*to the promontory of Colias*.” A promontory of Attica, over against Salamis, and having on it a temple of Ceres.—*καταλαβὼν*, “*having found*.” The primitive meaning of the verb is, “*to come suddenly*” or “*unawares upon any one*.”—*κελεύσοντα*, “*to bid*.” The future participle indicating intention or purpose.

LINE 2-7. *τὴν ταχίστην*, “*instantly*.” Supply *ἔδον*.—*τῷ πλοίῳ*, referring to the vessel in which the pretended deserter had come.—*τῶν δὲ νεωτέρων*, &c. The order of construction is as follows. *προσέταξε δὲ τοὺς μηδέπω γενειῶντας τῶν νεωτέρων . . . παίζειν καὶ χορεύειν πρὸς τῇ θαλάσῃ*, &c.—*τοῖς ἐκείνων*, “*which belonged to the former*,” i. e., to the women. Supply *οὔσι*.—*σκευασαμένους*, “*having arrayed themselves*.”

10-14. *ὑπαχθέντες*, “*having been lured on*.”—*ἐξεπήδων ὡς ἐπὶ*, &c., “*leaped forth (from the vessel), thinking that they did so merely in a contest with one another for the possession of women*.” The expression *ὡς ἐπὶ γυναικας*, &c., is equivalent to *νομίζοντες ἐκπηδᾶν ἀμιλλώμενοι*, &c.—*ὥστε μηδὲνα διαφυγεῖν*, “*so that (in the conflict which ensued) not one of them escaped*,” &c. Supply after *ὥστε* the words *ἐν ταύτῃ τῇ ἀμίλλῃ*, or something equivalent.—*νῆσον*. Salamis.—*εὐθὺς ἔχειν*, “*straightway held it as their own*.”—*ἄλλοι δὲ ἄλλον τινα τρόπον*, &c., “*others, however, say that the capture (of the island) took place after another kind of way*.” The words *ἄλλοι δὲ* refer back to *τὰ μὲν δημῶδη* as their protasis.

16-20. *φυλῆς μὲν ἦν*, &c., “*was of the tribe Antiochis, but, as to his borough, of Alopèce*.” The Attic tribes (*φυλαί*) were ten in number; and these ten were subdivided unevenly into one hundred and seventy-four boroughs.—*οὐσίας αὐτοῦ*, “*his private resources*.”—*λόγοι*, “*accounts*.”—*οἱ μὲν, ὡς ἐν πενίᾳ*, &c., “*some, that he passed all his days in rigorous poverty*,” &c. The particle *ὡς*, with the genitive absolute, after verbs of thinking, feeling, declaring, &c., stands in the place of the accusative with.

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120 the infinitive. (*Viger, Id.*, p. 458, *Glasg. ed.*)—πολὺν χρόνον ἀνεκδότους, &c., “*who were for a long time not given in marriage from utter poverty*,” i. e., utter want of means to supply anything like a dowry.

21-25. πρὸς δὲ τοῦτον τὸν λόγον, &c., “*to this report, however, though uttered by many individuals, Demetrius the Phalerean setting himself in opposition, both declares that he knows a spot of ground at Phalerum called after Aristides*,” &c. Having had the previous clause commencing with οἱ ὡς, we would naturally expect this one to begin with οἱ δὲ. Instead, however, of this, we have an adversative clause, πρὸς δὲ τοῦτον, &c.—τέθαπται, “*he lies buried*.” Observe the continued force of the perfect.—τῆς περὶ τὸν οἶκον εὐπορίας, “*of the abundance of his private means*.”—οὐ μάλα πιθανὰ, “*not very convincing, indeed*.”—τῆς πενίας, “*from his poverty*,” i. e., from the poverty alleged against him by others. Equivalent, in fact, to ἐκ τοῦ τῶν πενήτων ὑπὸ μόνου.

27-29. θαυμαστὴ δὲ τις ἐφαίνετο, “*wonderful, too, of its kind, appeared his equanimity, amid the changes (that took place from time to time) in the government, he being neither elated (on the one hand) by the honours bestowed upon him, and (on the other) conducting himself quietly and calmly, as regarded the reverses (which he encountered)*.” The reference is here to party changes by which offices, &c., are lost or won. With ἔχοντος supply ἑαυτόν.—καὶ ὁμοίως ἡγουμένον, &c., “*and thinking, that he ought equally (in either event) to render himself useful to his country, by discharging the duties of a citizen gratuitously and without prospect of recompense, not only as regarded pecuniary benefits, but also preferment in the state*.” The genitives χρημάτων and δόξης give a nearer definition of the idea contained in προῖκα and ἀμισθί.

32-33. εἰς Ἀμφιάραον, “*relative to Amphiaraus*.” The celebrated Argive soothsayer, and one of the seven leaders of the Argive army against Thebes.—ὑπ’ Αἰσχύλου. In his play entitled, “*The Seven against Thebes*.”—ἐν τῷ θεάτρῳ, “*in the theatre (at Athens)*.”

121 LINE 2-5. βαθεῖαν ἄλοκα, &c., “*reaping in mind the produce of the deep furrow*.” Amphiaraus, on the score of principle and feeling, is compared to a deeply-ploughed, and, therefore, richly productive, field.—τὰ κεδνὰ βουλευματα, “*his pure resolves*.”—ἀπέβλεψαν, “*turned away from other objects*.”—ὡς ἐκείνῳ μάλιστα, &c., “*as if this virtuous character suited him most of all*.”—The three lines quoted from Æschylus in the text, are scanned as follows :

οὐ γάρ | δόκειν || δίκαι | ὅς, ἀλλ' || εἶναι | θελεῖ, ||
βαθεῖ | ἄν ἄλδ || κα δῖα | φρενός || κάρπου | μένδς, ||
ἄφ' ἧς | τὰ κεδν || ἃ βλάστ | ἄνει || βούλευ | ματᾶ. ||

They are all Iambic trimeters acatalectic.

6-11. οὐ μόνον δὲ πρὸς εὖνοιαν, &c., “*most firm was he, moreover, in making opposition, not only to the dictates of friendship and favour, but also to those of resentment and hatred, in behalf of what was just*,” i. e., in the cause of justice, Aristides forgot alike friend and foe, favour and injury.—μετὰ τὴν κατηγορίαν, &c., “*the judges not feeling inclined, after the charge (had been set forth by Aristides), to listen to the accused*.” Literally, “*to the one who was in danger*.”—ἀλλὰ τὴν ψῆφον, &c., “*but straightway asking for the ballot against him*.” At first, black and white pebbles (ψῆφοι) were given to the judges, with which to express their opinion; afterward pellets of brass were employed, and finally black and white beans. Still, however, the term ψῆφος was retained in its general meaning of a ballot, even when

beans were used as such.—ἀναπηδήσας τῷ κρινομένῳ, &c., “to have leaped up, and, together with the person who was getting tried, to have entreated them that the latter might be heard, and might enjoy the privileges of the laws.” Literally, “might meet with,” i. e., at their hands.

13-25. κρίνων, “when dispensing justice.”—πολλὰ τυγχάνει, &c., “happens to have done many injuries to Aristides.” To some verbs, which merely express subordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action.—πασῶν δὲ τῶν περὶ αὐτὸν, &c., “of all the virtues of his character, however, his justice especially afforded a (clear) perception (of itself) to the people at large, on account of its exercise being most constant, and most common in its effects unto all,” i. e., on account of the advantages which the people at large derived from its constant and unlimited exercise.—ἀνὴρ πένης καὶ δημοτικὸς, “although a poor man, and a plain republican.”—τὸν Δίκαιον, “namely, the Just.” Put in apposition with προσηγορίαν.—ὁ τῶν βασιλέων, &c., “what no one of the kings and tyrants (mentioned in history) was ever emulous of obtaining; on the contrary, they took delight in being surnamed,” &c. ὁ, at the beginning of this sentence, is equivalent to the Latin *id quod*, and refers to the clause that precedes.—Πολιορκηταὶ καὶ Κεραυνοί, &c. The allusion here is to the surnames of various ancient monarchs: *Demeetrius Poliorcetes*, son of Antigonos; *Ptolemy Ceraunus*, King of Macedonia; *Seleucus Nicātor*, King of Syria; *Pyrrhus, the Eagle*, King of Epirus; and *Antiochus Hiērax*, brother of Seleucus Callinīcus.

28-36. τὴν ἐπωνυμίαν, “his surname,” i. e., the Just.—τῇ νίκῃ, “their victory,” i. e., the successful issue of the war with the Persians.—ἤχθετο, “took umbrage at.”—ὄνομα τῷ φθόνῳ, &c., “having given ‘a fear of tyranny’ as a name to their envy of his glory,” i. e., having assigned, as a pretext for their conduct towards him, the dread of his becoming too powerful, and crushing their liberties.—δι’ εὐπρέπειαν, “for the sake of a becoming name.” Literally, “for the sake of what was becoming.”—ὄγκον καὶ δυνάμειος, &c., “an humbling and restricting of pride and power too burdensome (for the state to endure).”—γραφομένων οὖν τότε, &c., “while the shells were therefore getting inscribed on that occasion,” i. e., the occasion of the banishment of Aristides. The voters wrote on shells the name of the person they wished to have banished, and six thousand votes accomplished the object. The banishment imposed by this singular process was, however, only for ten years.

LINE 1-4. καὶ παντελῶς ἀγροίκων, “and altogether boorish 122 class.”—ὡς ἐνὶ τῶν τυχόντων, “as if to one of the ordinary kind of persons.” He did not know Aristides, but took him for an ordinary person, and one of the common class of citizens.—ὅπως Ἀριστείδην ἐγγράψει, “that he will write upon it (the name) Aristides.”—μή, “whether.” Equivalent here, as often elsewhere, to the Latin *num*.—αὐτῷ. The more common form of expression would be αὐτὸν, giving ποιέω a double accusative. Later writers, however, sometimes allow themselves, in a case like the present, the dative of the person, as marking the more distant object.

6-10. ταῦτ’ ἀκούσαντα. Supply λέγεται (“it is said”) at the beginning of this sentence.—μηδένα καιρὸν, &c., “for no occasion to befall the Athenians,” i. e., no crisis to come upon them.

12-16. ἐτέλουν, “were accustomed to pay.”—καὶ Λακεδαιμονίων ἡγούμενων, “even while the Lacedæmonians had the lead,” i. e., stood at the head of the Grecian confederacy, or, in other words, held the Hegemony. -

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122 *ταχθῆναι δὲ βουλόμενοι, &c., "wishing, however, their proportion to be fixed for each, city by city."* More literally, "to be assigned unto each."—*χώραν τε καὶ προσόδους, &c., "having inspected both situation and revenues, to determine the quota to be paid by each community, according to its rank and resources."* More literally, "to determine for each what was according to rank and ability."

18-25. *τρόπον τινά, "after a manner," i. e., in some respect.—ἐπ' αὐτῷ μόνῳ, "in his hands alone," i. e., under his sole direction.—πένης μὲν ἐξῆλθεν, &c., "went forth a poor man, but returned still poorer," i. e., went forth from Athens, to enter upon these his public duties.—τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος, "having made the (requisite) valuation of property."—τὸν ἐπὶ Κρόνου βίον, "the mode of life led in the days of Saturn," i. e., in the golden age.—τὸν ἐπ' Ἀριστείδου φόρον, "the tax paid in the time of Aristides," i. e., by virtue of his arrangements.—εὐπορίαν τινὰ τῆς Ἑλλάδος, &c., "calling it a kind of good fortune on the part of Greece; and, especially, since after no long time it was doubled, and then again trebled," i. e., by another power at the head of the confederacy, namely, Athens. With διπλασιασθέντος supply φόρον.*

27-30. *Ἀριστείδης εἰς τὸ ἄρχειν, &c., "Aristides having placed his country on a firm basis, for the ruling over so many communities, remained himself in his (original) poverty."* It was principally through the influence of Aristides that Athens obtained the Hegemony, or head of the confederacy.—*τὴν ἀπὸ τοῦ πένης εἶναι δόξαν, "the glory arising from his being a poor man."*—*τῆς ἀπὸ τῶν τροπαίων, "than that resulting from his trophies,"* i. e., the victories he had won.—*δῆλον δ' ἐκείθεν, "now this is manifest from the following circumstance."*

31-35. *ὁ δαδούχος, "the torch-bearer."* One of the highest sacerdotal dignitaries at the mysteries of Eleusis.—*ἐπεὶ περὶ ὧν ἐγράψαντο, &c., "when they had accused him, with no great force, respecting the things about which they had brought their charge, went on to mention to the judges a circumstance unconnected with the indictment, of the following nature."* The expression *περὶ ὧν ἐγράψαντο* is for *περὶ τῶν ἃ ἐγράψαντο*.—*τούτῳ πῶς οἴεσθε, &c., "how do you suppose his affairs stand for this man at home, when you see him," &c., i. e., how do you think he must live in private, when you see the poverty-stricken garb in which he appears in public.* The full expression for *τὰ κατ' οἶκον ἔχειν* is *τὰ πράγματα κατ' οἶκον ἔχειν ἑαυτά*.

123 LINE 1-5. *τὸν ριγοῦντα φανερώς, &c., "that he, who shivers from cold in public, suffers also from hunger at home."* The expression *τὸν ριγοῦντα φανερώς* refers to the circumstance of Aristides' poverty-stricken appearance, and is equivalent, in fact, to *τὸν οὕτω φαῦλον τριβώνιον ἀμπεχόμενον*, "that he who wears so wretched an old cloak."—*τοῦτον, ἀνεψιὸν αὐτῷ ὄντα, περιορᾷ ἐνδεόμενον, "allows this man, who is his own cousin, to feel the pressure of want."* Literally, "neglects (or overlooks) this man . . . being in want."—*πολλὰ κεχρημένος τῷ ἄνδρι, &c., "although he has, in many things, availed himself of the services of the man, and has often derived advantage from his influence with you."*

7-13. *ἐπὶ τούτῳ μάλιστα, "at this most of all."*—*καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, "and incensed at him."* For a literal translation supply *ἑαυτοὺς* after *ἔχοντας*.—*ὅτι πολλάκις αὐτοῦ πολλά καὶ διδόντος, &c., "that although he (Callias) on many occasions, both offers to give and requests (Aristides) to receive many things, the latter was unwilling (to take), making*

answer, that it becomes him more to be proud of his poverty, than Callias of his wealth."—τῷ Καλλίᾳ, "in favour of Callias."

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16-20. οὕτω παράφορος, "so powerfully borne away."—καὶ ἐραστῆς, "and so enamoured." Supply οὕτω from the previous clause.—τοὺς βαρβάρους, referring to the Persians.—σύννους ὀρᾶσθαι, &c. We have here the nominative with the infinitive, on account of the nominative νέος preceding with ὥστε. The whole clause, therefore, may be rendered as follows: "that, while still quite young, he was seen to be of thoughtful mood, keeping for the most part by himself, and took no rest of nights," &c.

26-33. Θεμιστοκλῆς δὲ ἀρχῇν, &c., "Themistocles, however, (regarded it) as a beginning merely of greater conflicts."—ἐαντὸν ἤλειφεν, "he kept preparing himself." Literally, "he kept anointing himself." A metaphor borrowed from gymnastic exercises, the athletes always anointing their bodies before engaging in the contest.—καὶ πρῶτον μὲν τὴν Λαυριωτικὴν, &c., "and, in the first place, the Athenians having a custom of distributing among themselves the Laurian revenues from their silver mines (in that quarter)," i. e., the revenues of their silver mines at Laurium. The mines of Laurium were in the neighbourhood of the promontory of Sunium.—τὴν διανομὴν ἐάσαντας, &c., "to give over this distribution (among themselves) and construct," &c. Observe the force of the aorists, implying that this ought to be done without delay.

LINE 1-7. ἡκμαζε γὰρ οὗτος, &c., "for this war was prosecuted (at that time) with the greatest vigour (of any) in Greece."

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—Ἢι, "on which account." Supply αἰτία. When not beginning a sentence, Ἢι becomes ἦ.—οὐ Δαρεῖον, &c., "not holding up before them (for the purpose of inspiring terror) Darius or the Persians, for these were far away, and afforded no very sure grounds of alarm, as (only) intending to come," i. e., and did not as yet excite much real alarm, while they only intended to come, but were not actually present. The literal meaning of ἐπιτείω is to brandish some terror-inspiring object before one, as a Gorgon's head, a lash, &c.—ἀποχρησάμενος εἰκαίρως, "having dexterously availed himself."—ἐπὶ τὴν παρασκευὴν, "for the purposes of the intended equipment."

10-15. τὴν πόλιν, equivalent here to τοὺς πολίτας.—τὰ περὶ μὲν, "in their land forces."—ἀξιωμαχούς, "a match," as if πολίτας, not πόλιν, preceded, the reference being more to the idea implied in πόλιν than to the grammatical form of the word.—τῇ δὲ ἀπὸ τῶν νεῶν ἀλκῇ, "but, with the strength resulting from their ships."—ἀντὶ μονίμων ὀπλιτῶν, "in place of firm land forces," i. e., soldiers fully armed and firmly enduring the onset of the foe. Plato complains of the change, and contrasts the firm character of land forces with the unstable movements of naval troops, who, leaving their vessels, make some rapid inroad, but, as soon as the foe appear, retreat to their ships. (Plat. Leg., 4, p. 706, b.—Arist., ad loc.)—ναυβάτας καὶ θαλαττίους ἐποίησε, "made them mariners and a seafaring people."—ὥς ἄρα Θεμιστοκλῆς τὸ δόρυ, "namely, that Themistocles, having taken away from his fellow-citizens the spear and the shield, had degraded the people of the Athenians to the rowing bench and the oar." The sword and shield were the badges of freemen, and opposed to the implements of rowers, who were slaves. Hence the figurative allusion to the comparatively degrading character, as was thought, of naval services—συνέστειλε, equivalent to ἐταπείνωσε

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124 19-25. τὴν ἀκρίβειαν καὶ τὸ καθαρὸν, &c., "*the strictness and purity of popular government,*" which allows no degrading task to be exacted from a citizen.—ἔστω φιλοσοφώτερον ἐπισκοπεῖν, "*let it be for some one of a more philosophic spirit (than myself) to consider.*" We have altered the old reading φιλοσοφώτερον. The present lection is more animated.—ὅτι δ' ἡ τότε σωτηρία, &c., "*but that their preservation, in that crisis, resulted to the Greeks from the sea, and that those same galleys re-established the city of the Athenians, after it had been laid low, both the other events of the war, and (the movements of) Xerxes himself clearly testified.*" For πόλιν λυθεῖσαν ἔστησαν, Stephens cites, as a MS. reading, πόλιν αὐθις ἀνέστησαν. A very good lection: probably the true one.—τῆς γὰρ περὶ τῆς δυνάμεως, &c., "*for although his land force remained,*" &c.—καὶ Μαρδόνιον ἐμποδὼν εἶναι, &c., "*and he left Mardonius behind, as appears to me, to be a hinderance to the Greeks in their pursuit (of him, Xerxes), rather than with the view of actually enslaving them.*"

29-33. ἐπεχείρει τοὺς πολίτας ἐμβιβάζειν, &c., "*kept striving to prevail upon his fellow-citizens to embark,*" &c. More literally, "*kept endeavouring to make his fellow-citizens go on board of,*" &c. Observe the continued action denoted by the imperfect ἐπεχείρει.—καὶ τὴν πόλιν ἔπεισεν, &c., "*and (at last) persuaded them to abandon their city, and meet the barbarian by sea, as far as possible from Greece.*"—προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, "*the Athenians thereupon attending unto him,*" i. e., listening to, and acquiescing in, his proposal. Supply τὸν νοῦν after προσεχόντων.—Ἀρτεμίσιον, a promontory on the northern coast of Eubœa, between the Sinus Maliacus and Sinus Pelasgicus.—τὰ στενὰ φυλάξων, "*to guard the straits in that quarter.*"—τῶν μὲν Ἑλλήνων, &c., "*the other Greeks bidding Eurybiades and the Lacedæmonians take the lead.*" With Ἑλλήνων supply ἄλλων.

125 LINE 2-11. ὁμοῦ τι, "*nearly.*" Equivalent to σχεδόν.—οὐκ ἄξιόντων, "*not thinking it right,*" i. e., worthy of themselves as a people.—παρῆκε, "*yielded up.*"—καὶ κατεπράυνε τοὺς Ἀθηναίους, &c., "*and strove to soften down the Athenians, by promising them, that, if they prove brave men as regards the (approaching) war, he will make the (rest of the) Greeks, for the time to come, willingly obedient unto them,*" i. e., he will ensure them, for the time to come, the supremacy of Greece.—τῆς σωτηρίας αἰτιώτατος τῇ Ἑλλάδι, "*the chief cause of its safety unto Greece.*"—εὐγνωμοσύνη, "*in noble-mindedness,*" i. e., in a noble surrender of their rights for the good of their country.—περιγενομένους, "*having proved superior to.*"

12-19. αἱ δὲ γενόμεναι τότε, &c., "*the battles, it is true, that took place, on that occasion, against the vessels of the barbarians, in the neighbourhood of the straits, afforded no sure means of judging with regard to the general result; still, however, by the experience (gained in them), they very greatly benefited the Greeks, (now) taught by their own exertions, in the very midst of danger itself, that neither numbers of ships nor ornamental and splendid appendages to the prow,*" &c. Literally, "*ornaments and splendours of prow-appendages.*" The ἐπίσημα were not ensigns or streamers, as some erroneously suppose, but figures and other ornaments either attached to, or painted on, the sides of the vessels towards the prow.—ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, &c., "*to rush against the very bodies of the foe, and, having grappled with, to contend strenuously against, them.*" Observe the middle voice in φέρεσθαι, literally, "*to bear themselves.*"

21-24. ὁ δὲ καὶ Πίνδαρος, &c., "*Pindar, also, having perceived this.*"

appears to have expressed himself not badly, in relation to the battle at Artemisium, 'where' (to quote his own words) 'the sons of the Athenians laid the bright foundation of their freedom.'" The relative δ , beginning the clause, is equivalent here to τοῦτο.—οὐ κακῶς, stronger than the simple εὖ would have been.— δ θι. Poetic form for οὐ.—παῖδες Ἀθηναίων, equivalent to Ἀθηναῖοι, but intending to indicate here, that the sons who fought the battle proved themselves worthy of the fame of their fathers.—ἐβάλοντο. Observe the force of the middle, expressed in our version by the pronoun "their." Literally, "laid for themselves."— ϕ αεννάν. Doric for ϕ αεννήν.—τὸ θαρρῆν, "confidence," i. e., intrepid courage.

27-36. καίπερ τῶν Ἀθηναίων, &c., "although the Athenians entreated them to march into Bœotia, and meet the foe there in front of Attica." Observe the peculiar construction εἰς τὴν Βοιωτίαν ἀπαντῆσαι, where two verbs are required in translating.—ἀλλὰ τῆς Πελοποννήσου περιεχομένων, &c., "but (all) having their thoughts engrossed with the Peloponnesus, and being desirous of collecting," &c. Literally, "but having themselves (i. e., their thoughts) round about the Peloponnesus."—καὶ διατειχίζοντων, "and being engaged in drawing a wall across."—ἄμα μὲν ὀργῇ τῆς προδοσίας, &c., "both anger at this abandonment took possession of the Athenians, and also dejection and despondency at having been left alone (by all)." Literally, "and at the same time dejection and despondency (seized them), having been left alone."—μάχεσθαι οὐ διανοοῦντο, "they had no idea of fighting."—στρατοῦ, referring to the Persian force.—τὴν πόλιν ἀφέντας, &c., "namely, to abandon their city and keep to their ships."

LINE 2-8. ὥς μήτε νίκης δεόμενοι, &c., "as neither wanting a (dearly-bought) victory on the one hand, nor, on the other, regarding that as preservation which compelled men to abandon both the temples of the gods and the tombs of their fathers." Supply ἀνδρῶν with προιεμένων. In a literal translation ἀνδρῶν is governed by σωτηρίαν, "not, on the other hand, understanding (as such) a preservation of men, having abandoned (at the time) both the temples," &c.—ἐνθα δὲ Θεμιστοκλῆς, &c., "thereupon, then, Themistocles, completely at a loss how to bring the multitude over to his views by human means." The term λογισμοῖς is here equivalent to the Latin rationibus.—σημεῖα δαιμόνια καὶ χρησμούς, &c., "brought to bear upon them prodigies and oracles." Literally, "signs from on high." The verb ἐπήγεν is figurative, applied here from the management of military engines.—καὶ κρατήσας τῇ γνώμῃ, "and having gained the day with his opinion," i. e., his opinion having been at length embraced by the people.—ψήφισμα γράφει, τὴν μὲν πόλιν, &c., "he proposes a decree, that they intrust their city into the hands of Minerva, the tutelary goddess of the Athenians." μεδεούση is here equivalent, in fact, to ἀρχούση. Coray suggests Ἀθηνῶν for Ἀθηναίων.—τοὺς δ' ἐν ἡλικίᾳ πάντας, "and that all who were of age," i. e., able to bear arms.

11-14. ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροιζῆνα, "conveyed their parents and wives to Træzene as a place of security." Observe the idea of shelter as implied in ὑπό in composition, and also the force of the middle.—καὶ τῆς ὁπώρας λαμβάνειν, &c. The order of construction is as follows: καὶ ἐξεῖναι τοὺς παῖδας λαμβάνειν τῆς ὁπώρας πανταχόθεν.

17-24. τοῖς μὲν οἰκτον, &c. The order is, τὸ θέαμα παρεῖχε τοῖς μὲν οἰκτον, τοῖς δὲ θαῦμα τῆς τόλμης.—προπεμπόντων. Supply τῶν πολιτῶν.—αὐτῶν δ' ἀκάμπτων, &c., "and they themselves, unmoved by the lamentations and tears of their wives, and the embraces of their children, crossing over to the island (of Salamis)."—τῶι πολιτῶν ἔλεον εἶχον, "excited the

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126 *compassion of their fellow-citizens.*—*ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων, &c., “there was also a touching kind of affection displayed on the part of the tame and domesticated animals.”* The same as, *ἦν δὲ γλυκὺ θυμία ἀπὸ τῶν ἡμέρων . . . ἐπικλῶσα τὸν θυμόν.—πόθον, “every demonstration of regret.”—συμπαραινέοντων, “running along by the side of.”—ἐμβαίνουσι, “while preparing to embark.”*

26-29. *τὴν ἀπ’ αὐτοῦ μόνωσιν, “the being abandoned by him.”—ἐμπεσεῖν εἰς τὴν Σαλαμίνα, &c., “to have fallen, on reaching the shore of Salamis, and having fainted (through exhaustion), to have instantly died.”—οὐ καὶ τὸ δεικνύμενον, &c.* The order is, *οὐ τάφον λέγουσιν εἶναι τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον Κυνὸς σῆμα.*

31-36. *ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους, “now the following are distinguished actions on the part of Themistocles.”* The particle *δὴ* here, like *jam* in Latin, is employed in continuation of a discourse, and serves at the same time to excite attention.—*μαλακοῦ δὲ περὶ, &c., “but being timid as regarded the approaching danger.”—αἰρεῖν, “to weigh anchor.”* Supply *τὰς ἀγκύρας.*—*τὸ πεῖθον.* Supply *στράτευμα.*—*ὅτε καὶ τὰ μνημονεύμενα, &c., “on which occasion they say that those memorable words were uttered by him.”*

127 **LINE 2-5.** *τοὺς προεξανισταμένους ῥαπίζουσι, “they chastise those who rise up (to start) before the time.”* The officers termed *agonothetæ* had the right of inflicting corporeal punishment for any violation of the rules of the games.—*τὴν βακτηρίαν.* Compare note on page 41, line 20-25.—*πάταξον μὲν ἄκουσον δέ.* Compare note on page 41, line 20-25.

7-17. *ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον, “gradually brought him over to his way of thinking.”* Observe the force of the imperfect in denoting continued and gradual action.—*ὥς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει, &c., “that a man without a city does not rightly teach those who have one, to leave it, and abandon their native country,”* i. e., has no right to advise others to leave their cities, &c. With *τοὺς ἔχοντας* supply *πόλιν.* Themistocles is called *ἄπολις*, because Athens had been deserted by its inhabitants, and was now in possession of the foe.—*ἐπιστρέψας τὸν λόγον, “having directed his remarks unto him.”—καταλελοίπαμεν, perf. mid. of καταλείπω.* The perfect shows the action to be past, but the effects to be still continuing.—*ἀψύχων ἕνεκα, “for the sake of mere inanimate objects.”—πόλις δ’ ἡμῖν ἐστὶ μέγιστη, &c., “and yet we still have a city, the greatest of the Grecian ones, these two hundred galleys, namely, which now stand as auxiliaries by your side, if you are willing to be saved by means of them.”—εἰ δ’ ἄπιτε δεύτερον, &c., “if, however, ye shall depart, having a second time abandoned us.”* Observe the Attic usage in *ἄπιτε*, where the present has the force of the future. The allusion in *δεύτερον προδόντες* is to the passage that begins on page 125, line 29, *μὲν δὲ δ’ ὑπακούοντος, &c.—τις Ἑλλήνων, “some one of the Greeks.”* More expressive than *οἱ Ἕλληνες.*—*κεκτημένους, “are in possession of.”—ἥς ἀπέβαλον, by attraction for τῆς ἦν ἀπέβαλον.* Themistocles threatens, that the Athenians will retire with their fleet, and found a new and more powerful state in some other quarter of Greece.

18-19. *ἐννοια καὶ δέος τῶν Ἀθηναίων, “a suspicion and fear of the Athenians.”* Equivalent to *ἐννοια καὶ δέος μὴ οἱ Ἀθηναῖοι.—μὴ σφᾶς ὑπολιπόντες, &c., “lest they leave them on a sudden and depart.”* *σφᾶς* refers to the other allies.

20-24. *τὸν μὲν Θεμιστοκλέα, &c., “that Themistocles was discoursing*

concerning these things, from the deck, in the upper part of the ship, and that, at the same moment, an owl was seen winging its way on the right of the ships, and alighting on the top of the mast."—ἀπὸ τοῦ καταστρώματος, &c., freely, "on the upper deck of the ship."—ὁφθῆναι. Observe the instantaneous action denoted by the aorist.—γλαῦκα. The owl was sacred to Minerva, the tutelary goddess of the Athenians. Hence the peculiar significance of the omen.—τὰ δεξιὰ. Supply μέρη.—δι' ὃ δὴ καὶ μάλιστα, &c., "on which account, then, they even most of all acceded to his opinion." Literally, "added themselves," &c.

25-34. τῇ Ἀττικῇ κατὰ τὸ Φαληρικόν, &c., "bearing down upon Attica in the direction of the Phalerian promontory."—ἄφρονος ὥσθι, "was seen in full force."—τῶν δυνάμεων ὁμοῦ γενομένων, "his armaments having become united," i. e., a communication having been established between his land and naval forces.—ἐξεβρύχσαν οἱ τοῦ Θεμιστοκλέους λόγοι, &c., "the arguments of Themistocles quickly flowed away from (the minds of) the Greeks, and the Peloponnesians began once more to look with an anxious eye towards the isthmus, indignant that any one should recommend a different course."—εἰ τις ἄλλο, &c. The particle εἰ is here equivalent to ὅτι, as is frequently the case.—ἐδόκει δέ, "it was resolved, therefore." Literally, "it appeared good, therefore, (to the Peloponnesians)."—πλοῦς, "a sailing away," i. e., an abandonment of their present station.—εἰ τὴν ἀπὸ τοῦ τόπου, &c., "that the Greeks, having abandoned the advantage resulting from their present situation and from the straits, shall be broken up by cities, devised and arranged the famous stratagem that was executed by Sicinnus."—τῶν στενῶν. The straits between Salamis and the mainland, where the battle was afterward fought.—διαλυθήσονται κατὰ πόλεις. Meaning, that, in case they retire to the isthmus, they will inevitably, on the approach of the foe, sail away to the defence of their respective cities.—τὴν περὶ τὸν Σίκιννον πραγματείαν. More literally, "the (well-known) stratagem relative to Sicinnus." Observe the force of the article, as indicating a well-known circumstance.

LINE 2-11. ὃν. Equivalent here to τοῦτον.—τὸν Πέρσην. 128 Xerxes.—αἰρούμενος τὰ βασιλείως, "preferring the cause of the king." Literally, "choosing for himself," &c.—ἐξαγγέλλει πρῶτος αὐτῷ, &c., "is the first to announce to him that the Greeks are preparing to flee." Literally, "is the first to announce the Greeks unto him as intending to flee."—μὴ παρῆναι φερεῖν αὐτοῖς, "not to permit them to escape."—ἐν ᾧ, "while." Supply χρόνῳ.—καὶ τέλος εὐθὺς ἐξέφερε, "and immediately issued an order."—διακοσίαις δ' ἀναχθέντας, &c., "but to weigh anchor at once with two hundred, and encompass all the strait round about, and to encircle the ships of the foe as with a girdle, in order that no one of their enemies may escape out of their hands." ἀναχθέντας is the passive in a middle sense.—τὸν πόρον. The strait between Salamis and the mainland of Attica.—διαζῶσαι, from διαζώννυμι.

16-20. Φανόδημος. The author of a history of Attica, now lost.—ἧ, "where." Supply χώρα.—διείργεται τῆς Ἀττικῆς, "is separated from Attica."—Ἀκεστόδωρος. An unknown writer. Supply ᾧσιν.—Κεράτων, "the Horns." These were two mountains opposite Salamis, on the borders of Megara and Attica.—χρυσοῦν δίφρον θέμενος, "having caused a golden seat to be placed there for himself." Observe the force of the middle.—παραστησάμενος, "having stationed by his side." The force of the middle is again apparent.

23-26. ἐν τραγῳδίᾳ Πέρσαις, "in his tragedy of 'the Persians.'" Lit

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erally, "in his tragedy, 'the Persians.'"—Ξέρῃ δὲ, καὶ γὰρ οἶδα, &c., "*unto Xerxes, on the other hand, and (my statement) may be relied upon, for I know the fact, the number of ships was a thousand, while those distinguished for speed were two hundred and seven. This is the true computation.*" Literally, "thus the computation has itself." Supply εαυτὸν after ἔχει. With this computation Herodotus (7. 89) agrees, who makes the whole Persian fleet consist of one thousand two hundred and seven galleys. (Compare *Diodorus Siculus*, 11. 3.)—καὶ γὰρ οἶδα. Observe the elliptical use of καὶ γὰρ in this clause, like the Latin *etenim*.—αἱ δ' ἐπαρκαυτοὶ τᾶχει. Equivalent, in fact, to αἱ ταχυτήτι ἐσχοῖαι. These three lines are Iambic trimeters, and are scanned as follows:

Ξέρῃ | δὲ καὶ || γὰρ οἶδ' | ἄ χι' | λίγας | αὖν ἦν ||
 νῆων | τὸ πλῆθ' || ὅς· αἱ | δ' ὑπὲρ || κῆρυποι | τᾶχει ||
 ἐκαστὸν | εἰς ἣ || σὺν, ἔπτ | ἃ θ'· ὠδ' || ἔχει | λῶγός· ||

27-34. τὸ πλῆθος, "in number." According to Herodotus (8. 82), the combined Grecian fleet consisted of three hundred and eighty ships. The Athenians, however, had (c. 61) two hundred vessels manned with their own citizens. According to Æschylus (*Pers.*, 344), the whole Grecian fleet contained three hundred and ten ships.—ἀπὸ τοῦ καταστρώματος, "from the deck." Our term "deck" hardly conveys the meaning of *καταστρώμα*. It was, in fact, an elevated platform from which the missiles of the soldiers could be directed with more effect against the foe.—δοκεῖ δ' οὐχ ἥττον εὖ τὸν καιρὸν, &c., "*now Themistocles appears to have observed and watched the time, no less carefully than the place, of battle, and not to have stationed his galleys prow to prow with those of the barbarians, before the accustomed hour had come, which always brought in a fresh wind from the sea and a swell through the straits.*"—πνεῦμα λαμπρὸν. Modern travellers still speak of this wind as blowing at a regular period of each day. They describe the appearance of the sky, in the quarter whence the wind proceeds, as bright and glowing like a furnace. This may serve to illustrate the epithet *λαμπρὸν*.

35. ὁ. Equivalent here to τοῦτο.—ἀλιτρεῖς οὖσας καὶ ταπεινότερας, "as they were shallow and lower in the water than those of their opponents." With *ταπεινότερας* supply τῶν πολεμίων.—τὰς δὲ βαρβαρικὰς, &c., "*while, on the other hand, coming full against them, it caused the barbarian vessels to veer around, both projecting upward (as they did) with their sterns, and being high-roofed with their decks, and bearing down heavily, and gave their sides to the Greeks advancing fiercely against them, and attending (implicitly) to Themistocles, as to one who saw best what was advantageous for them.*"—καὶ παρεδίδον πλαγίας. Supply αὐτὰς. The wind and waves caused the Persian ships to veer round, and presented their sides to the attacks of the Grecian prows.—προσέχουσιν. Supply τὸν νοῦν.

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LINE 7-10. τὸ Θριάσιον κατέχειν πεδίον, "filled the Thriasian plain." Literally, "took possession of." The Thriasian plain was situate to the northwest of Athens, near Eleusis, and was remarkable for its fertility. The procession of the initiated crossed this field, when at the celebration of the mysteries they bore the image of Iacchus from Athens to Eleusis.—ὥς ἀνθρώπων ὁμοῦ πολλῶν, &c., "*as if many persons together were leading forth (in procession) the mystic Iacchus.*" This sacred procession, as has just been remarked, formed part of the Eleusinian celebration. It took place on the sixth day, and the statue of Iacchus was conveyed from the Ceramicus at Athens to the temple of Ceres at Eleusis.

with sacred hymns and cries of joy. The noises heard on the present occasion resembled these cries.—*Ἰακχον*. Iacchus was the name given to the god Dionysus, or Bacchus, in the Attic mysteries —*ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων*, &c., “and that, out of the throng of those who were uttering these, a cloud appeared, arising (at first) by degrees from the ground, to bend downward again and descend upon the galleys.”—*τῶν φθεγγομένων*, referring to the *ἦχον* and *φωνήν* mentioned just before.—*ὑπονοστέιν*. More literally, “to return.”

13-18. *καθορᾶν ἔδοξαν*, “thought they saw.”—*ἀπ’ Αἰγίνης*, &c., “coming from Ægina, and stretching out their hands in front of the Grecian galleys.”—*Αἰακίδας*, “the Æacidae,” i. e., Peleus and Telamon, sons of Æacus, and worshipped at Ægina. A vessel had been sent to Ægina by the Athenians, to implore the assistance of Æacus and his descendants. (*Herod.*, 8, 64.)—*τοῖς βαρβάροις ἐξισούμενοι*, &c., “being made equal in number to the barbarians (by their position) in the strait,” i. e., within the contracted limits of the strait, where only a small number of vessels could be confronted against each other, the Grecian fleet became in a manner equal to the Persians.—*κατὰ μέρος προσφερομένους*, &c., “routed them, advancing (to the attack) in separate portions, and falling foul of one another, after having resisted until evening.” The Persians fought the Greeks till evening, bearing down in succession with parts of their fleet, as far as the narrow straits would permit, and in so doing frequently ran foul of each other. When evening came, however, the Greeks put them to the rout.

22-25. *ὑράμενοι*, “having gained.”—*ἥς οὐθ’ Ἐλλησιν*, “than which no naval exploit of a more brilliant character has ever been performed by either Greeks or barbarians.”—*γνώμη καὶ δεινότητι*, “by the sagacity and talent.”

26-36. *ὑπιστεῦσαι*, “bore off the palm of valour,” i. e., the Æginetæ signalized themselves most, as a community, in the fight.—*τὸ πρωτεῖον*, “the highest rank for individual bravery.”—*ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον*, “bore away the billets from the altar of Neptune there.” Each commander took two billets from the altar, and was to mark on them the names of the individuals who, in their opinion, deserved the first and second prizes of valour. The solemnity of taking the billets from the altar was intended to make them give their decision with impartiality, as if in the presence of the god.—*ἐαυτὸν ἀπέβαινεν*, “declared himself.” More literally, “showed,” or “indicated himself,” i. e., by what he wrote on the billet.—*θαλλοῦ στέφανον*, “namely, a crown of olive.”—*τὸ πρωτεῦον*, “the best.” Literally, “the one that ranked first.”—*Ὀλυμπίων τῶν ἐφεξῆς ἀγομένων*, “that, when the next Olympic games were being celebrated.” The battle of Salamis took place in the first year of the seventy-fifth Olympiad. The circumstance here alluded to, therefore, took place in the seventy-sixth Olympiad, after an interval of about three years.

LINE 3-5. *ἐκείνον θεᾶσθαι*, &c., “kept gazing upon him, and pointing him out to the strangers (who were present).”—*τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ*, &c., “that he then reaped the fruit of the labours that had been undergone by him for Greece.” The dative *αὐτῷ* is here used for *ὑπ’ αὐτοῦ*.

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7-9. *οὔτε λειπόμενος*, “being neither surpassed.” Literally, “left behind.”—*συνέσει*, “in intellect.”—*καὶ ταῖς πολεμικαῖς*, &c., “and while not even in a slight degree inferior to them in warlike virtues, it is surprising how much he went beyond them in political abilities, though still

130 young and inexperienced in military affairs."—ἀμήχανον ἴσον, analogous to the Latin *immane quantum*.

12-18. Μήδων. Put for Περσῶν, as is often the case.—ἐπειθε, "was striving to persuade."—προέμενον τὴν πόλιν, &c., "that they, having left their city and abandoned their country, station themselves in battle array, in their ships, before Salamis, and contend manfully by sea."—τὰ ὅπλα θέσθαι. As regards the various meanings of this phrase, consult Schneider, *Ind. Xen. Anab.*, p. 537.—ἐκπεπληγμένων τῶν πολλῶν, &c., "most persons having been struck with surprise at the daring proposal." τῶν πολλῶν is equivalent here to the Latin *plerisque*.—ὤφθη διὰ τοῦ Κεραμικοῦ, &c. The order is, ὤφθη ἀνιὼν φαιδρὸς διὰ τοῦ Κεραμικοῦ εἰς τὴν ἀκρόπολιν.—τοῦ Κεραμικοῦ. The Ceramīcus was a large district or ward in the western part of Athens, through which the route lay to the Acropolis.—ἵππου τινὰ χαλινὸν. It was customary to consecrate to some deity any implement, &c., of which one intended no longer to make any use.—τῇ θεῷ, "to the goddess there," i. e., Minerva.—διὰ χειρῶν, equivalent here to ἐν χειρσί.—ὥς οὐδὲν ἵππικῆς, &c., "as if implying that the state stood in no need of equestrian strength, at the present crisis, but of men to fight her battles by sea," i. e., stood in no need of cavalry. With παρόντι supply καιρῷ, and as regards ὥς with the participle, consult the note on page 120, line 18.

20-22. καὶ λαβὼν ἐκ τῶν περὶ, &c., "and having taken one of the shields hanging around the temple," i. e., hanging around on the inner walls. Shields taken from the foe were accustomed to be thus suspended as trophies.—οὐκ ὀλίγοις ἀρχῇ, &c., "having proved (by this) a source of confidence to not a few."

23-27. τὴν ιδέαν οὐ μεμπτὸς, "not ill-looking in his general appearance." Literally, "not blameable in his appearance."—πολλὴ καὶ οὖλῃ τριχί, &c., "having a thick and curling head of hair." Literally, "being hairy as to his head, with much and curling hair."—φανεῖς, "having shown himself."—ἄξια τοῦ Μαραθῶνος, &c., "from henceforth to meditate and perform things worthy of Marathon," i. e., in all his designs and actions, for the time to come, to be emulous of the glory acquired by his father in the plain of Marathon. Or, in other words, to have the glory of the father reflected in the son.

28-34. ὀρμήσαντα ἐπὶ τὴν πολιτείαν, "having entered with ardent zeal on political affairs."—καὶ μεστὸς ὢν, &c., "and being (by this time) sated with," &c., i. e., tired of.—ἀνῆγε, "gradually elevated Cimon." Observe the force of the imperfect.—οὐχ ἥκιστα δ' αὐτὸν, &c., "especially, however, did Aristides, the son of Lysimachus, contribute to his advancement, perceiving the native excellence of his character."—τὴν εὐφύιαν ἐνορῶν τῷ ᾗθει. The same as ὁρῶν τὴν εὐφύιαν τὴν ἐν τῷ ᾗθει.—ποιοῦμενος οἶον ἀντίπαλον, "seeking to make him a match as it were." Observe the force of the middle here, as indicating that the real motive of Aristides was not so much a regard for Cimon, as a feeling of secret hostility towards Themistocles.—ἀντίπαλον. A metaphor borrowed from gymnastic encounters

131 LINE 1-9. Μήδων. Put for Περσῶν, as before.—οὐπω τὴν ἀρχὴν, &c., "the Athenians not as yet enjoying the hegemony," i. e., the chief command or lead of the confederates.—ἐπομένων, "following the orders of."—ἀεὶ παρεῖχε τοὺς πολῖτας, &c., "he always exhibited his fellow-citizens as both admirable for discipline, and far surpassing all in zeal (for the common cause)."—διαλεγόμενον, "conferring."—περὶ

προδοσίας, "respecting a betrayal (of his country)."—*ῥασιλεῖ*. 131
 Xerxes. (Compare *Thucydides*, 1, 128, *seq.*)—*προσφερομένου*,
 "bearing himself."—*πολλὰ ὑβρίζοντος*, "indulging in many acts of insolent tyranny."

10-14. *ὑπολαμβάνων πρῶως, &c.*, "Cimon, receiving mildly those who were aggrieved, and conversing with them kindly, insensibly took away the hegemony of Greece (from the Spartans), not by force of arms, but by his language and manner."—*ἔλαθεν παρελόμενος*. Literally, "escaped observation in having taken away."—*τὴν Ἑλλάδος ἡγεμονίαν*. The command of the confederate forces.—*προσετίθεντο*, "kept adding themselves," i. e., kept coming over.—*μὴ φέροντες*, "since they could not endure." As a mere negation of a fact we might here expect *οὐ*. The particle *μὴ*, however, refers more particularly to what was passing at the time in the minds of the allies.

21-28. *ὅθεν*, "whence," referring as well to the Thracians as to their territory.—*ἀναστάτους ποιών*, "dislodging."—*παραφυλάττων*, "keeping strict watch over."—*τοὺς πόλιορκυμένους*, "the besieged," referring to the Persians in Eion.—*Βούτην*. Herodotus (7, 107) calls him Boges, and states that great honours were conferred upon his surviving children in Persia.—*ἀπογνόντα τὰ πρᾶγματα*, "having despaired of his affairs."—*ἄλλο μὲν οὐδὲν ἄξιον λόγου, &c.*, "was benefited in nothing else worth mentioning, the greatest part of the wealth in the place having been consumed together with the barbarians." The expression *ἄλλο μὲν οὐδὲν, &c.*, stands opposed to *τὴν δὲ χώραν, &c.*—*τῶν πλείστων*. Supply *χρημάτων*.

31-36. *ἤδη εὐπορῶν*, "being now possessed of abundant means."—*τῆς στρατηγίας*, referring to his command against the Persians.—*ἀ καλῶς ἀπὸ τῶν πολεμίων, &c.*, "which he had honourably gained from the enemy." The verbs *δοκῶ* and *φαίνομαι* frequently refer, among the Attic writers, not so much to what appears, as to what is actually, the case. (Consult *Hutch.*, *ad Xen.*, *Cyrop.*, p. 5.—*Dorville*, *ad Charit.*, p. 413.)—*κύλλιον*, "still more honourably."—*τῶν τε γὰρ ἀγρῶν, &c.*, "for he both removed the fences from his grounds."—*ἵνα ὑπάρχη*, "in order that it may be permitted."—*λαμβάνειν τῆς ὁπώρας*, "to take of his harvest." The genitive of part.—*δεῖπνον ἐποιεῖτο*, "he caused an entertainment to be prepared." Observe the force of the middle.

LINE 1-11. *ἐφ' ὃ*, referring to *δεῖπνον*.—*ἀπράγμονα*, "unattended by any trouble to themselves."—*μόνοις τοῖς δημοσίοις σχολάζων*. Cimon's plan was, according to this version of the story, that the poorer class might be supported without any labour on their own part, and thus have full leisure for attending to public affairs. A most unwise and short-sighted policy!—*οὐχ ἀπάντων Ἀθηναίων, &c.*, "the entertainment was provided, not for that individual of all the Athenians, but for that one of the members of his own borough, the *Laciadae*, that wished to partake of it," i. e., not for all the Athenians who wished, but only for his own *δημοταί*. In construing, supply *τῷ βουλευμένῳ* with *τῶν Ἀθηναίων*. Theophrastus, as quoted by Cicero (*Off.*, 2, 18), gives the same explanation as Aristotle.—*Λακιάδων*. The members of the borough of *Λακία* or *Λακιάδαι*, forming part of the tribe *Æneis* (*Οἰνῆς*).—*εἴ τις συντύχοι, &c.*, "whenever any elderly person among the citizens met Cimon," &c. Observe the use of the optative here to denote the frequent recurrence of an action.—*τὰ ἱμάτια*, referring merely to the outer garment or cloak --

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132 και τὸ γινόμενον ἐφαίνετο σεμνόν, "and what was thus done wore a most becoming appearance," i. e., was highly applauded by all who witnessed it.—τοῖς κομψοῖς τῶν πενήτων, "the more respectable ones of the poor." Who would have been averse, namely, to take anything openly from a giver.—σιωπῇ τῶν κερματίων, &c., "silently thrust some small change into their hands." Observe again the genitive of part.

13-19. συνέστειλε, "repressed." Literally, "contracted," i. e., brought into a narrower compass.—Οὐ γὰρ ἀνήκεν, &c., "for he did not quit him on his departure from Greece, but, following as it were on his very footsteps, before the barbarians could take breath and make a stand, he ravaged and subdued some parts (of his dominions), and caused others to revolt and brought them over to the Greeks, so that he entirely freed Asia, from Ionia as far as Pamphylia, from Persian arms." The reference here is to the Greek cities along the coast of Asia Minor, from Ionia, one of the north-westernmost, to Pamphylia, one of the southern, provinces.

21-27. Ἐφορος. A Greek historian in the time of Philip and Alexander His works are lost.—Καλλισθένης. A philosopher and historian from the school of Aristotle. None of his writings have reached us.—κυριώτατον ὄντα τῆς δυνάμεως, "being commander-in-chief of the whole force."—παρὰ τὸν Εὐρυμέδοντα, "at the mouth of the Eurymedon." A river of Pamphylia.—ναῦς Φοινίσσας. The Phœnicians were at this time under the Persian sway, and their vessels formed the most efficient part of the Persian fleets.—βιάζεσθαι, "to force an engagement."

28-34. βιασθεῖεν, for βιασθείησαν.—εἰς τὸν ποταμὸν εἰσωρμίσαντο, "ran up the river and moored themselves there."—ὥς δ' Ἐφορος, "but, as Ephorus informs us." Supply ἰστορεῖ.—ἔργον δὲ κατὰ γούν, &c., "nothing, however, was done by them, on the sea at least, worthy of their great force."—ἐξέπιπτον οἱ πρόωτοι, "the foremost tumultuously disembarked."—παρατεταγμένον, "drawn up in battle array."

133 LINE 1-15. μέγα μὲν ἔργον, &c., "it appeared to Cimon a difficult task to force a landing," &c. Literally, "the forcing a landing, and the leading the Greeks, &c., appeared to Cimon," &c.—κεκμηκότας, "wearied with their previous exertions." Literally, "after having laboured."—ῥώμη καὶ φρονήματι τοῦ κρατεῖν, "by a consciousness of strength and the pride of victory," i. e., by a conviction that what strength they had left was amply sufficient for success, considering the proof they had already given of their prowess, &c.—ἔτι θερμοὺς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, "yet warm from their exertions in the naval conflict."—δεξαμένων. Supply τοὺς Ἕλληνας.—συνέστη, "ensued."—τοῖς ἀξιώμασι, "in point of rank." More literally, "for their meritorious qualities."—καθηρηκῶς, "having gained."—καὶ τὸ μὲν ἐν Σαλαμῖνι, &c., "and, having exceeded the victory of Salamis by a land-fight, and that at Plataea by a naval conflict, added yet another to his successes." Dacier, not understanding the meaning of Plutarch, considers the present passage corrupt, and seeks to improve it by transposing πεζομαχία and ναυμαχία. The idea, however, intended to be conveyed by Plutarch is simply this: Cimon, by his victory on the present occasion, surpassed both the sea-fight at Salamis and the land-fight at Plataea: the first, because his own naval engagement was connected with a successful battle by land; and the second, because his battle by land was connected with a victory by sea.—ἐπηγωνίσασα ταῖς νίκαις. More literally, "contended in addition to these victories."

17-20. Κύπρω. The common text has Ὑδρω, which has no meaning

Lubinus suggests Σύδρη, Sydra being a maritime town of Cilicia. The true reading, however, is more likely to be Κύπρω, as we have given it, since Polyænus (1, 34) informs us that Cimon, after his victory at the river Eurymedon, sailed for the island of Cyprus, having manned with Greeks the Persian vessels he had taken, and having made the crews assume Persian attire. This, of course, must have been with a view to deceive the Phœnicians.—προσβεβληκέναι, “had run into.”—οὐδὲν εἰδότες βέβαιον, &c. The order is, τῶν στρατηγῶν (τούτων τῶν νεῶν) εἰδότες οὐδὲν βέβαιον οὐπὶ περὶ τῆς μείζονος δυνάμεως.—ἀλλὰ δυσπίστως ἦδη, &c., “but being by this time in a state of distrust and anxious expectation.”—ἣ καὶ μᾶλλον ἐκπλαγέντες, “on which account, even, having become the more easily intimidated.”

23-27. ἔργον, “achievement.”—εἰρήνην. The whole story respecting this peace is a mere fable. It appears to have sprung up, or to have acquired a distinct shape, in the rhetorical school of Isocrates, and to have been transmitted through the orators to the historians. (Consult Thirlwall's *Greece*, vol. iii., p. 37, seq.)—ἵππον μὲν δρόμον, &c., “to keep always one day's journey on horseback from the Grecian sea.” According to another version, it was three days' journey on foot; while a third account embraced the whole peninsula of Asia Minor west of the Halys.—ἐνδον Κυανέων καὶ Χελιδονίων, “within the Cyanean and Chelidonian isles.” Supply νήσων. This included all the western coast of Asia Minor, and a part of the northern and southern shores. The Cyanean islands were at the junction of the Euxine and Thracian Bosphorus. The Chelidonian were off the coast of Lycia, opposite the Sacrum Promontorium.—μακρὰ νηὶ καὶ χαλκεμβόλῳ, “with a long and brazen-prowed ship.” By μακρὰ ναῦς is meant a long galley, or regular vessel of war; by ναῦς χαλκεμβόλος, an armed vessel of any kind.—πλέειν. The regular Attic form is πλεῖν. But later writers sometimes employ the Ionic resolution. (Consult Lobeck, *ad Phryn.*, p. 221.)

28-33. πολλὰς ἀνομοιότητας πρὸς αὐτὸ, “many inconsistencies with itself,” i. e., many traits inconsistent with one another.—ὄντων δὲ ἐν αὐτῷ, “but, although there were in him.”—τοῖς παιδικοῖς ἀπομνημονεύμασιν, “from the reminiscences of his boyhood,” i. e., from the stories told of his boyish years.—πιεζόμενος. One MS. has πιεζόμενος; corresponding with πιεζοῦντος, which follows immediately after. But, though the use of πιεζεῖν for πιέζειν is clear enough, the employment of πιεξεῖσθαι, on the other hand, is very uncertain.—ἀναγαγὼν πρὸς τὸ στόμα, &c., “having brought up, in contact with his mouth, the arms of the one who was pressing him hard, while clasped around his neck.” The expression τὰ ἄμματα is borrowed from the exercise of wrestling, and is applied to the arms of an opponent thrown or clasped around one's neck, as the wrestling is going on.

LINE 1-12. οἷος ἦν, “was enabled.” Literally, “was such as.” Supply, τοῖος.—ἐκείνου, “the other.”—γυναικες. Oertel conjectures κύνες, but the common reading is confirmed by two other passages of Plutarch.—ἔτι δὲ μικρὸς ὢν, “moreover, while still small.”—ἐν τῷ στενωπῷ. The article is here employed, as referring to a well-known story; unless, perhaps, we ought to read τῷ, the Attic form for τινι.—φορτίων, “loaded with wares.”—ὑπέπιπτε τῇ παρόδῳ τῆς ἀμάξης, “was going to fall in the path of the wagon.”—διέσχον, “separated,” i. e., made way for it. Supply ἐαυτοῦς.—καταβαλὼν. Supply ἐαυτὸν.—οὕτως, “upon this,” i. e., he lay in this posture.—ἀνακροῦσαι ὀπίσω, “flogged back.”

15-22. εἰς τὸ μαθάνειν, “to the receiving of his education.”—πλήκτρον

134 μὲν γὰρ καὶ λύρας, &c., "for he said, that the use of the plectrum and the lyre spoiled nothing either of the carriage or the look that became a freeman." Supply ἔλεγε.—αὐλοῦς δὲ φυσῶντος ἀνθρώπου, &c., "whereas even his intimate friends could with very great difficulty recognise the features of one while playing upon the pipe." Literally, "of a man inflating pipes with the mouth." The reference in αὐλοῦς is, strictly speaking, as the plural indicates, to the double pipe. The term αὐλός is commonly translated "flute," but such a version will invariably lead to an erroneous idea of the term.—ἔτι δὲ τὴν μὲν λύραν, &c., "that the lyre, moreover, speaks and sings with him that uses it," i. e., that the lyre does not prevent the performer from speaking, or accompanying it with a song.—ἐπιστομίζειν καὶ ἀποφράττειν, "muzzles and obstructs (the mouth of the performer)." We may supply, here, τὸ τοῦ αὐλοῦντος στόμα.

24-27. οὐ γὰρ ἴσασι διαλέγεσθαι, "for they know not how to converse." The Boeotians were always derided by the Athenians as a dull and unintellectual race.—πατρῷος, "an hereditary protector."—ἔρριψε τὸν αὐλόν. Minerva threw away the pipe, on seeing accidentally, by the reflection in the waters of a fountain, the distortion of her features occasioned by playing upon it.—τὸν αὐλητὴν, "the one that played upon it." The allusion is to the satyr Marsyas, who found the pipe which Minerva had cast away, and, having challenged Apollo to a trial of skill, was defeated and flayed alive.—ἐξέδειρε, from ἐκδέρω.

27-31. τοιαῦτα παίζων, &c., "thus blending at the same time jest and earnest, Alcibiades kept both himself and the others from this branch of earning." Literally, "thus, at the same time jesting and being in earnest," i. e., having a serious object in view.—ὡς ποιῶν ὁ Ἀλκιβιάδης, &c., "that Alcibiades had done rightly in detesting the art of playing on the pipe," &c. Literally, "that Alcibiades, acting rightly, had detested," &c.—ὅθεν ἐξέπεσε κομιδῇ, &c., "and hence the use of this instrument was driven out entirely from liberal pursuits, and treated with the utmost contempt."—ἐξέπεσε. Used here in its theatrical sense, as applied to actors or pieces that were driven from the stage, and equivalent to ἐξεβλήθη.

34-36. ἐντυχεῖν, "to have an interview with."—ὅπως ἀποδώσει, &c., "how he shall render an account to the Athenians," i. e., of the moneys that had passed through his hands.

135 LINE 1-14. εἴτα βέλτιον οὐκ ἦν; "were it not then better?" εἴτα imparts strength to the interrogation, and indicates also a feeling of surprise on the part of the speaker.—ἑστρατεύσατο τὴν στρατείαν, "he served in the expedition."—ἐν τοῖς ἀγῶσιν, "in the actions which took place."—ἡρίστευσαν, "signalized their valour."—τραύματι περιπεσόντος, "having met with a wound." More literally, "having fallen in with a wound."—μάλιστα δὴ προδήλως, "most manifestly on that occasion."—μετὰ τῶν ὅπλων. Alcibiades would otherwise have lost his shield among these, which would have been regarded as a great disgrace.—ἐγίνετο μὲν οὖν, &c., "the prize of valour, therefore, belonged on the justest grounds to Socrates."—τῷ Ἀλκιβιάδῃ περιθεῖναι τὴν δόξαν, "to invest Alcibiades with this honour." περιθεῖναι is a figurative expression, borrowed from the operation of crowning.—τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ The order is, τὸ φιλότιμον αὐτοῦ ἐν τοῖς καλοῖς, "his ambition in what was honourable."—πρῶτος ἐμαρτύρει, &c., "was the first to testify in his favour, and to entreat the (Athenian commanders)," &c., i. e., to bear witness to

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λόγον, "both in other respects, and especially in eloquence." The expression τοῖς ἄλλοις refers to the other brilliant talents and acquirements of Alcibiades.—ἡ φέρειν ἀγῶνας ἐν δῆμῳ δυνατός, "than able to endure public contests before the (assembled) people."—Εὐπολῖς, a comic poet of Athens.—λαλεῖν ἄριστος, &c., "very clever at talking, but very inefficient in speaking." Observe the difference between λαλεῖν, "to talk," without any very serious object, and λέγειν, "to harangue," "to speak to set purpose." A similar difference exists in Latin between *loquentia* and *eloquentia*.

10-19. Περιθοίδης, "of the borough of Perithoedæ." This borough formed part of the tribe *Ἐνεῖς*.—οὗ μέμνηται μὲν, &c., "of whom Thucydides also makes mention, as a bad man." (Compare *Thucyd.*, 8, 73.)—τοῖς δὲ κωμικοῖς ὁμοῦ, &c., "and who, being continually derided in the theatrical exhibitions (of the day), afforded a subject of merriment to nearly all the comic poets." (Compare, for example, *Aristophanes*, *Nub.*, 547, seq.)—διατριβήν. More literally, "a subject on which to dwell."—ἄτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν, &c., "being, however, unmoved at, and quite insensible to, the evil repute that followed him, from an utter disregard for public opinion.—τὸ κακῶς ἀκούειν. Literally, "the hearing himself spoken ill of," i. e., the being exposed to public ridicule.—ἐπιθυμῶν προπηλακίζειν, &c., "whenever they were desirous of insulting or denouncing individuals of rank." The participle ἐπιθυμῶν is here equivalent to ὅτε ἐπιθυμοίη.—αὐτοῦ. *Ἰσχυρισμός*.—τὸ ὄστρακον ἐπιφέρειν ἐμελλεν, "they were about to bring the ostracism to bear." τὸ ὄστρακον is here put for τὸν ὄστρακισμόν.—κολοῦντες αἰεὶ ἐλαύνουσι, "they always curtail and banish."—παρμυθούμενοι, "striving in this way to console," i. e., to lessen.

20-22. ἐνὶ τῶν τριῶν. Either *Nicias*, *Phæax*, or *Alcibiades*.—συνήγαγε τὰς στάσεις εἰς ταῦτόν, "reconciled the contending parties." Literally, "brought the parties together to the same (point of agreement)."—διαλεχθεῖς, "having conferred."—κατὰ τοῦ Ὑπερβόλου. The punishment of ostracism was never inflicted after this on any individual, as if it had been degraded in the person of *Hyperbolus*.

24-31. Ἀθηναῖοι χαλεπῶς μὲν ἔφερον, &c., "the Athenians bore it pain fully, on having been deprived of the chief command," i. e., of the lead of the confederates. After the battle of *Ægospotamos* the hegemony passed from the Athenians to the Spartans.—ἀνδράσι τριάκοντα. Known in history as the thirty tyrants.—οἷς οὐκ ἐχρήσαντο, σώζεσθαι δυνάμενοι λογισμοῖς, &c. The order of construction is as follows: τῶν πραγμάτων ἡδὴ ἀπολωλότων, συνέεσαν (ἐκείνους τοὺς λογισμοὺς) οἷς λογισμοῖς οὐκ ἐχρήσαντο, δυνάμενοι σώζεσθαι (ὑπ' αὐτῶν), ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἀμαρτίας καὶ ἀγνοίας αὐτῶν, &c., "now that their affairs were ruined, they perceived (the value of) those plans, of which they had made no use when able to save themselves (by their means), lamenting and enumerating their own errors and acts of folly, the greatest of which they considered to be their second quarrel with *Alcibiades*." *Alcibiades*, on being recalled from his first exile, was placed at the head of the Athenian fleet. But the fickle populace soon stripped him of this high office, and compelled him to flee. Too much was expected of him, and too little time allowed him for fulfilling even a part of these expectations.—ἀλλ' ὑπηρέτη χαλεπήναντες, &c., "but, having become offended at an under-officer, who had lost a few ships in a disgraceful manner, they themselves, still more disgracefully, deprived the state of its ablest and most warlike commander." The under-officer referred to here was *Antiochus*, who, in the absence of *Alcibiades*, and against his

positive orders, engaged with the Spartan fleet, and was defeated with the loss of a few of his ships.

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LINE 2-9. ἐκ τῶν παρόντων, "from the very midst of their present evils," i. e., even though their affairs were thus unfortunate. Supply κακῶν with παρόντων.—ἀνέφερε, "began to arise." Supply ἐαυτήν. Literally, "began to bear itself upward."—μὴ παντάπασιν ἔρρειν, "were not entirely ruined."—οὔτε γὰρ πρότερον ἡγάπησε, &c., "for neither, when an exile the first time, was he content," &c. The expression πρότερον φεύγων is equivalent here to ἐν τῇ πρότερον φυγῇ.—οὔτε νῦν, εἰ τὰ κατ' ἐαυτὸν, &c., "nor will he now, if his affairs should be in a sufficiently prosperous condition, permit the Lacedæmonians to indulge in insolent tyranny, and the thirty to act with intemperate violence." These words are supposed to come from the lips of the Athenian populace.—ταῦτα δ' οὐκ ἦν ἄλογον, &c. The order is, οὐ δ' ἦν ἄλογον τοὺς πολλοὺς οὕτως ὀνειροπολεῖν ταῦτα.—ὁπότε καὶ τοῖς τριάκοντα, &c., "when it occurred even to the thirty to be solicitous, and to make frequent inquiries, and to pay the utmost attention to whatever that individual was doing and contriving."

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11-18. τέλος δέ, "at last, however."—ὥς οὐκ ἔσται, &c. The order is, ὥς οὐκ ἔσται (ἔξεσται) Λακεδαιμονίοις ἀσφαλῶς ἄρχειν τῆς Ἑλλάδος, Ἀθηναίων δημοκρατουμένων.—Ἀθηναίους δέ, κὰν πρῶς, &c., "for that Alcibiades will not, as long as he lives, permit the Athenians, even though they feel very mildly and well disposed towards the oligarchy, to remain quiet under the existing state of things," i. e., under the government as at present established.—τῶν τελῶν, "the magistrates."—εἴτε κάκεινων φοβηθέντων, &c., "whether it was that they even feared the spirit and enterprise of the man, or else strove to gratify Agis." ἐκείνων refers to the Spartan magistrates. Agis was the personal enemy of Alcibiades, and king of Sparta. Literally, "they having even either feared," &c.

21-36. ὥς οὖν, "when, therefore."—Φαρνάβαζον. Pharnabazus was the Persian governor of Phrygia.—ὁ δέ, "and the latter."—ἐτυχε τότε διατῶμενος, "happened at that time to be living."—τῶν στρωμάτων, "the couch coverings."—ἔξέπεσεν, "he rushed forth."—τὰ ἱμάτια, referring to the articles he had thrown upon the fire.—ὁφθεῖς, "the moment he was seen." Observe the force of the aorist.—ἀποστάντες, "standing off." Equivalent to πόρῳ στάντες.—ἔβαλλον, "kept striking at him." Observe the force of the imperfect.—καὶ τοῖς αὐτῆς περιβαλοῦσα, &c., "and having thrown a covering around it, and wrapped it up in her own scanty articles of wardrobe, she performed the funeral obsequies in as becoming and honourable a manner as her present circumstances allowed." She buried him in a town called Melissa. The emperor Hadrian caused a statue of Parian marble to be placed upon his tomb, and an ox to be annually sacrificed to him.

LINE 5-13. Ἀχαρνῆς. Acharnæ was the most important of the Athenian boroughs, and distant sixty stadia (about seven miles) from Athens, towards the northwest.—ὥς τῶν Ἀθηναίων οὐκ ἀνεξομένων, &c., "thinking that the Athenians will not endure this, but, through anger and pride, will come to an open conflict with them." More literally, "will contend strenuously against them." As regards the construction of ὥς with the participle, consult note on page 120, l. 18.—δεινὸν, "a hazardous experiment."—ὑπὲρ αὐτῆς τῆς πόλεως, "for the city itself," i. e., where Athens itself would be endangered if the issue proved adverse.—τοὺς δέ. Supply τῶν Ἀθηναίων.—πρὸς τὰ γινόμενα, "at the things that were taking place."—κατεπράυνε, "he strove to soften down."—τμηθέντα καὶ κοπέντα, "when lopped or felled." In the one case the trunk, in the other the root.

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138 sprouts forth again.—ἀνδρῶν δὲ διαφθαρέντων, &c., “*but that, when men are once destroyed, it is no easy matter to meet with others again.*” Supply ἄλλων after τυχεῖν.

16-28. βιασθῆναι παρὰ γνώμην, “*to be forced to some measure, contrary to his own judgment.*”—θέμενος εὖ πάντα, &c., “*having arranged everything carefully, and drawn taught the tackle, exercises his own skill.*” The expression θέμενος εὖ πάντα is, in nautical language, “*having made everything snug.*”—ἐάσας, “*having disregarded.*” Equivalent to ἀμελήσας.—καταλαβὼν πάντα, “*having occupied all places.*” Supply χωρία.—ἐχρήτο, “*went on and followed.*”—βραχέα φροντίζων, “*caring little for.*” The neuter of the adjective taken adverbially.—δεόμενοι προσέκειντο, “*kept urging him by their entreaties,*” i. e., to march forth and meet the foe.—ἀπειλοῦντες καὶ κατηγοροῦντες, “*by their threats and denunciations.*”—ᾄσματα καὶ σκώμματα πρὸς αἰσχύνην, “*songs and scurrilous effusions to bring him into disgrace.*”—τὰ πράγματα, “*the public property.*”—ἐπεφύετο δὲ καὶ Κλέων, “*Cleon also began to attack him.*” More literally, “*began to hang on to him,*” a metaphor taken from dogs hanging on to their prey (ὥσπερ θηρίοις σκύλακες. Consult Passow, Wörterb., s. v.).—ἤδη διὰ τῆς πρὸς ἐκείνον, &c., “*making his way already to the rank and influence of a popular leader through the resentment felt towards that statesman by his fellow-citizens.*” Cleon was a most ignorant and turbulent demagogue, respecting whom consult Thucydides, 3, 36. He was often satirized by the comic muse of Aristophanes. On the present occasion he took advantage of the unpopularity of Pericles to make himself a popular leader.

31-33. τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν, “*the disgrace and odium (to which his course of operations exposed him).*”—αὐτὸς οὐ συνεξέπλευσεν, “*did not sail forth with it himself.*”

139 LINE 1-5. οἰκουρῶν, “*watching over affairs at home.*” A metaphor borrowed from the watchful care of a mother, exercised over the concerns of a family, and protecting the household from harm.—διὰ χειρὸς ἔχων τὴν πόλιν, “*keeping the state in his own hands.*”—θεραπεύων δὲ τοὺς πολλοὺς, &c., “*seeking to sooth, however, the populace, altogether impatient at the continuance of the war, he both aided them by distributions of money, and assigned portions of conquered territory by lot.*” More literally, “*wrote up a list of cleruchiæ.*” With regard to the nature and operation of these cleruchiæ consult the remarks of Böckh, *Public Economy of Athens*, vol. ii., p. 169.—ὅλως ἀσχάλλοντας. We have, on the suggestion of Jacobs, changed ὅμως, the common reading, which is entirely out of place here, to the more expressive ὅλως.—διένειμε τὴν νῆσον, &c., “*he distributed the island among those of the Athenians who had drawn the lots.*”

6-14. ἀφ’ ὧν ἔπασχον, for ἀπὸ τῶν αἰ ἔπασχον.—οἱ περιπλέοντες, &c., referring to the Athenian fleet of one hundred sail that had been sent out.—Ἡ καὶ δῆλον ἦν, “*by which it was even manifest.*”—δρῶντες. Supply οἱ Πελοποννήσιοι.—οὐκ ἂν εἰς μῆκος, &c. The war lasted more than twenty-six years.—ἀλλὰ ταχέως ἀπεῖπον, “*but would have quickly given it up.*”—εἰ μὴ τι δαιμόνιον, &c., “*had not some power, superior to man, secretly thwarted human calculations.*” Literally, “*some divine thing,*” i. e., some decree of heaven.

16-27. πρὸς τῷ τελευτᾷ. He was dying of the plague.—οἱ περιόντες, “*the survivors,*” i. e., they who had thus far survived the plague.—λόγον ἵποιοῦντο, “*began to converse.*”—ὅση γένοιτο, “*how great each had been*”

Observe the use of the singular as applying to ἀρετή and δύναμις respectively, and the employment of the optative to indicate their private opinion.—καὶ ἀνεμετροῦντο, “and recounted.”—ὥς οὐκέτι συνιέντος, &c., “thinking that he no longer understood (what was said), but had lost all consciousness.”—ἐτύγχανε τὸν νοῦν, &c., “happened to have been attending,” i. e., it so happened, however, that he was actually attending. Observe the ellipsis supplied in τὸν νοῦν.—ἔφη θαυμάζειν, “said he was surprised.” The pronoun is understood in the nominative, the reference being to one and the same person.—αὐτοῦ, “on his part,” i. e., in his case.—ἃ καὶ πρὸς τύχην ἐστὶ κοινὰ, “in which fortune also has a share,” i. e., where the result depends in some degree on good fortune.—καὶ γέγονεν ἤδη, “and which have happened before.” Literally, “already.”—οὐδεὶς, governing τῶν ὄντων Ἀθηναίων.—μέλαν ἱμάτιον περιεβάλετο, “ever put on mourning.” Literally, “a black garment.” Pericles means, that no one of the Athenians ever put on mourning for the loss of any relative unjustly condemned and punished by his means. Black garments were worn, not only on the death of a person, but also by the friends of an individual, and by the person himself, when any capital charge was pending against him. This was done in order to excite compassion. For a similar purpose, the Roman *rei*, or accused, assumed squalid attire, and allowed their hair and beard to grow.—περιεβάλετο. Literally, “threw around himself.”

29-32. θαυμαστὸς οὖν. Supply ἦν.—ἀλλὰ καὶ τοῦ φρονήματος, “but also for the reach of mind (which he displayed),” i. e., in the remark which he had just made.—εἰ, “since.” Equivalent here to ὅτι.—τὸ μήτε φθόνῳ, &c., “the never having, in anything, gratified either envy or resentment, through the means which so great power afforded, nor having indulged in any of his enmities as if irreconcilable in its character,” i. e., and the never having cherished an irreconcilable enmity.—ἐχθρῶν. Genitive plural of ἐχθρα, the noun, not ἐχθρός, the adjective.

LINE 3-5. ἐκ δὲ τούτου, “upon this then,” i. e., after the 140 battle of Ægospotamos, where Lysander had totally defeated the Athenian fleet, in the twenty-sixth year of the Peloponnesian war.—Ἀθηναίων μὲν οἷς ἐπιτύχοι, &c., “as often as he met with any of the Athenians, kept ordering them all to depart for Athens.” Literally, “with whomsoever of the Athenians he met (from time to time).” Observe the use of the optative in denoting the repetition of an action, a usage to which we have frequently referred.—φείσεσθαι γὰρ οὐδενός, “for he told them that he will spare no one.” Supply ἔλεγε.—ὃν ἂν λάβῃ, “whomsoever he shall catch.”

8-16. ὅπως μὴ πράγματα, &c., “in order that the Athenians might not afford him trouble by enduring the siege with abundant means.”—τοὺς δήμους, “the democracies.”—δέκα δ' ἄρχοντας, &c., “and ten magistrates (selected) from the political clubs that had been organized by him in each city.” These were clubs of oligarchists, and were organized to keep down all political movements on the part of the democracy.—παρέπλει, “he kept sailing along.”—ἑαυτῷ, “for himself,” i. e., not for the Lacedæmonians.—οὔτε γὰρ ἀριστίνδην, &c., “for he appointed these magistrates with reference neither to merit nor to wealth, but seeking, in what he did, to gratify political clubs and ties of hospitality, and making them absolute in respect of preferment as well as punishment,” i. e., giving them absolute power to elevate to office, or to punish whom they pleased.—ἀριστίνδην πλουτίνδην, unusual adverbial forms. The plainer Greek would be κατ' ἀρετήν, κατὰ πλοῦτον, and the whole clause equivalent to οὔτε ἀρετῆς, οὔτε πλοῦτος λόγον ἔχων.

140 21-24. ἀλλὰ καὶ ὁ κωμικὸς, &c., "nay, indeed, the comic poet Theopompus seems rather to express himself in a trifling manner, when he likens," &c., i. e., so far is Theopompus from hitting the true state of the case by his comparison, that he seems rather to have expressed himself in a feeble and inefficient way. The particles ἀλλὰ καὶ are elliptical here. The full form is, οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ, "nor this alone, but . . . also."—Θεόπομπος. A native of Athens, who lived during these times. He must not be confounded with the historian of the same name, who was somewhat his junior.—ὅτι τοὺς Ἕλληνας, &c., "because, after having given the Greeks a taste of the very sweet draught of freedom, they then poured sour wine into the cup," i. e., like dishonest wine-sellers, who give sweet wine as a sample to taste, but afterward deal out what is of inferior quality and sour.—ἐνθὺς γὰρ ἦν, &c., "for the sample given to taste, in the very outset, was disagreeable and bitter."

30-32. τοὺς ἀπαγγελοῦντας, "persons to announce." Literally, "those who will announce."—ὅτι προσπλεῖ, "that he is sailing thither."—συνέμιξε περὶ τὴν Ἀττικὴν, "he formed a junction on the coast of Attica."—ὡς ταχὺ συναίρῃσιν, &c., "expecting soon to take the city." Equivalent to ἐλπίζων ταχὺ συναίρῃσιν, &c.

141 LINE 4-7. φευγόντων, "being driven into exile."—τοῖς φυγάσι. The exiles here meant were the oligarchists who had been previously driven out by the democratic party in Samos. These were now restored by Lysander, and the cities were delivered into their hands.—ἥδη δὲ τοὺς ἐν ἁστει, &c., "and hearing now that those in the city were suffering from famine," i. e., the Athenians.—κακῶς ἔχειν. Supply ἑαυτούς.—παρεστήσατο τὴν πόλιν, &c., "took the city, compelled to make peace on the terms that he ordered."—ἐφ' οἷς, &c. The full expression is, ἐπὶ τοῖς ἐφ' οἷς ἐκεῖνος ἐκέλευε τὰς διαλύσεις ποιηθῆναι.

10-11. ἕκτη ἐπὶ δεκάτῃ, &c., "on the sixteenth day of the month Munychion." The Athenian month Munychion corresponded in a great degree with our April.—ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι, &c., "on which day also they conquered the barbarian in the naval fight near Salamis." ναυμαχίαν is the accusative of nearer definition.—ἐν Σαλαμῖνι. The preposition ἐν often denotes mere proximity or nearness.

13-14. δυσπειθῶς δὲ καὶ τραχέως, &c., "the Athenians, however, enduring this reluctantly and angrily."—τὴν πόλιν εἰληφέναι, &c., "that he had caught the city violating the terms of the surrender, for that the walls were still standing, although the days in which they ought to have been pulled down had gone by; that he intends to propose, therefore, anew (in the assembly of the allies) another (and harsher) plan of operations respecting them, since they have broken the agreements they had made." With προθήσειν supply ἐν τῇ τῶν συμμάχων συνουσίᾳ.

18-26. ἔνιοι δὲ καὶ προτεθῆναι, &c., "some, moreover, say, that a proposition was even actually made among the allies respecting an enslavement (of the whole population), on which occasion, also, they state that the Theban Erianthus introduced a motion, that they raze the city to the ground," &c.—προτεθῆναι γνώμην. Literally, "that a plan was proposed."—τὴν πάροδον, "the entering-song of the chorus," i. e., the words uttered by the chorus as they entered into the orchestra.—ἤλυνθον ποτὶ σὰν, &c., "I am come to thy rustic hall," i. e., to the lowly cot that now contains thee. According to the plot of the Electra, this princess had been given over to a lowly peasant, after her father's murder, by Clytemnestra and her para-

mour Ægisthus. The fall from princely splendour to poverty was compared by the hearers to that of Athens; once the mistress of nations, now bowed down to the dust. It will be observed that the chorus speak as one person by their leader.—*ποτὶ σὰν αὐλάν.* Doric forms for *πρὸς σὴν αὐλήν.*—*ἀγρότειραν.* Well defended by Seidler against *Musgrave.*—*φανῆναι.* Supply *αὐτοῖς.*

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30-35. *ἐνδόντων τῶν Ἀθηναίων, &c., "the Athenians having given in to all his demands."*—*πρὸς τὸν αὐλὸν,* "to the music of the pipe."—*ἔστεφ-ανωμένων,* "wearing crowns." Observe the continued force of the perfect.—*παίζόντων.* Jacobs suggests *παταινιζόντων.*—*ὥς ἐκείνην τὴν ἡμέραν, &c., "as if that day were the beginning of their freedom."*

LINE 1-8. *τὰ περὶ τὴν πολιτείαν ἐκίνησε, &c., "he changed their form of government."* Literally, "the things relating to their government."—*ἄρχοντας,* "magistrates."—*τῶν σκελῶν συναράμενος,* "having on a sudden brought his two legs together and raised him from the ground." Jacobs thinks that *ἀράμενος* or *ὑπαράμενος* would be a more correct reading. Not so by any means. The preposition *σύν* is clearly required by the sense. The legs are suddenly brought together, the individual as suddenly raised, and then thrown to the ground. The narrowing of the base is the first and most important part of the operation.—*σκελῶν.* The genitive of part.—*οὐ συνηγανάκτησεν ὁ Λύσανδρος,* "Lysander did not share in the indignation of Callibius." Literally, "was not indignant along with (Callibius)." Supply *Καλλιβίῳ.*—*ἐλενθέρων.* Lysander uses this term here as if the Athenians had only first attained to freedom under the new constitution which he had given them.

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11-18. *τις.* Supply *Ἀθηναίων.*—*ἐκτὸς τῆς περιβολῆς,* "without the envelope of his cloak." It was considered unbecoming to have the hands and arms not enveloped in the cloak.—*ὅτε τύχοι περιβεβλημένος,* "whenever he happened to be wrapped in one." He seldom wore a cloak.—*ἐπεὶ κατὰ γὰρ τὴν χώραν, &c., "since in the country, at least, and on expeditions, he was always accustomed to go barefoot, and with under garments alone."* *γυμνὸς* stands here opposed to *ἐνδεδυμένος*, which occurs a little lower down.—*εἰ μὴ εἴη,* "unless there were."—*ἐνδεδυμένον,* "fully clad," i. e., having a cloak on.

19-24. *ὧν,* "although he was."—*ἀπὸ τοῦ προσώπου, &c., "he appeared, from the expression of his countenance, a difficult person to have dealings with, and of a morose turn, so that no one of those who were not well acquainted could easily hold any intercourse with him."*—*Χάρητι.* Chares was an Athenian commander of very low capacity and reputation.—*πρὸς τὰς ὀφρῦς, &c., "making some remarks against his brows."* The language of Chares we may suppose to have been somewhat as follows: "What a pair of brows our Phocion has!" meaning to imply, "what a gloomy-browed, haughty-looking man he is!" There is a double meaning in the term *ὀφρῦς* here, the brow being regarded as the seat of haughtiness and overweening pride. The same remark will apply to the Latin *supercilium.*—*αὕτη ἡ ὀφρῦς,* "this brow of mine."—*πολλὰ κλαῦσαι, &c., "has made the state shed many a tear."* Literally, "weep much."

26-28. *πλεῖστον ἐν ἐλαχίστῃ, &c., "contained the most sense in the fewest words."* More literally, "in the briefest (compass of) expression."—*καὶ πρὸς τοῦτ' ἔοικεν ἀπιδὼν, &c., "and it was this that the Sphettian Polyeuctus seems to have had in view when he said that Demosthenes was, in his opinion, a most accomplished orator, but Phocion a most influential*

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142 *speaker.* Literally, "and the Sphettian Polyeuctus seems, from having looked to this at the time, to have said," &c. Polyeuctus was a public speaker of the day, from the borough of Sphettus.—*εἶη* Observe the force of the optative here, as indicating the *opinion* of the speaker.

29-35. τῶν μὲν ἄλλων ῥητόρων, "*the other public speakers of the day.*" —ἀτρέμα, "*in an under tone.*"—ἡ τῶν ἐμῶν λόγων, &c., "*here comes the pruning knife of my expressions.*" Literally, "the pruning knife, &c., is present." The κοπίς was properly a kind of Persian sword of a curved form, analogous in some degree to the *ensis falcatus* of the Romans. Here, however, the term is used in a more special sense, though the reference is still to a curved instrument. (Compare *Sturz, Lex. Xen., s. v.*) —πρὸς τὸ ἥθος, "*to his character,*" i. e., to the excellence of his character.—ἀντίρροπον ἔχει πίστιν, "*possess an influence that counterbalances.*" πίστιν is here equivalent to δύναμιν εἰς τὸ πείθειν. Literally, "a degree of credit."

143 LINE 1-7. τοὺς Ἀθήνηθεν ἀποστόλους, "*those sent from Athens,*" i. e., in command of fleets and expeditions.—ἐτέρου μὲν ἐκπλέοντος στρατηγοῦ, "*when any other (than Phocion) sailed forth as commander.*" As, for example, Chares. The rapacity of the Athenian commanders and their followers was at this time a subject of universal complaint among the allies.—ἐφράγγνυντο, "*strengthened.*"—ἀπεχώννυσαν, "*obstructed.*"—εἰ δὲ Φωκίων ἡγοῖτο, "*but whenever Phocion had the command.*"—πὸ ῥῶ, "*far out.*"—ὥς αὐτοὺς κατήγον, "*they conducted him to their homes.*" ὥς stands here for πρὸς, a usage confined chiefly, though not exclusively, to persons. (*Rost, G. G., p. 381.*)

8-22. ἐκπεπολεμωμένων παντάπασι, "*being completely embroiled with Philip,*" i. e., in a state of decided hostility with him.—αὐτοῦ, referring to Phocion.—ἡρημένων, from αἰρέω.—ὥς κατέπλευσεν, "*when he had sailed back.*"—ἔπειθε, "*he strove to persuade.*"—εἰρηνικῶς ἔχοντος, "*being peaceably disposed.*" Supply ἐαυτὸν.—ἰσχυρῶς δέχεσθαι τὰς διαλύσεις, "*readily to receive the terms of peace (offered by Philip).*"—ἀντικρούσαντος αὐτῷ, "*having clamorously opposed him.*"—εἰωθότων, perf. part. mid. of ἔθω.—ἐγὼ γε, εἶπε, &c., "*indeed I do, replied Phocion, and that, too, although knowing,*" &c. The particle γε here affirms and strengthens the question put by Phocion's opponent. Hence the propriety of writing ἐγὼ γε in the text, not ἐγωγε.—ἐγὼ σοῦ. Supply ἄρξω.—ὥς ποῖρωτάτω, "*as far as possible.*"—θέσθαι μάχην, "*to make battle.*"—ὦ τῶν, "*my good friend.*" (Consult lexicon, under ὦ τῶν.)—οὕτω γὰρ, "*for thus,*" i. e., if we conquer.—πᾶν δεινόν, "*every danger.*" After the transactions mentioned in the text, the defeat of the Athenians at Chæronea ensued.

23-29. Ἀλεξάνδρῳ. After Alexander's accession to the throne, Phocion was sent to him as ambassador. The monarch not only gave him a favourable audience, but listened to his advice, as stated in the text.—εἰ ὀρέγεται. The present is here employed, though a past action is related, as imparting more animation to the sentence, and bringing the affair more under the eyes of the reader.—θέσθαι, "*to put an end to.*" We have allowed the common text to stand here, as all the editors have done. It is more than probable, however, that Coray's suggestion of καταθέσθαι gives us the true reading, since θέσθαι πόλεμον means rather "to begin a war." Moreover, the compound verb μεταθέσθαι, that follows, evidently requires the opposition of another compound verb.—μεταθέσθαι, "*to transfer it,*" i. e., the

143 **war.**—καὶ πολλὰ καὶ πρὸς τὴν, &c., “*having said many things, moreover, dexterously adapted to both the disposition and inclination of Alexander.*” Literally, “*with a skilful aim at both,*” &c.—προσέξουσιν τὸν νοῦν τοῖς πράγμασιν, “*will have to pay close attention to the affairs of Greece.*”—εἴ τι γένοιτο περὶ αὐτὸν, “*if anything should happen unto him,*” i. e., in his intended expedition against Persia.—ἐκείνοις ἀρchein προσήκον, “*it will be incumbent on them to take the lead,*” i. e., to assume the direction of affairs.

32-35. Ὁ γοῦν Δοῦρις εἶρηκεν, “*Duris, accordingly, has remarked.*” An historical writer, a native of Samos, who flourished about 257 B.C.—τὸ Χαίρειν, “*the common salutation Χαίρειν.*” Literally, “*the word Χαίρειν.*” This was analogous to our English term “*greeting.*”—πλὴν ἐν ὅσαις, “*except in as many as,*” i. e., in those which. Attic attraction, for ἐν τόσαις, ὅσας, or, in other words, ἐν ταύταις, ἄς.—μετὰ τοῦ Χαίρειν προσηγόρευε, “*he addressed with the salutation Χαίρειν.*”

144 **LINE 1-4.** τὸ μέντοι περὶ τῶν χρημάτων, &c., “*what is acknowledged, however, to be true, with regard to the sum of money* (that was offered him), *is this.*” The particle μέντοι refers back to what immediately precedes, and the connexion is as follows: “*if there be any doubt about this account which Duris gives, the following circumstance, however, about the sum of money that was offered Phocion, may be fully relied upon.*”—ἑκατὸν τάλαντα. Taking the lowest valuation of the talent, namely, the Attic one of silver, which was equivalent to about ten hundred and fifty-five dollars, fifty-nine cents, of our currency, the sum here sent exceeded one hundred and five thousand five hundred dollars.—τί δὲ ποτε, “*why, then?*” Literally, “*why, then, pray?*” The addition of ποτε augments the signification of surprise in an earnest inquiry.

9-18. ὁ δὲ Φωκίων αὐτὸς. In regular construction we would expect to find here, τὸν δὲ Φωκίωνα αὐτὸν ἀνιμῆσαντα ὕδωρ, &c., as opposed to τὴν uὲν γυναικα μάπτουσιν, which immediately precedes. Plutarch, however, moulds the second clause in such a way, as if the previous one had been, ὅτι ἡ μὲν γυνὴ ἔματτε.—ἀπειρίπτετο τοὺς πόδας, “*began to wash his feet.*” Observe the force of the middle.—ἔτι μᾶλλον ἐνέκειντο, “*they urged him still more,*” i. e., to accept the present.—εἰ φίλος ὢν τοῦ βασιλέως, &c., “*that one who was a friend of their king's should live in so wretched a manner.*” More literally, “*that, being a friend of their king's, he should live,*” &c.—χείρονα, “*worse off.*”—εὐφραμεῖν δ' ἐκείνων δεομένων, “*but they begging him not to talk in this way:*” εὐφραμεῖν means literally, “*to utter words of good omen,*” and the term is employed when we entreat a person not to talk in the way in which he has just been doing, but to hush and be silent, and avoid words of evil omen.—καὶ μὲν, “*and yet I can assure you.*”—τὸ δ' ὅλον, “*in a word, then.*” In place of τὸ δ' ὅλον εἶπεν.—ἐμμαντὸν ἡμᾶ κάκεινον, &c., “*I shall be exposing both myself and that monarch of yours to evil imputations from the city.*”

22-33. τὸν δὲ Φωκίωνα, &c. After the death of Antipater, his son Cassander, and Polysperchon, the guardian of the young Macedonian king Aridæus, strove each to obtain possession of Greece. Phocion, at Polysperchon's instigation, was accused by the people of a traitorous attachment to Cassander and, being deprived of his office of commander, was given over by Polysperchon into the hands of the populace to be tried by them.—εἰς Ἀθήνας. They had been to the camp of the young king to justify themselves.—λόγῳ μὲν κριθησομένους, &c., “*for the purpose, as was given out, of being tried, but in reality already condemned to die.*” Literally

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"to be tried, indeed, in word," &c.—καὶ προσῆν τὸ σχῆμα τῆ κομιδῇ λυπηρὸν, "and there was added to their being led along the distressing manner in which this was done, they being conveyed in wagons through the Ceramicus," &c. More literally, "the distressing appearance (which this presented)." With regard to the Ceramicus, consult note on page 130, line 12-18.—τὸ θέατρον. The people were often assembled in the theatre for public deliberations.—οὐκ ἄτιμον, "no infamous person." The ἄτιμοι were they who, in consequence of some crime or misdeed, had been deprived of their rights and privileges as citizens, and particularly of the right of suffrage.—ἀλλὰ πᾶσι καὶ πάσαις, &c., "but having thrown the tribunal and theatre wide open to all persons of both sexes." Literally, "having afforded the tribunal and theatre wide open," &c.—αὐτῷ μὲν ἐγνώσθαι, "that he had become convinced."—ἐκείνοις, referring to the Athenians.—ἐλευθέροις ἤδη καὶ αὐτονόμοις, &c. These words, though meant to flatter, become, in fact, the language of derision, as proceeding from Polysperchon.

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LINE 2-7. ἐνεκαλύψαντο, "enveloped their faces in their mantles." Observe the force of the middle.—ἐτόλμησεν εἰπεῖν, &c., "ventured to suggest, that, since the king has placed so important a trial in the hands of the people, it is but right that the slaves," &c.—τῶν πολλῶν, "the mob." A term well applied here to the motley mass that filled the place of assembly, so many of whom had no claim to the right of suffrage or the privileges of citizens.—ἀλλ' ἀνακραγόντων βάλλειν, &c., "but having with loud cries given orders to stone the oligarchists and enemies of the people." More literally, "but having cried aloud to stone," &c. With βάλλειν supply λίθοις.

11-14. ὅτι δικαίως, "justly." ὅτι is equivalent here merely to the inverted commas in English.—μὴ ἀκούσαντες, "unless you have heard us," i. e., shall have heard what we have to say in our defence. Equivalent to εἰ μὴ ἠκούσατε.—ἐπεὶ δ' οὐδὲν μᾶλλον ἤκονον, "when, however, they listened to him in no respect the more on this account."—ἀδικεῖν ὁμολογῶ, &c., "acknowledge that I am an offender, and I adjudge myself worthy of death on account of the things that have been done by me in the administration of the state." It was customary for the person accused to lay some penalty upon himself. Phocion chose the highest, thinking it might serve to reconcile the Athenians to his friends; but he was disappointed. The genitive (θανάτου) is put with verbs denoting "to criminate," "to accuse," where the literal translation is "with respect to," &c.—τούτους. Pointing to his fellow-prisoners.

16-19. ὅτι, "because."—ἀποστὰς, "having stepped aside," i. e., having drawn back.—Ἀγωνιδίης. The individual who had accused Phocion to Polysperchon.—γεγραμμένον, "written out," i. e., expressly prepared for the occasion.—εἰ δοκοῦσιν ἀδικεῖν, "whether they appear to be offenders."

21-23. προσγράφειν, "to add thereto." Literally, "to write in addition."—ὅπως καὶ στρεβλωθεὶς, &c., "that Phocion should die after having been also put to the torture," i. e., should be tortured before he was put to death. The torture was generally confined to slaves. In some cases, nowever, it was applied even to citizens, and made to precede capital punishment.—τοὺς ὑπηρέτας, "the assistants," i. e., the managers of the torture.

26-27. Καλλιμέδοντα τὸν μαστιγίαν, "that vile wretch Callimедon." He was one of the orators of the day. The term μαστιγίας properly de-

notes a slave that has been frequently scourged, or that deserves frequent scourging: and then, figuratively, any vile wretch or worthless creature.—*λαβόντες*. This seems hardly necessary here, as *ὅταν λάβωμεν* has just preceded. The Greeks, however, are fond of designating the individual moments of a transaction with the greatest possible fulness. Hence it happens, that the participles *λαβών*, *ἐλθών*, *ἀκούσας*, *μαθών*, and the like, often wear for us a pleonastic appearance.

29-35. *ὁρθῶς γε σὺ ποιῶν*, “*thou dost right indeed in saying so.*” An idiomatic and elliptical form of expression. The full clause, arranged at the same time in the order of construction, will be, *σὺ λέγεις ταῦτα, ποιῶν ὁρθῶς γε*. The plainer Greek would be as follows: *ὁρθῶς γε ποιεῖς, λέγων ταῦτα*. (Consult *Viger*, p. 296, *ed. Glasg.*)—*σὲ τί ποιήσομεν*; “*what shall we do to thee?*” i. e., what punishment is left for thee? Observe the double accusative with *ποιῶ*.—*ἐπικυρωθέντος δὲ τοῦ ψηφίσματος*, &c., “*the decree having been passed, and the vote put.*” The purport of the decree was, that the people should decide, by their votes, whether Phocion and those with him appeared to be offenders or not. This decree was carried in the affirmative. The next step then was for the people to express by their votes the guilt or innocence of the accused.—*οἱ δὲ πλείστοι καὶ στεφανωσάμενοι*, “*the greater part, too, having even crowned themselves.*” As if having gained some victory, it being customary to wear crowns after a victory.—*κατεχειροτόνησαν αὐτῶν θάνατον*, “*condemned them to death by their votes.*” Literally, “*voted death against them.*” The genitive *αὐτῶν* is governed by *κατά* in composition.—*Δημητρίου δὲ τοῦ Φαληρέως*, “*against Demetrius the Phalerian, moreover.*”—*κατεψηφίσθη*, “*was decreed.*”

LINE 4-11. *οἱ μὲν ἄλλοι*, “*the rest of the condemned.*” Supply 146 *τῶν καταδικασθέντων*.—*τὸ δὲ Φωκίωνος πρόσωπον*, &c., “*people wondered, however, at the firmness and magnanimity of the man, on beholding the countenance of Phocion (to be) such as (it was wont to appear) when he was escorted from the public assembly invested with the office of commander.*”—*οἷον ὅτε στρατηγῶν*, &c. The full form of expression is, *ὅν τοιον, οἷον ἦν ὅτε*, &c.—*ἐξεναντίας προσελθών*, “*having come up full in front.*”—*ὅτε καὶ τὸν Φωκίωνα λέγεται*, &c., “*on which occasion it is said that Phocion,*” &c. Some prefer rendering *ὅτε* here, as it begins a clause, by *τότε*. For this, however, there is no necessity.—*οὐ παύσει τις*, &c., “*will no one make this fellow cease from his disgraceful conduct?*”

13-18. *γενόμενος*, “*being come.*” (Compare *Sturz, Lex. Xen.*, s. v. 13.)—*κῶνειον*. The drinking of hemlock was an ordinary mode of despatching criminals at Athens. It was in this same way that Socrates was put to death.—*ὥς οὐ προσηκόντως*, &c., “*as perishing undeservedly with Phocion,*” i. e., insisting that he did not deserve to die with Phocion.—*εἶτ' οὐκ ἀγαπᾷς*, &c., “*art thou not content then, said he, in that thou diest along with Phocion?*”—*εἴ τι λέγει*, “*whether he has anything to say,*” i. e., whether he has any message to transmit.—*πάνν μὲν οὖν, ἔφη*, &c., “*I enjoin upon him by all means, said he, not to harbour any resentment against the Athenians.*” More literally, “*not to remember evil against,*” &c.

20-24. *καὶ ὁ δημόσιος οὐκ ἔφη*, &c., “*and the executioner said that he would not pound a second draught, unless he should receive twelve drachmas, as much as he buys the (requisite) weight (of hemlock) for.*” With *ὁ δημόσιος* supply *δοῦλος*. Literally, “*the public slave,*” slaves being employed for this purpose. The ellipsis is supplied in Artemidorus (5, 25), *σφαγεῖσα*

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146 ὑπὸ δούλου δημοσίου. (Consult Schoettgen, *ad Bos, Ellips.*, s. v. δούλοι.)—οὐκ ἔφη. Analogous to the Latin *negavit*.—ἐτρέπον. Supply πῶμα.—ὅσου τὴν ὀλκὴν ὀνεῖται. We have in ὅσου the genitive of the price. The term ὀλκή, strictly speaking, denotes the weight of a drachm, which was the usual portion of hemlock for those who were condemned. Observe the force of the article with ὀλκὴν.—χρόνον δὲ γενομένου, &c. “some time having thereupon elapsed, and a delay having taken place.” The more usual forms are ἐγγενομένου and διαγενομένου, which last Coray adopts here.—ἡ μὴδὲ ἀποθανεῖν, &c., “verily, it is not permitted even to die at Athens gratis.”—τὸ κερμάτιον, “the requisite sum,” i. e., twelve drachmas, which would amount in our currency to a little over two dollars and ten cents. More literally, “the requisite change.”

25-30. ἐνάτῃ ἐπὶ δέκα, “the nineteenth.”—καὶ τῷ Διὶ τὴν πομπὴν, &c., “and the knights passed by, celebrating their (annual) procession in honour of Jove.” The festival here alluded to was called Diasia.—ὧν οἱ μὲν ἀφείλοντο, &c., “some of them took off their crowns,” i. e., as mourners, whom it did not become to wear festal garlands.—καὶ διεφθαρμένοις τὴν ψυχὴν, “and corrupted in spirit.”—ἀνοσιώτατον γεγόνεναί, &c., “that a most unholy deed had taken place, namely, the state’s having not even restrained itself during that day, nor kept itself unpolluted by a public execution while celebrating a festival.” With ἐπισχεῖν and καθαρεύσαι, respectively, supply ἐαυτήν.

33-37. οὐ μὴν ἀλλ’ ὥσπερ, &c., “it appeared good, however, to his foes, as if they had (still) contended (against him) in too insufficient a manner, to exclude even the corpse of Phocion from their confines, and that no one of the Athenians kindle a fire,” &c., i. e., as if, in the contest of passion and vindictive cruelty, they had not even yet sufficiently gratified their feelings against him.—οὐ μὴν ἀλλὰ. The particles οὐ μὴν, in this combination, deny something either before expressed, or to be assumed extraneously, while ἀλλὰ opposes something different. The full expression would be οὐ μὴν πλείω νυνὶ περὶ τούτων, ἀλλὰ, &c.—τὸ σῶμα ἐξορίσαι. The bodies of traitors were not allowed the rites of interment within their native country. The same indignity was here offered to the corpse of Phocion, as if he had been a traitor to his native land.—ὑπουργεῖν τὰ τοιαῦτα μισθοῦ, “to perform such offices for hire.” Observe in μισθοῦ the genitive of the price.

147 LINE 2-8. ἐκ τῆς Μεγαρικῆς, “from the country of Megaris.” The Megaric territory lay just beyond Eleusis, to the northwest.—ἡ δὲ Μεγαρικὴ γυνή, “and the Megaric female.” Observe the use of the article here as referring to a well-known circumstance.—ἔχωσε μὲν αὐτόθι, &c., “heaped up there a cenotaph (for him), and poured libations upon it.”—παρὰ τὴν ἐστίαν, “by the side of her hearth,” i. e., near the hearth, as near a consecrated place, under the protection of which the remains of Phocion were placed.—παρακατατίθεμαι, “do I confide as a deposit.”—σωφρονήσωσι, “shall have returned to reason.” Literally, “shall have become of sound minds (again).”

10-13. οἶον ἐπιστάτην καὶ φύλακα, &c., “what a watchful guardian of temperance and justice.” Literally, “what an overseer and guard of temperance,” &c.—τῶν δὲ κατηγορῶν, “while, of his accusers.” The genitive of the whole, before mentioning the individuals that compose it.—αὐτοὶ, “the Athenians themselves.” Supply οἱ Ἀθηναῖοι.

18-26. ὅτι πάντων φιλοπονώτατος, &c., “that although he is the most laborious of all speakers and although he has almost expended upon this

object the vigour of his bodily powers," i. e., in endeavouring to attain to eminence as a public speaker.—μικροῦ δέων. This, when freely translated, has a kind of adverbial force, "almost." The whole clause, however, when more literally rendered, is, "and although wanting little of having expended," &c.—πρὸς τὸν δῆμον, "with the people."—κραίπαλῶντες, "intemperate."—ἀκούονται καὶ κατέχουσι τὸ βῆμα, "are listened to, and hold possession of the tribune," i. e., of the place whence the orators harangued the people.—φάναι τὸν Σάτυρον. Depending in construction on λέγεται at the beginning of the extract.—ἂν μοι τῶν Εὐριπίδου, &c., "if thou wilt repeat to me, offhand, some one of the passages of Euripides or Sophocles," i. e., some passage from Euripides or Sophocles.—εἰπόντος δὲ τοῦ Δημοσθένους, &c., "and that, Demosthenes having repeated one." Supply ῥῆσιν τινα.—μεταλαβόντα, "having taken it up after him." The construction, it will be perceived, still depends on λέγεται, at the beginning of the extract—οὕτω πλάσαι καὶ διεξελθεῖν, &c., "so moulded the same passage, and went over it with an air and delivery so appropriate, that it appeared to Demosthenes altogether different," i. e., quite another passage. The terms ἦθος and διάθεσις are both taken here in their rhetorical sense, the former referring to the look and air, the latter to the gesture and general delivery.

28-34. πεισθέντα δὲ ὅσον, &c., "that Demosthenes thereupon, convinced how much of ornament and grace is added to a discourse by proper action, thought that mere exercise in composition is little or nothing to one neglecting the enunciation and delivery of what is said."—ἐκ τῆς ὑποκρίσεως. The term ὑπόκρισις here refers to action in its oratorical sense, comprehending the look, the gestures, the tone of voice, &c. (Consult Ernesti, *Lex. Techn.*, s. v).—τῆς προφορᾶς. Compare the remark of Ernesti (*Lex. Techn.*, s. v.), "προφορά est pronuntiatio, eadem quæ ὑπόκρισις, sed ad solam elocutionem pertinens."—ἐκ τούτου, "upon this." Literally, "after this." Supply χρόνον.—πάντως, "as a fixed rule."—πλάττειν τὴν ὑπόκρισιν, "he moulded his delivery."—πολλάκις δὲ καὶ μῆνας, &c., "and frequently also joined together two and three months in succession," i. e., stayed there for two or three months together.

LINE 1-3. θάτερον μέρος, "as to one side."—ὑπὲρ τοῦ μηδὲ 148
Βουλομένῳ, &c., "in order that it might not be possible for him, through shame, to go out at all, even if wishing so to do." The article is joined with ἐνδέχεσθαι in construction, forming a kind of verbal noun which is governed by ὑπὲρ.—ὤρμησε μὲν οὖν, &c., "he turned his attention to public affairs, while the Phocian war was prevailing." This is otherwise called the "sacred war," and was waged between the Phocians on one side, and the Bæotians, Locrians, and Thessalians on the other. The quarrel originated in a charge brought against the Phocians of having ploughed a small portion of the sacred territory, belonging to the temple at Delphi. It was aggravated, however, by the Phocians seizing, in self-defence, the treasures of the Delphic shrine. The war broke out, according to Pausanias (10, 2), in the fourth year of the one hundred and fifth Olympiad, and lasted ten years. Demosthenes, at the period alluded to in the text, was twenty-nine years of age.

4-12. λαβὼν δὲ τῆς πολιτείας, &c., "and having taken, as a glorious basis for his political career, the espousing the cause of justice against Philip, in behalf of the Greeks," i. e., the maintaining the rights and freedom of Greece against the encroachments of Philip.—περίβλεπτος ἦρθη, "was raised to a conspicuous eminence."—θεραπεύεσθαι δὲ, "and was courted,"

148 i. e., was honoured with marks of esteem.—*πλεῖστον δ' αὐτοῦ λόγον*, &c., “and was rated by Philip above all the popular leaders.” More literally, “and there was the highest estimate of him, with Philip, of (any of) the popular leaders.”—*ὅτι πρὸς ἐνδοξον αὐτοῖς*, &c., “that they have to contend with a distinguished man.” Literally, “that they have a contest with,” &c.

13–18. *ἡ δὲ τοῦ Δημοσθένους*, &c., “the political course pursued by Demosthenes was manifest, even while peace still existed, as allowing no one of the things done by the Macedonian (monarch) to pass uncensured,” i. e., the principle that actuated the political course of Demosthenes was evidently this, to allow no one of the acts of Philip, &c. The plainer Greek would have been, *φανερὸν ἦν ὅτι ἡ πολιτεία τοῦ Δημοσθένους ἦν*, οὐδὲν ἔαν ἀνεπιτίμητον, &c. Observe in the text the construction of the participle *ἔωντος*, as agreeing with *Δημοσθένους*, in place of being put in the feminine and agreeing with *πολιτεία*, although, in rendering, it must be regarded as the latter.—*ἐφ' ἐκάστῳ*, “at every opportunity.” Supply *καίρῳ*.—*ἐπὶ τὸν ἄνθρωπον*, “against the man,” i. e., Philip. Demosthenes, in his orations, often applies the term *ἄνθρωπος* contemptuously to Philip, a usage which Plutarch here imitates.—*διὸ καὶ παρὰ Φιλίππῳ*, &c., “on which account also Philip regarded him as a person of the greatest importance.” More literally, “there was the highest estimate of him with Philip.”—*δέκατος*, “along with nine others.” Literally, “as a tenth.” In this construction the pronoun *αὐτός* is generally expressed with the numeral

20–25. *οὐ μὲν ἐν γε ταῖς ἄλλαις τιμαῖς*, &c., “and yet, notwithstanding in the other honours and marks of friendship (bestowed by him) he did not show himself equally well-disposed to Demosthenes, but testified more regard for Æschines and Philocrates.” Literally, “but drew more closely unto himself (i. e., by favours, &c.) Æschines and Philocrates.” Observe the peculiar phraseology, *τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην*, as referring merely to the two individuals themselves, and consult Hermann, *ad Viger.*, p. 700, 6. It must be borne in mind, however, that this same construction often applies to the individuals, who are named, together with their followers or companions; and in later writers to the followers or companions alone. In the present instance, however, Æschines and Philocrates alone are meant.—*ἡναγκάζετο βασκαίνων*, &c., “Demosthenes was compelled to deride (all this), with a disparaging intent, and to observe, that the first was an encomium applicable to a sophist, the second to a woman, and the third to a sponge; but no one (of them) an encomium that suited a king.” Literally, “an encomium of a sophist,” &c. Observe the force of *ἐπισκώπτειν*, which is here equivalent to *ἐπισκώπτειν, καὶ λέγειν*.

30–37. *πρῶτον μὲν εἰς Εὐβοίαν*, &c., “he, in the first place, incited the Athenians to send an armament to Eubœa, which had been brought by its tyrants into subjection to Philip.” *ἐξώρμησε* is equivalent here to *ἐκίνησε στόλον ἐκπέμπειν*.—*τῶν τυράννων*. Alluding to Clitarchus and others, who had obtained the tyranny in their respective cities by the aid of Philip, and were supported in their usurped power by his troops.—*συνέστησε*, “he united.”—*ὥστε σύνταξιν γενέσθαι*, “so that a confederate force was raised.” More literally, “so that there resulted a confederate force.”

149 LINE 2–15. *ἄνευ τῶν πολιτικῶν δυνάμεων*, “without counting the troops of the several cities,” i. e., the municipal forces in each city, composed of citizens, and intended for the immediate protection of the place itself.—*χρήματα δὲ καὶ μισθοὺς*, &c., “and money, and pay for the mercenary forces, were cheerfully contributed.” The accusative with the

infinitive here depends, like σύνταξιν γενέσθαι, on ὥστε at the beginning of the clause.—ἐπηρμένης πρὸς τὸ μέλλον, “being elated with respect to the future,” i. e., being filled with flattering hopes of the future.—συνισταμένων κατ’ ἔθνη, &c., “uniting by nations and cities.”—ὁ μέγιστος τῶν ἀγώνων, “the most difficult of his labours.”—ἐναγώνιον, “accustomed to war,” i. e., inured to battle.—καὶ μάλιστα τότε τῶν, &c., “and enjoying, at that time, the highest reputation in arms of any of the Greeks.” This high military reputation had been gained by their victories over the Spartans at Leuctra and Mantinea.—ἦν δ’ οὐ ῥάδιον ἐπὶ προσφάτοις, &c., “now, it was no easy matter to make the Thebans change sides, conciliated as they had been, by Philip, with recent favours bestowed during the Phocian war; and especially since the hostile differences, on the part of these (two) states with one another, were continually excited afresh, in consequence of the collisions resulting from immediate neighbourhood.”—τετιθασσενμένους. This implies not only the idea of being conciliated, but also of being in some degree cajoled. Philip had bestowed very important advantages on the Thebans during the Phocian war.—ταῖς πόλεσιν. Attica and Bœotia.

16-21. οὐ μὴν ἄλλ’, “however.” Consult note on page 146, line 33.—Ἐλάτειαν. The city of Elateia commanded the entrance into Phocis and Bœotia. Hence the alarm to which its seizure by Philip gave rise.—μηδ’ ἔχοντος ὃ τι χρὴ λέγειν, “nor knowing what to say.” Literally, “nor having what it behooved him to say.”—ἐν μέσῳ, “amid the assembled throng.” Equivalent, in effect, to ἐν τῇ ἐκκλησίᾳ.—παρελθὼν, “having come forward.”—τῶν Θηβαίων ἔχεσθαι, “to attach themselves to the Thebans,” i. e., to form a union with the Thebans against Philip.—καὶ τὰλλα παραθάρρυνας καὶ μετεωρίσας, “and having, in other respects, encouraged the people, as he was accustomed, and raised their hopes.” Literally, “and having in other respects encouraged, and raised, as he was wont, the people with hopes.”

23-30. τὸ μὲν οὖν συμφέρον, &c., “their true interest, thereupon, did not escape the consideration of the Thebans; on the contrary, each one had before his eyes the evils of war, their Phocian wounds yet remaining fresh: still, however, the power of the orator,” &c. By τὸ συμφέρον (literally, “what was advantageous”) is here meant the advantage of avoiding a war at the present time, and of remaining on friendly terms with Philip.—τῶν Φωκικῶν τραυμάτων, referring to the evils they had suffered in the Phocian war, before their union with Philip.—ἐπεσκότησε τοῖς ἄλλοις ἅπασιν, “cast all other considerations into the shade.” Literally, “brought darkness upon everything else.”—λογισμὸν, “calculation,” i. e., a cautious calculation of advantages and disadvantages.—χάριν, “attachment,” i. e., a friendly disposition towards Philip, for benefits conferred by him.—ἐνθουσιῶντας ὑπὸ τοῦ λόγου, &c., “being inspired, by his eloquence, with an enthusiastic regard for what was honourable alone.”

31-36. τὸ ἔργον, “this achievement.”—ὀρθῇν, “erect again,” i. e., re-animating.—καὶ συνεξαναστῆναι πρὸς τὸ μέλλον, “and arose as one man in expectation of the result.”—Βοιωτάρχας. The Bœotian states were united in a confederacy, which was represented by a congress of deputies. There were also other national councils, which deliberated on peace or war. The chief magistrates of the league, called Bœotarchs, presided in these councils, and commanded the national forces. They were, in later times at least, elected annually, and rigidly restricted to their term of office.—διοικεῖσθαι

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149 τε τας ἐκκλησίας, &c. The order is, διοικεῖσθαι τε τότε νῦν ἐκείνου οὐδὲν ἦττον τὰς ἐκκλησίας τὰς Θηβαίων, ἢ τὰς Ἀθηναίων.

150 LINE 2-8. ἀγαπωμένον, "he being beloved."—παρ' ἀξίαν, "undeservedly."—ἀλλὰ καὶ πάνν προσήκόντως, "but even by the best of rights." Literally, "but even altogether rightly."—ἀνὴρ ἦν ἀγαθός, "he conducted himself like a man of true spirit."—ἐν δὲ τῇ μάχῃ, referring to the battle of Chæronea.—οὐδ' ὁμολογούμενον οἷς εἶπεν, "nor according with what he had declared (in his harangues)." Attic attraction, for ὁμολογούμενον τοῖς αὖ εἶπεν.—ᾤχετο λιπὼν τὴν τάξιν, "he quickly abandoned his rank."—τὰ ὅπλα, his shield and spear, particularly the former.—οὐδὲ αἰσχυνθεῖς, "having not even respected," i. e., having not even been ashamed to belie.

10-17. ἐξυθρίσας, "having broken forth into insolent joy," i. e., forgetting all decency in the excess of his joy.—καὶ κωμάσας ἐπὶ τοὺς νεκροὺς, "and having marched with a train of revellers over the bodies of the dead."—τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος. The beginning of the decree, proposed by Demosthenes, and which declared war against Philip, formed accidentally an Iambic tetrameter catalectic.—πρὸς πόδα διαιρῶν, καὶ ὑποκρούων, "dividing it off into feet, and keeping time with his step," i. e., scanning and beating time. The time, when divided off, is as follows:

Δῆμοσθ | ἐνῆς || Δῆμοσθ | ἐνοὺς || Παῖα | νῆυς || τᾶδ' εἶπ | ἐν.

If scanned with an anacrusis, it becomes a trochaic line, which, as being a dancing measure, was more probably the one here employed by Philip. Thus,

Δῆ | μὸσθῆ | νῆς Δῆ | μὸσθῆ | νοὺς Παῖ | ἀνῖ | εῦς τᾶδ' | εἰπῆν. |

—Παιανιεὺς, "of the borough of Pæania."—τοῦ περιστάντος αὐτὸν, "that had encompassed him," i. e., in which he had been involved.—ἐν μέρει μικρῷ, &c., "in a small portion of a single day," i. e., during a few brief hours.—τὸν ὑπὲρ τῆς ἡγεμονίας, &c., "to incur the risk of empire and life."

19-28. τῆς ἀτυχίας, "this misfortune." Alluding to the defeat at Chæronea.—ἀλλὰ καὶ τιμῶν διετέλει, "but also continued honouring him," i. e., kept bestowing fresh honours upon him.—τῶν ὁστέων, referring to the bones of those who had fallen in the battle.—τὸν ἔπαινον, "the funeral eulogy." A funeral oration was always accustomed to be pronounced over those who had fallen in battle.—ἀλλὰ τῷ τιμᾶν μάλιστα, &c., "but, by their honouring most highly and bestowing the greatest distinctions on him who had advised the war, showing clearly that they did not repent of the counsels he had given them," i. e., of having followed his counsels. The verb μεταμέλεισθαι is more usually followed by the preposition ἐπί.—τοῖς βεβουλευμένοις. Literally, "of the things which had been counselled them."

30-37. Ἀντίπατρος καὶ Κρατερὸς. Antipater and Craterus were two generals of Alexander. After the death of that monarch, they had allotted to them the government of the European provinces of the Macedonian empire. The occurrences alluded to in the text took place during the Lamian war, as it was called, after the defeat of the Athenians at Cranon in Thessaly.—οἱ μὲν περὶ τοῦ Δημοσθένη, "Demosthenes and his friends." Consult note on page 148, line 20-25.—φθάσαντες, "having anticipated their arrival."—Δημιάδου γράψαντος, "Demades having proposed the decree to this effect." Supply τὸ ψηφίσμα.—ἄλλων δ' ἄλλαχού διασπαρέντων, "some thereupon having been scattered in one direction, others in another."—τοὺς συλλαμβάνοντας, "persons to arrest them."—Φυγαδοθήρας, "the fugitive-hunter."—Θούριον, "a Thurian," i. e., a native of Thurium, in Magna

Græcia, a city founded on the site of Sybaris.—τραγωδίας ὑποκρίνασθαι ποτε, "once acted tragedies," i. e., was at one time of his life a tragic actor.

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LINE 1-10. τῇ τέχνῃ, "in his art," i. e., in the histrionic art. 151
—ἰκέτην καθέζεσθαι. Suppliants generally seated themselves either near, or on the very steps of, the altar. From what follows, however, Demosthenes would appear to have seated himself in the vestibule or outer part of the sacred structure.—ὑπηρετικοῖς, "in some light vessels." Supply πλοίοις.—ἐπειθεν ἀναστάντα βαδίζειν, &c., "tried to persuade him to arise and go with him," &c. Observe the force of the imperfect.—ὡς δυσχερὲς πεισόμενον οὐδέν, "assuring him that he shall suffer no harm." Equivalent to λέγων, αὐτὸν οὐδὲν δυσχερὲς πείσεσθαι.—ἐτύγχανεν ἑωρακῶς, κατὰ τοὺς ὕπνους, "happened to have seen in his sleep." The plural τοὺς ὕπνους well expresses the broken slumbers of a fugitive and suppliant.—τραγωδίαν ὑποκρινόμενος, "in the representation of a tragedy." The expression τραγωδίαν ὑποκρινόμενος properly means, "acting in a tragedy." Here, however, the reference is to a tragic contest, where each party not only represents a play, but also acts in the same.—ἐνήμερῶν δὲ καὶ κατέχων, &c., "but that, although gaining plaudits, and having the audience on his side, he was eventually overcome through the want of (sufficient) decoration and choral expenditure," i. e., from not having gone to sufficient expense in theatrical wardrobe and decorations, and in the array and training of the chorus. The chorus formed a very essential part of the drama during the best days of the Greek theatre. The splendour of the dresses, the music, the dancing, combined with the loftiest poetry, formed a spectacle peculiarly gratifying to the eye, ear, and intellect of an Attic audience. Hence the important bearing which the chorus always had on the success of a piece.

13-24. ὥσπερ ἐτύγχανε καθήμενος, "just as he happened to be sitting," i. e., without rising from his seat.—οὔτε ὑποκρινόμενος, &c., "neither didst thou ever persuade me by thy acting, nor wilt thou persuade me now by thy promises," i. e., neither didst thou, while an actor, ever persuade me to take thee for what thou didst wish to appear in the play, &c. In other words, "thou didst always act thy part poorly on the stage, and thou art still a poor actor on the present occasion."—νῦν λέγεις τὰ ἐκ τοῦ, &c., "now thou art uttering the truth from the Macedonian tripod, whereas a moment ago thou wast playing a part," i. e., now thy threatening language and manner are in true accordance with the commands of Antipater, who has disclosed to thee his real intentions, just as Apollo reveals the truth to the Pythoness when seated on the tripod at Delphi.—ἐπίσχες, anomalous form of the 2d aor. imperat. act. of ἐπέχω, in place of ἐπίσχεθι.—ἐντὸς τοῦ ναοῦ, "into the inner part of the temple." Literally, "within the naos." The ναός was the sanctuary or inner part of the temple, where the statue and altar stood. It was the same with the cella of the Romans.—βιβλίον, "a tablet."—καὶ δακὼν. There was poison concealed in the pen.—κατέσχευεν, "he held u there," i. e., applied to his lips.—κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, "laughed at him, thinking that he was a coward."

26-35. ἀνακνέλων, "repeating."—διαλλαγῆς, "a full reconciliation." Observe the force of the plural.—ἤδη δὲ σννησθημένος, &c., "Demosthenes, however, feeling certain, by this time, that the poison had taken hold of him, and was gaining the mastery." Certain verbs, of which σνναισθάνεσθαι is one, take with them in Greek a participle, where we employ the simple conjunction *that* with its clause.—οὐκ ἂν φθάνοις ἤδη τὸν, &c., "play now,

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151 *without delay, the part of Creon in the tragedy, and cast forth this body of mine without the rites of burial.*" More literally, "thou couldst not now be too quick in playing," &c. (Consult *Buttmann's Larger Gr. Gr.*, p. 441, *Robinson's trans.*)—Κρέοντα. The allusion is to the Antigone of Sophocles, where Creon, monarch of Thebes, forbids the body of Polynices to be interred.—ἔτι ζῶν. In order not to pollute the sanctuary by his corpse.—Ἀντιπάρῳ, "by Antipater." Put for ὑπὸ τοῦ Ἀντιπάρου.—οὐδ' ὁ σὸς ναὸς, "not even this sanctuary of thine."—ὑπολαβεῖν αὐτόν, "to support him."—ἅμα τῷ προελθεῖν, &c., "just as he came forth and passed by the altar." The altar in the ναὸς was at the base of the statue, and facing the entrance. Literally, "together with his having come forth," &c.

POETICAL EXTRACTS *

155 LINE 1-7. ὥς ἄρα, "thus then." ὥς for οὕτως. Observe the accent.—φωνήσας. Hector had been conversing with Helen in the house of his brother Paris.—αἶψα δ' ἔπειθ', "and quickly thereupon."—δόμους εὐναιετάοντας, "to his well-situated mansion," i. e., having a pleasing situation, and therefore agreeable to dwell in. (Consult *Heyne, ad Il.*, 2, 626.) εὐναιετάοντας is the uncontracted poetic form for εὐναιετῶντας.—οὐδ' εὗρ', "but he found not."—ἐν μεγάροισιν, "in halls."—ἑφ' ἑστήκει, "was standing upon." Pluperfect in the sense of an imperfect.—γοῶσά. Poetic for γοῶσα, from γοῶω.—ἔστη ἐπ' οὐδὸν ἰών, "having gone unto the threshold, stood there." The preposition ἐπὶ is likewise, in the case of verbs of rest, construed with the accusative, and we might therefore connect here in construction, ἔστη ἐπ' οὐδόν, "stood upon the threshold." The arrangement we have adopted, however, appears more correct.—μετὰ, "among." This preposition takes a dative with the poets only, especially the epic writers.

8-12. εἰ δ' ἄγε. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεσθε), ἄγε. Supply, in the present case, βούλεσθε, and translate, "come, ye hand-maidens, tell me truly, if you will." The words εἰ δέ are meant to soften down the abruptness of ἄγε.—ἦέ πη ἐς γαλόων, "did she go either anywhere to the mansions of her sisters-in-law." Supply οἴκους. Observe that πη is here an enclitic, whereas in the previous line it has the accent, and is interrogative.—ἐς Ἀθηναίης, "to Minerva's temple." Supply ἱερόν, where some prefer οἶκον.—δεινὴν θεὸν ἱλάσκονται, "are striving to propitiate the dread goddess." Minerva was friendly to the Greeks.

13-21. τὸν δ' αὖτ', "unto him thereupon in turn." τὸν is governed by πρὸς.—ἐπεὶ μάλ' ἄνωγας, &c., "since thou chargest us by all means to speak the truth, we will do so." Supply ποιήσομεν οὕτως, or something equivalent. This is a very natural and common ellipsis in the epic poets, where a gesture of obeisance takes the place of words.—ἀλλ' ἐπὶ πύργον, &c., "but she went to a lofty tower of Ilium." The allusion is to one of the towers in the city-wall, whence a view could be obtained of the field of battle.—ἄκουσεν for ἤκουσεν, the augment being frequently omitted by

* For remarks on the scanning, consult the "Metrical Key," at the end of the Notes

the epic writers.—*τείρεσθαι*, “were hard pressed.”—*μέγα εἶναι*, “was prevailing.” Literally, “was great.”—*ἀφικάνει*. The present instead of the past, to give more animation to the narrative, and bring the occurrence described more fully before the eyes of the reader.—*μαινομένη εἰκνῖα*, “like one distracted.” The verb *μαίνεσθαι* is often applied to any strong and overmastering emotion, as in the present instance to deep anxiety and solicitude.

22-26. *ἡ ῥα γυνὴ ταμίη*, “the female housekeeper said.” Literally, “said then.” *ἡ* is for *ἔφη*, from *ἡμί*. The particle *ῥα*, except in being more appropriate to poetry, differs in no respect from *ἄρα*, either in its origin, power, or use. Its primary indication, which it has in the present instance, is that of something accomplished, and complete in every respect.—*ὁ δ' ἀπέσσυτο δώματος Ἑκτωρ*, “he, thereupon, Hector, rushed forth from the mansion.” In Homer, *ὁ, ἡ, τό* is almost everywhere a demonstrative pronoun, those cases excepted where *τό, τόν, &c.*, stand for *ὁ, ὁν, &c.* Especially must we be on our guard not to take this form as an article, where it is separated from the substantive by the verb and the whole clause. In the present passage, *ὁ*, as a demonstrative pronoun, becomes softened down into our personal pronoun *he*, to which the name *Ἑκτωρ* is afterward subjoined, by apposition, in the poetical manner. (*Buttmann's Larger Gr. Gr.*, p. 348, *Robinson's transl.*)—*ἀπέσσυτο*. The syncopated 2d aor. mid. for *ἀπεσύετο*, from *ἀποσεύω*, with the poetic doubling of the *σ*.—*τὴν αὐτὴν ὁδὸν αὐτίς*, “by the same way back again.”—*κατ'*, “along.”—*εὔτε*, “then.” As beginning a clause. Literally, “when.”—*τῇ γὰρ*, “for there.” *τῇ* is for *ταύτῃ*, with *χώρᾳ* understood. In other words *τῇ* is here the demonstrative pronoun, in accordance with what has just been remarked.—*διεξιμέναι*, poetic form for *διεξιέναι*.—*πεδίονδε*, “to the plain.” The enclitic *δε* is appended to nouns in the accusative, in answer to the question whither? and has then the force of a preposition.—*ἐνθ'*, “thereupon.”

LINE 28-30. *Ἡτίων*. The nominative is here employed, by a careless species of construction, where we would expect to meet with the genitive or else the simple relative *ὃς*. This occurs also in the case of the participle. Thus we have, *Il.*, 2, 350, *ὑπερμενέα Κρονίωνα . . . ἀστράπτων ἐπιδέξ', ἐναίσιμα σήματα φαίνων*.—*ὑπὸ Πλάκῳ ὕληέσση*, “at the foot of the woody Placus.” Placus was a mountain of Mysia in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—*Κιλικέσσ' ἀνδρεσσιν*. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians.—*τοῦ περ δὴ θυγάτηρ, &c.*, “the daughter, then, of this monarch was had as wife,” &c. The expression *ἔχεθ'* *Ἑκτορι* is equivalent to *ἄλοχος ἦν Ἑκτορος*. The form *ἔχεθ'* is for *εἶχετο*, the augment being dropped.—The particle *περ* is explanatory here, like *nempe* in Latin, though not translated, and *τοῦ*, it will be perceived, is again demonstrative, and equivalent to *τούτου*.

31-36. *ἡ οἱ ἔπειτ' ἦντησ'*, “she thereupon met him.” The relative *ἡ*, as beginning a clause, is equivalent here to *αὐτή*.—*κίεν* for *ἔκίεν*, from *κίω*, the augment being dropped.—*νήπιον αὐτῷς*, “(yet) so young.” (Consult *Heyne*, ad loc.)—*τόν ῥ' Ἑκτωρ καλέεσκε, &c.*, “him Hector used to call Scamandrius.” *τόν* is here equivalent to *τούτον*, softened down in our idiom to a personal pronoun. The particle *ῥα* is explanatory in this clause, and answers to the Latin *scilicet*, though not translated.—*καλέεσκε* 3d sing. imperf. indic. act., a poetic form for *ἐκάλει*. When the poetic terminations *-σκον, -σκες, -σκε, &c.*, are employed, the augment is usually

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dropped. As regards the short ϵ before $\Sigma\kappa$, consult "*Metrical Key*."— Ἀστυνάκτ' , "*Astyanax*," i. e., king of the city. The Trojans honoured Hector in the name which they bestowed on his son, the idea of protection and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city. — οἶος γὰρ ἐρύετο , &c., "*for Hector alone defended Ilium*." ἐρύετο is from $\rhoύω$, which has the long penult, not from $\epsilonρύω$, the penult of which is short.— $\text{ἦτοι ὁ μὲν μείδῃσεν}$, &c., "*the father, as may well be imagined, smiled as he looked in silence upon his boy*." Observe the beautiful use of ἦτοι here, as marking strong affirmation.— ὁ μὲν . Literally, "he indeed." — μείδῃσεν for ἐμείδῃσεν , the augment being dropped.

38–43. $\text{ἐν τ' ἄρα οἱ φῦ χειρὶ}$, "*and thereupon clung to his hand*." Equivalent to ἐνέφν τ' ἄρα αὐτῷ . The idea intended to be conveyed is beautiful and striking. The literal meaning of ἐμφύω is "to cause to grow into," and hence the true force of the passage is, that she clung as closely to him as if growing into him, and forming part of his very nature.— φῦ for ἐφν . We have regarded ἐν here as a preposition, separated from its verb by tmesis. In strict Homeric parsing, however, the preposition, when thus employed, serves really as an adverb. (*Matthiæ*, *Gr. Gr.*, § 594, 2.) — ἔπος τ' ἔφατ' , ἐκ τ' ὀνόμαζεν , "*and spoke and addressed him*." As regards this old Homeric formula, which is equivalent merely to the simple φάτο , consult the remarks of Heyne, *ad Il.*, 1, 361.— ὀνόμαζεν for ὠνόμαζεν . — Δαιμόνιε , "*strange man!*" The term δαιμόνιος is employed by Homer, in the vocative, sometimes as an appellation of reverence and respect; more frequently, however, as indicating surprise, astonishment, &c., and hence carrying with it more or less of chiding and reproach. The idea that lies at the basis of the term, in either acceptation, is that of something strange and unusual.— τὸ σὸν μένος , "*this thy impetuous valour*." Observe the demonstrative force of τὸ , equivalent here to τοῦτο .— σεῦ , poetic for σοῦ .— κατακτανέουσιν for κατακτανούσιν , fut. of κατακτείνω .— κε εἴη , equivalent to ἂν εἴη , the particle κε being poetic for ἂν .— σεῦ ἀφάρμαρτούση , "*deprived of thee*." Literally, "having missed thee."— χθόνα δύμεναι , "*to go beneath the earth*." Literally, "to enter the earth." δύμεναι for δύναι .

44–52. ἐπεὶ ἂν σύγε , &c., "*whenever thou mayest have met with thy fate*." More literally, "mayest have followed after (and overtaken)." The expression is meant to indicate rashness, and the hastening of one's end. ἐπίσπης is the 2d aor. subj. act. of ἐφέπω .— σύγε . There is a tenderness of reproach in this simple expression which is lost in a translation. It is somewhat like our own form of words, "thou, even thou."— ἦτοι γὰρ , "*for, as thou well knowest*."— Ἀχιλλεύς . Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them. — $\text{ἐκ δὲ πόλιν πέρσεν}$, &c., "*and completely did he sack the well-situated city of the Cilicians*." Here, again, ἐκ is in strictness an adverb, increasing the force of πέρσεν . So, immediately after, κατὰ δ' ἔκτανεν .— $\text{οὐδέ μιν ἐξενάριξε}$, "*but he stripped him not*," i. e., of his armour. μιν is poetic for αὐτόν .— $\text{σεβάσσατο γὰρ τόγε θυμῷ}$, "*for he had a religious fear of this in mind*." σεβάσσατο is for ἐσεβάσσατο , the augment being dropped, and the σ doubled for the sake of the metre.— κατέκθη , poetic 1st aor. for κατεκανσε , from κατακαίω .— σὸν ἔντεσι . According to the ancient custom of interring or burning with the dead whatever had pleased them most in life. — $\text{ἦδ' ἐπὶ σῆμ' ἔχεεν}$, "*and upon him he heaped a tomb*," i. e., a mound of earth. Separate tombs were only allowed to princes and heroes.— νύμφαι

ορεστιάδες, "the nymphs of the mountains." What was done by the hand of man is here poetically called the work of the mountain-nymphs.—αἰγίοχοιο, poetic for αἰγίοχου.

53-60. οἱ δέ μοι, &c., "the seven brothers, too, whom I had in the halls (of my father), all of these." &c. οἱ μὲν is equivalent to οὗτοι μὲν.—κίον for ἔκιον.—βουσὶν ἐπ' εἰλιπόδεσσι, &c., "by their bent-footed oxen and white-fleeced sheep," i. e., while tending their flocks and herds. εἰλιπόδεσσι, poetic for εἰλίποσι: ἀργεννῆς for ἀργενναῖς: ὀϊεσσιν for οἶεσιν.—μητέρα δ', "while, as for my mother." Accusative absolute.—ἡ βασίλευεν, "who was queen." βασίλευεν for ἐβασίλευεν.—τὴν ἐπεὶ ἄρ, &c., "when, then, he had led her hither." The term δεῦρο implies here, not to the city, but to the Grecian camp in its vicinity, and is hence equivalent to εἰς Τροίην τὴν χώραν.—ἄλλοισι for ἄλλοις.—κτεάτεσσιν for κτέασιν.—ὤψ' ὄγε τὴν ἀπέλυσε, "back this warrior allowed her to depart." Literally, "released her."—πατρός δ' ἐν μεγάροισι, &c., "but Diana, delighting in the bow, smote her in the halls of her father," i. e., pierced her with an arrow. The allusion is to some sudden death, occasioned by severe illness. All sudden deaths were ascribed to Apollo and Diana. It will be observed that by πατρός, here, is not meant Eetion, but the father of Andromache's mother, and her own maternal grandfather.—βάλ' for ἐβαλε.

61-63. Ἐκτορ, ἀτὰρ σί, &c., "but thou, my Hector, art to me a father and revered mother," &c., i. e., in the place of.—ἔσσι for εἰς.—σὺν δέ μοι θαλερός παρακοίτης, "thou, too, art my blooming husband."—ἀλλ' ἄγε νῦν "oh come, therefore, now."

64-71. μὴ θείης, "do not make." Literally, "do not place," i. e., before the eyes of the world. θείης is the 2d aor. subj. act. for θέης, and this for θῆς—παρ' ἐρινεόν, "by the wild fig-tree." From the language of Strabo and Eustathius, the reference here would appear to be, not so much to a single fig-tree, as to a hillock covered with them (Consult Heyne, *ad loc.*)—ἀμβατος, "accessible." Literally, "of ascent."—ἐπίδρομον. This part of the Trojan wall was fabled to have been built by Telamon, and was therefore weaker than the rest, which had been constructed by Apollo and Neptune.—ἐπλετο, "is." 3d sing. imperf. ind. οἱ πέλομαι, contracted from ἐπέλετο, and used here, and most commonly elsewhere, in the sense of a present.—τῇγ', "in this quarter."—ἐπειρήσανθ' Supply ἀναβαίνειν.—ἄμφ' Αἴαντε δύω, &c., "the two Ajaxes, and the illustrious Idomeneus, and also the two Atridae, and the valiant son of Tydeus." Observe the use of ἀμφί with the names that follow, as designating more particularly the leaders themselves, with only a covert reference, if any, to their followers. Consult, also, note on page 148, line 20-25.—Ἰδομενῆα, poetic for Ἰδομενέα.—ἢ πού τίς, &c., "either, if I mistake not, some one well-acquainted with augury has advised them." The particle πού is equivalent here to the Latin *ni fallor*.—ἐνισπε, 3d sing, 2d aor. indic. act. from ἐνέπω. (Consult Buttmann, *larger Gr. Gr.*, p. 279, Robinson's transl.) With the augment it would be ἥνισπε.—σφιν for σφίσιν.—ἐποτρύνει καὶ ἀνώγει, "impels and directs them."

72-78. τὴν δ' αὖτε, "her thereupon in turn."—ἢ καὶ ἐμοὶ, "certainly even unto me."—αἶ for εἶ, so that αἶ κε is for εἶ ἂν, that is, εἰ ἂν.—κακὸς ὥς "coward like." Observe that ὥς, coming after the adjective, is more emphatic, and therefore receives the accent. We must not confound this with ὥς for οὕτως—νόσφιν ἀλυσκάζω πολέμοιο, "I seek to flee apart from the war." Literally, "I avoid apart from the war," i. e., from the battle. πολέμοιο for πολέμου.—ἄνωγεν. Supply ἀλυσκάζειν. Observe the want

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157 of the augment in ἄνωγεν.—μάθον for ἔμαθον.—ἔμμεναι, poetic form for εἶναι.—πρώτοισι for πρώτοις.—Τρώεσσι for Τρώσι.—ἀρνύμενος, “*striving to defend*,” i. e., to shield from aught that may degrade it. Compare the explanation of the scholiast, σῶσαι σπονδάων.—ἡδ’ ἐμὸν αὐτοῦ, “*and also my own*.” αὐτοῦ is here put in apposition with the genitive implied in the possessive ἐμὸν, just as in Latin we would have *meam ipsius gloriam*.

79–81. εὖ γὰρ ἐγὼ, &c. The connexion in the train of ideas is as follows: It is not, therefore, rashness that leads me to the battle-field, but this desire of upholding my father’s glory and my own, as long as the fates allow Ilium to stand, for *I well know* that our city must eventually fall before the Greeks. While it stands, however, it shall stand with honour, if I can effect this.—ἔσσεται for ἔσται.—ὅτ’ ἂν ποτ’ ὀλώλῃ, &c., “*when, come it when it may, sacred Ilium shall perish*.” Observe the indefinite meaning implied by ποτε, literally, “*at some time or other*.”—ὀλώλῃ, perf. subj. mid. with the reduplication, from ὀλλυνμι.—ἐῦμμελίω for ἐῦμμελίον. Nom. ἐῦμμελίης: gen. in old Doric, ἐῦμμελίας, in Ionic, ἐῦμμελiew: contracted form ἐῦμμελίω.—Πριάμοιο for Πριάμου.

82–87. ἀλλ’ οὐ μοι Τρώων, &c., “*but the sufferings of the Trojans, hereafter, are not so great a source of anguish unto me, nor those of Hecuba herself*,” &c. We have given ἄλγος a plural translation, as suiting better the English idiom. Compare the explanation of Heyne: “*mala quæ Trojanæ experturi sunt*.”—κεν πέσοιεν, “*will in all likelihood fall*.” Observe the use of κεν (i. e., ἂν) with the optative, as expressing what is both possible and probable. Compare also the explanation of Heyne: “*forte occubituri sunt*.”—πολέες for πολλοί.—κονίῃσι for κονίαις.—δυσμένεσσιν for δυσμένεσιν.—ὅσσον σεῖ, “*as are thine*.” Supply as follows: ὅσσον σεῖο (for σοῦ) ἄλγος μέλει μοι.—κὲν ἄγεται, “*shall perchance lead thee away*.” Observe the force of the middle, “*lead thee away for himself*,” i. e., as his captive.—ἐλευθέρον ἡμᾶρ ἀπούρας, “*having taken away the day of freedom*.” Literally, “*thy free day*.” An old form of expression, where ἡμᾶρ refers more particularly to the condition or state in which one passes the day. Compare δούλιον ἡμᾶρ, at verse 95.—ἀπούρας, 1st aor. part. act., formed by a peculiar anomaly of the vowels, and closely related in signification to the poetic forms ἀπηύρων and ἀπηυράμην, from ἀπανράω. No separate present occurs for it. The radical verb is αὔρω. (*Buttmann’s Lexil.*, 23, s. v. ἀπανράω.—*Id. larger Gr. Gr.*, p. 269, *Robinson’s transl.*)

88–92. καὶ κεν, “*and perhaps*.”—ἐν Ἀργεῖ, “*in Argos*.” The reference here is not to Argos, the capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*) in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messæis and Hyperæa, mentioned in the succeeding line. (Consult Heyne, *ad loc.*)—πρὸς ἄλλης, “*at the orders of another*.” Literally, “*from another*.”—Μεσσηΐδος ἢ Ὑπερείης, “*from the fountain of Messæis or Hyperæa*.”—πολλ’ ἀεκαζομένη, “*much against thy will*.”—ἐπικείσεται, “*shall hang over thee*.”—καὶ ποτέ τις εἶπῃσιν, “*and (then) haply some one shall say*.” εἶπῃσιν is for εἶπῃ.—κατὰ δάκρυ χέουσιν. In ordinary parsing this would be regarded as a tmesis for δάκρυ καταχέουσιν. In Homeric Greek, however, κατὰ thus situated has an adverbial force, and imparts energy to the simple verb.—ὃς ἀριστεύεσκε μάχεσθαι, “*who was the bravest in battle*.”—ἀριστεύεσκε for ἡρίστευε. Consult note on verse 34.

94–98. ὧς, “*thus*.” Equivalent to οὕτως.—ἑρέει, 3d sing. fut. with the poetic resolution, for ἑρεῖ.—νέον ἄλγος, “*a renewal of sorrow*” Literally

"new sorrow."—*χῆται τοιοῦδ' ἀνδρὸς, &c., "from the want of such a husband as might ward off from thee the day of slavery,"* 157 i. e., through regret at the loss of a husband who could have saved thee from servitude. We must be careful not to render *τοιοῦδ' ἀνδρὸς, "of such a husband as I am."* The term *τοιοῦδε* is equivalent here, in fact, to the prosaic *οἷον τε ὄντος*, so that the whole line, when converted into prose, would be as follows: *στερηθεῖσα ἀνδρὸς οἷον τε ὄντος ἀμύνειν, &c., "having been deprived of a husband able to ward off," &c.—δούλιον ἡμᾶρ.* Consult note on verse 87.—*ἀλλά με τεθνηῶτα, &c., "but may the heaped-up earth cover me lying dead."* The optative here, without *κε* or *κεν*, has the force of a wish.—*τεθνηῶτα* for *τεθνηκότα*. Observe the continued force of the perfect.—*τι, "aught."*—*σοῦ θ' ἐλκηθμοιο, "and of thy being dragged away into captivity."*—*οὗ παιδὸς ὀρέξατο, "stretched out his arms to receive his boy."* Observe the force of the middle. Verbs indicating desire, &c., take the genitive of the object, from which that proceeds which gives rise to this feeling. *ὀρέξατο* wants the augment.

LINE 100–106. *ἐκλίνθη, "shrunk."* Passive in a middle sense. 158 —*πατρὸς φίλον, "of his father."* *φίλος*, in the epic language, has often the force of a possessive pronoun, "mine," "thine," "his" or "hers," &c., according to the person.—*δεινὸν νέοντα, "nodding fearfully."*—*νόησας.* Supply *αὐτὸν*, i. e., *τὸν λόφον*.—*ἐκ δ' ἐγέλασσε, &c., "openly then smiled both his father," &c.* *ἐγέλασσε* (for *ἐγέλασε*) appears to have here the force of *ἐμειδίασε*. The plain translation, "out then laughed," is too strong for the general tone of feeling that pervades the whole passage.—*κρατὸς*, gen. sing. of *κρᾶς*.—*καὶ τὴν μὲν, "and this."*—*ὃν φίλον νιδόν, "his own loved son."* Whenever a possessive pronoun is expressed with *φίλος*, as in the present instance, the adjective has its natural meaning of "loved," "dear," &c.—*πῆλξ τε χερσίν, "and had dandled him in his hands."* *πῆλε* for *ἐπῆλε*, 1st aor. indic. act. of *πάλλω*.

103–113. *δότε δῆ, &c., "grant now, that this my son too may become distinguished among the Trojans, even as I am, and may be as powerful in might, and rule vigorously over Ilium."*—*καὶ ποτὲ τις εἴπησι, &c., "and may some one haply say of him, when returning from war, 'why, this one indeed is far braver than his sire!'"*—*εἴπησι* for *εἶπη*.—*ἀνιόντα*, agreeing with *αὐτὸν* understood, which last is governed by *εἶπησι*. The plain prose idiom would be *περὶ αὐτοῦ*; but the Attic idiom is here the same as the Homeric, the Attic writers saying *λέγειν τινά* for *λέγειν περὶ τινος*.—*χαρεῖν*, 2d aor. opt. pass. of *χαίρω*.

115–121. *κηῳδεὶ κόλπῳ, "in her fragrant bosom."* The reference here is to the use of perfumes. Compare the remark of Heyne, "*quia vestes odoribus perfusae erant.*"—*δακρύνειν γελάσασα, "having smiled tearfully,"* i. e., having smiled through her tears. The neuter of the adjective taken adverbially.—*μιν κατέρεξεν, "caressed her."* *μιν* for *αὐτήν*.—*δαιμονίη, "foolish one."* Indicative of mingled tenderness and chiding. The literal reference is to strangeness of conduct. Consult note on verse 39.—*μὴ ἀκαχίζω, "be not afflicted."* *ἀκαχίζω* for *ἀκαχίζου*.—*ὑπὲρ αἶσαν, "contrary to fate,"* i. e., prematurely.—*Ἄιδι.* Equivalent to *ἐς Ἄϊδα*.—*πρὸ-ιάψει, "shall hurl."* The preposition *πρό*, in composition here, does not signify "prematurely," but "onward," to some destined mark.—*πεφυγμένον ἔμμεναι, "has escaped."* Passive for the middle.—*ἐπὴν τὰ πρῶτα γένηται, "after he has once been born."* More literally, "after he has first been born."

122–125. *τὰ σ' αὐτῆς ἔργα κόμισε, "attend to thy own employments."*

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These words, and those which immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache, that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—*αὐτῆς*, put in apposition with the genitive implied in *σά*.—*ἔργον ἐποίχεσθαι*, “to ply their work” Literally, “to go unto,” “to approach.”—*ἄνδρεσσι* for *ἄνδρασι*.—*τοὶ Ἰλίῳ ἐγγεγάασιν*, “who are born in Troy.” *τοὶ* is for *οἱ*.—*ἐγγεγάασι* is poetic for *ἐγγεγόνασι*, and formed as if coming from an obsolete verb *ἐγγάω*.

127-133. *οἰκόνδε βεβήκει*, “had meanwhile departed for her home.” Observe the rapidity of action indicated by the pluperfect.—*ἐντροπαλιζομένη*, “looking back from time to time.” A beautiful touch of nature.—*τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν*, “and excited lamentation among them all.” *τῇσιν πάσῃσιν* is for *ταῖς πάσαις*.—*αἱ μὲν ἔτι ζῶν*, &c., “these, indeed, lamented Hector, though still alive, in his own mansion.”—*γόον*. According to some, a syncopated form for *ἐγόασιν*, *ἐγών*, but more probably, according to others, a second aorist act irregularly formed from *γοάω*. In either case, the augment is wanted.—*ὧ* for *ἦ*, from *ὅς* for *ἐός*.—*ἐνὶ* for *ἐν*.—*οὐ γὰρ μιν ἔτ' ἔφαντο*, &c., “for they thought that he will no longer return,” &c. Literally, “they said unto themselves,” i. e., unto their own bosoms. Observe the force of the middle.

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LINE 1-4. *ἐκίδνατο*, “was diffusing her radiance.” Literally, “was diffusing herself.” Middle voice.—*ποιήσατο*, “convened.” Literally, “made for himself,” i. e., in his own good pleasure. *ποιήσατο* for *ἐποίησατο*.—*Οὐλύμπιο* for *Ὀλύμπιον*. Olympus, in Thessaly, with its cloudy summits, was the fabled abode of the Grecian gods.—*σφ' ἀγόρευε*, “harangued them.” Literally, “spoke unto them.” *σφ'* is for *σφί*, and that for *Θόφισιν*, equivalent, in the epic language, to *αὐτοῖς*.—*ὑπὸ ἄκουον*, “attentively listened.” *ὑπὸ* denotes here inferiority of power, and consequent subjection and obedience.

5-9. *κέκλυτέ*, 2d plur. 2d aor. imper. from *κλύω*, with the poetic reduplication, for *κλῦτε*.—*μεν* for *μου*.—*τά με θυμός*, &c., “what things my mind within my bosom commands,” i. e., bids me utter. *τά* is for *ἃ*, and *ἐνὶ στήθεσσι* for *ἐν στήθεσι*.—*τόγε διακέρσαι ἐμὸν ἔπος*, “to violate this my mandate.” Literally, “to cut through,” or “in pieces.” *τόγε* is for *τοῦτο γε*, and *διακέρσαι* the old Æolic form of the 1st aorist, from *διακείρω*, Æolic future *διακέρσω*, 1st aor. Æol. *διέκερσα*. So we have *κέλλω*, fut. *κέλω*: *ὄρω*, fut. *ὄρσω*, &c.—*ἔπος*. The mandate of Jove is implied in the words *ὃν δ' ἂν ἐγὼν*, &c., verse 10, and is an order to the gods not to aid either the Trojans or Greeks.—*αἰνεῖτ'*, “approve.”—*ὄφρα τελευτήσω*, “that I may accomplish.” 1st aor. subj. act.—*τάδε ἔργα*, “these things (which I have in view).” Literally, “these operations.”

10-12. *ὃν δ' ἂν ἐγὼν ἀπάνευθε*, &c., “whomsoever of the gods, then, I shall perceive having gone apart voluntarily, to lend aid,” &c., i. e., having left Olympus, of his own mere motion, to lend aid, &c.—*ἂν νοήσω*. The particle *ἂν* is used with the future in the epic language, but it is very doubtful whether the genuine Attics ever employed it thus. (*Matthiæ, Gr. Gr.*, § 599, d.)—*ἀρηγέμεν* for *ἀρήγειν*. The more enlarged ancient form is *ἀρηγέμεναι*.—*πληγείς οὐ κατὰ κόσμον*, “smitten disgracefully.” More literally, “stricken not according to what is becoming.” The reference is

to the thunderbolt.—Οὐλύμπόνδε, “to Olympus,” equivalent to 159
 πρὸς Ὀλύμπου. Consult note on verse 25, page 155.

13-18. μιν for αὐτόν.—τῇλε μάλ’, “very far off.”—βάθιστον βέρεθρον, “a very deep abyss.” βέρεθρον is an epic form for βάραθρον, from which last comes the Latin *barāthrum*.—πύλαι. The gates here spoken of were fabled to separate Hades from Tartarus, and to confine the wicked in the latter as their place of punishment.—Ἄιδεω for ἄδου.—γνώσεται ἔπειθ’, &c., “then will he know by how much I am the most powerful of all the gods.” ἔπειθ’ is for ἔπειτα.—εἰ δ’, ἄγε, “but come, if ye will.” Supply βούλεσθε after εἰ δ’, and consult note on verse 8, page 155.—πειρήσασθε, θεοί, &c., “make trial for yourselves, ye gods, that ye all may know.” Observe the force of the middle in *πειρήσασθε*.—εἰδέτε, an epic form for εἶδητε, the long vowel being shortened for the convenience of the verse.

19-21. χρυσεῖν for χρυσέην, and that for χρυσήν.—ἐξ οὐρανόθεν, “from heaven.” The preposition ἐξ is here employed pleonastically, according to earlier usage. In like manner we have ἐξ ἐμέθεν, ἐκ πρῶταθεν, &c.—πάντες δ’ ἐξάπτεσθε, “do ye all, thereupon, attach yourselves unto it.”—πεδίοις, “to the plain,” i. e., to earth, considered as a level surface.

23-29. ἀλλ’ ὅτε δὴ καὶ ἐγὼ, “but when now I even.”—αὐτῇ κεν γαῖῃ, &c., “I will draw it together with the earth itself, and the sea itself.” The preposition σύν is here supposed to be understood, an omission of very common occurrence with the pronoun αὐτός in the dative.—ἐρύσαιμ’. Supply αὐτήν, as referring to σειρήν.—περὶ ρίον Οὐλύμποιο. Olympus is here considered to be entirely detached from earth, and forming part of the heavens. The chain is to be bound to its peak or loftiest summit, and, from this chain, earth, sea, and the gods are to hang.—τὰ δέ κ’ αὐτε, &c., “and all these things, on their part, shall be suspended in the air.” τὰ for ταῦτα.—ἄκην ἐγένοντο σιωπῇ, “were profoundly silent.” The term ἄκην appears to be, here, an old adverbial form, arising from the accus. fem. of the adjective ἄκαος; namely, ἀκάαν, changed in Ionic to ἀκέην and ἀκήν. The adjective ἄκαος is thought to be derived from a privative and χαῖνω, to gape, so that its meaning will be, “with unopened lips.” Hence, perhaps, the literal sense of ἄκην ἐγένοντο σιωπῇ is, “were in a state of silence with unopened lips,” i. e., kept their lips firmly compressed in silence. (Consult *Buttmann’s Lexil.*, p. 73, s. v. ἀκέων, ἀκήν).—μῦθον ἀγασσάμενοι, “having wondered at the speech,” i. e., struck with surprise and fear at what was said. Compare the explanation of Heyne: “*percussi his dictis ac percussi.*” —μάλα κρατερῶς, “in a very threatening manner.”

LINE 1-9. τὸν, “him.” Literally, “this one,” referring to 160
 Hector.—ὅς’ οὐ σύμπαντες οἱ ἄλλοι, “as many as not all the others together have done.” ὅσα is here employed, as if τόσα preceded, in place of πόλλα.—εἰ δ’, ἄγετε, “come then, if ye will.”—ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν, “let us, armed as we are, make trial round about the city,” i. e., try the city all around. The expression σὺν τεύχεσι (literally, “with our arms”) is equivalent here to ὡς ἔχομεν ὅπλισθέντες.—πειρηθῶμεν, passive for the middle.—ὅφρα κ’ ἔτι γνῶμεν, &c., “that we may, besides this, learn the intentions of the Trojans, what one they have,” i. e., may learn what intention the Trojans have.—μεμῶασι, from μῶω.—καὶ Ἐκτορος οὐκέτ’ ἐόντος, “even though Hector is no more.”

10-14. ἀλλὰ τί μοι ταῦτα, &c., “but why does my mind hold converse with me about these things?” i. e., why do I think of these things when my friend Patroclus lies unburied? Achilles now recollects that his friend lay,

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160 as yet without funeral rites, whom he had declared (*Il.*, 18, 335 *seq.*) that he would not inter, until he should have brought the arms and person of Hector before the corpse of that friend.—*ἄκλαυτος*, “unwept,” i. e., unhonoured as yet with the lamentations, that are raised, in due form, for the departed.—*ὅφρ’ ἂν ἔγωγε*, &c., “as long as I, for my part, may be among the living.” *μετέω* is for *μετώ*, from *μέτειμι*.—*καί μοι φίλα γούνατ’ ὀρώρη*, “and as long as my knees may continue to move themselves for me,” i. e., as long as my frame may continue vigorous. Observe the continued action denoted by the perfect. *ὀρώρη*, perf. subj. mid. with the reduplication, from *ὀρω*.—*εἰ δὲ θανόντων περ*, &c., “for even if the rest of men forget the dead in Hades, yet will I remember my friend even there.” With *καταλήθονται* supply *οἱ ἄλλοι*.

16–19. *νῦν δ’ ἄγ’*. Observe the use of *ἄγε* in the singular, with the plural following.—*παιήονα*, “a song of victory.”—*νηυσὶν γλαφυρῇσι* for *νανοῖν γλαφυραῖς*. The expression *ἐπὶ νηυσὶν* is used here for *ἐπὶ νῆας*.—*τόνδε δ’ ἄγωμεν*, “and let us bear this one away.” Alluding to the corpse of Hector.—*ὧ Τρώες κατὰ ἄστυ*, &c., “to whom the Trojans, throughout the city, rendered homage as to a god,” i. e., treated or honoured him as a god. The verb literally means, “to address vows or prayers to one.” It is here taken in a general sense, however, to indicate implicit confidence and unbounded respect.—*εὐχετόωντο* for *εὐχετῶντο*, from *εὐχετοόμαι* for *εὐχετώμαι*.

20–27. *ἦ ῥα*, “he said then.” *ἦ* for *ἔφη*, from *ἡμί*.—*μήδετο*, “devised.” Observe the double accusative (*ἔργα* and *Ἑκτορα*) governed by this verb.—*ἐξῆπτεν*, “he fastened to them.”—*ἔασεν* for *εἶασεν*.—*ἀνά τε κλυτὰ τεύχε’ αἶρας*, “and having lifted up into it the renowned arms (of Hector),” i. e., as battle spoils.—*μάστιξεν δ’ ἐλάαν*, “he thereupon lashed (the steeds) to advance.”—*τῷ δ’*, “and they two,” referring to the steeds. Supply *ἵπῳ*. The steeds of Achilles, of immortal origin, were two in number, Xanthus and Balius, the offspring of the harpy Podarge and the wind Zephyrus. A third steed, Pedasus, was of mortal birth. (*Il.*, 16, 145, *seq.*)—*τοῦ δ’ ἦν ἐλκομένοιο κονίσαλος*, “from him, getting dragged along, the dust arose,” i. e., from the corpse of Hector. Literally, “there was dust.”—*ἀμφὶ δὲ χαῖται κνάνειαι πίτναντο*, “and his dark locks streamed all around.” More literally, “were spread forth all around.” *πίτναντο*, from *πίτνημι*, is equivalent to *ἐπετάννυντο*. This is Heyne’s reading, and far superior to *πίλναντο*, which many give. The latter form is regarded as equivalent to *προσεπελάζοντο*, and the translation will then be, “and his dark locks all around were brought near to it,” i. e., to the dust, with an ellipsis of *κονισάλῳ* or *κονίαις*. This, however, is far inferior, and has a pleonastic effect, considering that *κάρη δ’ ἅπαν*, &c., follows.

29–30. *ἀεικίσσασθαι*. Supply *αὐτόν*, as referring to Hector.—*κεκόνιτο*, “was defiled with dust,” pluperfect of *κονίω*.—*ἦ δέ νυ μήτηρ*, &c. Hecuba, Priam, and many others, had witnessed the combat between Achilles and Hector from the ramparts of Troy.

161 LINE 33–35. *ἐλεεινὰ*, “piteously.”—*εἶχοντο*, “were occupied.”—*τῷ δὲ μάλιστ’ ἄρ’ ἔην*, &c., “and it was most like to this, as if all lofty Ilium were being consumed from its summit by smouldering fire.” A most beautiful and appropriate simile, and one deriving its chief force from the peculiar meaning of the verb. The lamentations, that re-echoed throughout Ilium, are compared to the cry of distress occasioned by some secret conflagration, the smouldering fires of which are spreading far and wide, but are as yet more or less concealed from view, and give few outward tokens of the

extent of their ravages. So the dread of evil, now that Hector is slain, comes upon the Trojans as something indistinct and undefined, but on that very account the more calculated to alarm.

37-40. ἔχον, "restrained," for εἶχον.—ἀσχαλῶντα, "filled with indignant grief," for ἀσχαλῶντα, from ἀσχαλοῦν for ἀσχαλῶ.—ἐλλιπένειε for ἐλιπένειε, on account of the metre.—κατὰ κόπρον, "amid the mire."—ὀνομαῖζον, "addressing."

41-47. σχέσθε, "desist." More literally, "hold yourselves back," i. e., cease trying to detain me.—οἶον, "alone," i. e., unattended.—κηδόμενοι περ, "anxious though ye be."—πόληος for πόλεως.—λίσωμι, "let me surplinate." Observe the use of the 1st person sing. of the subjunctive, in a case of entreaty and supplication, and consult *Matthiæ, Gr. Gr.*, § 516.—ἦν πως ἡλικίην αἰδέσσεται, "if perchance he will reverence my years." αἰδέσσεται for αἰδέσθαι, 1st aor. subj. mid. of αἰδέομαι.—καὶ δὲ νῦν τῷδε πατὴρ, &c., "for his father Peleus is even such as myself." Literally, "is even such as this man." Accompanied by a gesture, as indicating himself.—περὶ πάντων, "above all."

49-52. τῶν πάντων, "for all of these."—οὗ ἄχος ὅξῃ, "my keen sorrow for whom."—"Ἐκτορος ὥς ὄφελεν, &c., "my Hector: oh would that he had died in my arms!" Ἐκτορος is put in apposition with ἐνός, and, in construing, comes in with most force at the end of the clause.—ὥς ὄφελεν θανέειν. Literally, "how he ought to have died!" ὄφελεν is for ὥφελεν, from ὀφείλω.—θανέειν for θανεῖν.—ἐμῇσιν for ἐμαῖς.—τῷ κε κορεσσάμεθα, &c., "in that event we would have sated ourselves, both weeping and mourning (over him)," i. e., we would have had our fill of tears and sorrow over the body of our son.

54-61. ἐπὶ δὲ στενάχοντο πολῖται, "and the people also groaned."—Τρωῆσιν δ' Ἑκάδῃ, &c., "then, among the Trojan females, Hecuba began her loud lament." Τρωῆσιν for Τρωαῖς. As regards the peculiar force of ἀδινός in this and similar passages, consult the remarks of Buttmann, *Lexil.*, p. 36, § 6, s. v. ἀδινός.—γόοιο for γόου.—ἐγὼ δειλὴ τί νῦν βείομαι; "why do I, a wretched woman, now live?" βείομαι, poetic for βέομαι.—ἀποτεθνηῶτος for ἀποτεθνηκότος.—ὃ μοι πελέσκει, "that wast unto me." ὃ is for ὅς.—πελέσκει, poetic for ἐπέλου.—δειδέχατο σε, "received thee," i. e., on thy return from the fight. (Consult *Heyne, ad loc.*) δειδέχατο is an Ionic and poetic form for δεδεγμένοι ἦσαν, 3d plur. pluperf. indic. of δέχομαι.—ἥ γάρ κέ σφι, &c., "for assuredly thou wouldst have been a very great glory to them, hadst thou continued alive." κε ἔησθα is for ἂν ἦς. The form ἔησθα is poetic for ἦσθα, and this, with what the grammarians call the Æolic paragoge, but what is, in reality, an old tense-suffix, stands for the common imperf. indic. ἦς.—νῦν αὖ, "now, on the contrary."—κίχάνει. Supply σε: "overtake and hold thee for their own."

62-66. οὐπω τι πέπυστο, "had not as yet learned aught," i. e., of what had befallen him. πέπυστο for ἐπέπυστο, pluperf. indic. of πυνθάνομαι.—οἷ, "unto her."—ὅττι ῥά οἱ πόσις, &c., "that her husband, namely, was remaining without the gates," i. e., a corpse in the hands of the foe. ῥά is here equivalent, as an explanatory particle, to the Latin *scilicet* or *nempe*.—πυλάων for πυλῶν.—μυχῷ, "in an inner apartment."—δίπλακα πορφύρεν, "a purple double robe." The reference is to a robe of large dimensions, to be worn doubled, and intended to cover the whole person down to the feet. (Consult *Heyne, ad Il.*, 3, 126.)—ἐν δὲ θρόνα ποικίλ' ἔπασσεν, "and was sprinkling over it flowers of varied hue," i. e., was embroi-

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161 dering into it, &c. Nothing can be more beautifully expressive than the verb *πάσσω*, here, of graceful skill on the part of Andromache. It is as if she were strewing bright-hued flowers, with a gentle waving of the hand, over the web in the loom.—*θρόνα*. Consult, as regards the peculiar force of this term, the commentators on Theocritus, *Id.*, 2, 59.

162 LINE 70-74. *νηπίη*, “foolish one.”—*ὁ μιν* for *ὅτι αὐτὸν*—*τῆς δ' ἐλελίχθη γυῖα*, “and her limbs trembled.” Literally, “were shaken,” or “made to tremble.”—*ἔκπεσε* for *ἐξέπεσε*.—*ἡ δ' αὖτις δμῳῆσιν*, &c., “she then again spoke among her fair-haired female domestics.” *δμῳῆσιν* for *δμῳαῖς*.

75-84. *ἴδωμ'*, “let me see with my own eyes.” Observe the force of the middle, and consult, as regards the use of the subjunctive here, the note on verse 43.—*τέτυκται*, “have been done.”—*ὁπὸς ἐκλνουν*, “I heard just now the voice.” Observe the force of the aorist. *ὁπὸς* is from *ὄψ*.—*ἐν δ' ἐμοὶ αὐτῇ*, &c., “and within my own self, in my bosom, my heart palpitates up to my mouth.” *στήθεσι* is intended as a nearer definition of *ἐμοὶ αὐτῇ*. Observe the force which the simple and natural language of the text carries with it.—*πήγνυται*, “are growing torpid.”—*αἱ γὰρ ἀπ' οὐατος*, &c., “far away from my ear be the tidings of it.” Compare the version of Heyne, “*procul ab aure sit mea dictum*.” *αἱ* is for *εἰ*, as equivalent to *εἴθε*, and expressive of a wish.—*οὐατος*, from the earlier nominative *οὐας*. In later Greek, *οὐς*, *ὠτός*.—*ἀποτμήξας*, “having cut him off,” i. e., having intercepted his retreat to.—*πεδίονδε*, “to the plain,” i. e., down from the higher ground, where the city was situate, to the plain beneath where the contending armies were wont to engage.—*καὶ δὴ μιν*, &c., “and lest he may have caused him now to cease from the fatal valour that used to possess him,” i. e., may have conquered and slain him. *ἔχεσκε* is for *εἶχε*.—*μένεν* for *ἔμενε*.—*ἀλλὰ πολὺ προθέεσκε*, &c., “but used to rush far in advance (of the rest), yielding in that valour of his to no one.” *προθέεσκε* is for *προεθεῖ*, from *προθέω*.—*τὸ δν μένος* for *τοῦτο* (or *ἐκεῖνο*) *ἐόν μένος*.

85-90. *διέσσυτο*, “she rushed through.” Consult note on *ἀπέσσυτο*, verse 22, page 155.—*μαινάδι ἴση*, “like a phrensied woman.”—*παλλομένη κρᾶδῖν*, “with a palpitating heart.” Literally, “agitated in heart.”—*ἴξεν* from *ἴκω*.—*ἔστη παπτήνας' ἐπὶ τείχεϊ*, “she stood upon the rampart, looking forth for an instant with anxious eye.” Observe the quickness of action indicated by the aorist.—*ἔλκον ἀκηδέστως*, “were dragging unfeelingly.” Hesychius explains *ἀκηδέστως* by *ἀνηλεῶς*, *ἀφροντίστως*, in accordance with the version we have here given. It may also be translated, “deprived of funeral obsequies,” which would be less forcible in the present case, however, though nearer the literal meaning of the term.

91-94. *τὴν δὲ κατ' ὀφθαλμῶν*, &c., “thereupon dark night covered her on her eyes.” More literally, “down upon her eyes.”—*ἀπὸ δὲ ψυχὴν ἐκάπυσσεν*, “and breathed forth her life,” i. e., fainted. The reference is not to death itself, but to a struggling as it were with death, and the panting and exhaustion attendant on such a conflict. It is analogous to the Latin *animam agere*.—*τῇλε δ' ἀπὸ κρατὸς*, &c., “far from her head thereupon did she cause to fall the bright ornaments attached to it.” As she fell these were thrown to a distance. Consult the remarks of Heyne on the objections raised by the scholiasts to this passage.—*χέε* is for *ἔχε*, and this for *ἔχει*, from *χέω*.—*ἄμπυκα, κεκρύφαλόν τ'*, &c., “the fillet for the brow, and network for the hair, and also the twisted cord for the temples, and the veil.” The poet here specifies what in the previous line was expressed

generally by the term *δέσματα*. The *ἄμπυξ* was a fillet, or bandeau, passing around the upper part of the forehead, and thus confining the hair on the top of the head. Over this was placed the *κεκούφαλον*, a kind of network, covering the entire hair of the head, like a species of cap. To keep on this *κεκούφαλον* they tied around the border of it the *πλεκτὴ ἀναδέσμη*, which passed from the top of the head, along the temples, and was fastened behind. It appears to have been a species of cord, and is called *σειρά* by some of the scholiasts. The *κρήδεμνον* came last. This was a kind of covering, which, when folded, veiled merely the brow, but, when unfolded, the entire head; for it was the custom with women not to appear in public except veiled. (Consult *Terpstra, Antiq. Hom.*, p. 171, and *Heyne, ad Il.*, 22, 469, *seqq.*)

95-99. χρυσήν Ἀφροδίτην, "golden Venus." We have here the ordinary epithet bestowed upon Venus, and which appears synonymous with "beauteous" or "resplendent."—μιν ἡγάγεθ', "led her away as his bride." Literally, "led for himself."—ἐπεὶ πόρε, "after he had bestowed." πόρε for ἔπορε, from πόρω.—ἔσταν for ἔστησαν.—αἱ ἐ μετὰ σόρισιν, &c., "who held her among them so completely overcome as to appear to have perished," i. e., as to appear a lifeless object. Equivalent to οὕτως ἀνυζομένην ὥστε ἀπολέσθαι δοκεῖν.

100-102. ἡ δ' ἐπεὶ οὖν ἄμπνυτο, &c., "but when, then, she respired once more, and her mind was collected in her bosom." ἄμπνυτο is the syncope 2d aor. mid. for ἀνέπνυτο, from ἀναπνέω.—ἀμβλήδην γόοῦσα, "mourning with deep-drawn sobs," i. e., deeply sobbing. As regards the different explanations given to ἀμβλήδην here, consult the remarks of *Heyne, ad loc.*—Ἐκτορ, ἐγὼ δύστηνος, &c., "oh Hector, oh unhappy me! to one (and the same) destiny were we both then born." γεινόμεθ' for ἐγενόμεθα.

LINE 105-111. ὃ μ' ἔτρεφε, &c., "who, ill-fated, reared me, ill-fated, being as yet a little child; oh would that he had never begotten me!" Literally, "how he ought never to have begotten me!" ὃ is for ὅς, and ὄφελ' for ὄφελε. Perhaps there is more of melancholy flow, if we retain the Greek order in δύσμορος αἰνόμορον, "who reared me, being as yet a little child, an ill-fated one, an ill-fated one!"—τυτθὸν. Observe that τυτθὸς appears here as an adjective of two terminations. Hence τυτθὸν for τυτθὴν, as in *Il.*, 2, 742, we have κλυτὸς Ἱπποδάμεια.—Αἶδω for Ἀἶδω, and this for ἄδων.—γαίης for γαίας.—ἔρχεαι. Oldest form ἔρχεσαι, poetic and Ionic ἔρχεαι, Attic ἔρχει, common dialect ἔρχη.—πᾶς δ' ἐτι νήπιος αὐτῷ, "while our boy, too, is yet so mere an infant."—ἔσσει for ἔσει. Compare note on ἔρχεαι just preceding.—θάνες for ἔθανες.

113-116. αἰεὶ τοι τούτῳ γε, &c., "still, indeed, toil and sorrows will be ever his for the time to come." Literally, "will be to this one for his part."—ἄλλοι γάρ οἱ, &c., "for others will deprive him of the land-marks of his fields," i. e., will deprive him of his fields by removing the land-marks. ἀπουρίσσουν is for ἀφορίσσουν, the Attic ὄρος being οὔρος in the poetic and Ionic language; and hence ἀφορίζω becomes in these ἀπουρίζω.—ἡμαρ δ' ὀρφανικὸν, &c., "the day that makes him an orphan, causes a boy to be deserted by all his companions in years." This is intended for a general assertion. The application to Astyanax comes in afterward. Compare the remark of *Heyne*: "ad generales sententias delabitur Andromache."—πάντα δ' ὑπεμήμυκε, &c., "then is he altogether cast down, and his cheeks are wet with tears" ὑπεμήμυκε is the perf. act. of ὑπνύω, with the reduplication, for ὑπήμυκε, and with the first μ doubled for the sake of the metre. This is the reading of *Toup* and *Heyne*. The common text has

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163 ὑπεμνήμυκε, from the same verb, but with *ν* inserted after *μ* (in place of doubling the latter), according to the analogy of νόνημος and παλαμναίος. This has among its advocates Buttman and Passow. The former reading, however, is by far the more simple and natural of the two.

117-123. δευόμενος, "being in want," for δεόμενος.—ἄνεισι, "shall go up." The verb εἶμι, "to go," and its compounds, are commonly used in the present with the signification of the future.—ἐς πατρός ἐταίρῳ. The preposition ἐς is here employed for πρὸς.—ἄλλον μὲν χλαίνης ἐρύων, "pulling one by the cloak." The genitive of part.—τῶν δ' ἐλεησάντων, &c., "thereupon one of those that have compassionated him offers him, for a brief moment, a small-sized cup." We have taken τυτθὸν here as an adverb, since the idea of smallness is implied in κοτύλη itself. Observe the use of the aorist ἐπέσχευ, as applying to what is accustomed to happen, and hence having, in our idiom, the force of a present. The same remark will apply to the aorists coming after.—ἐδίηνε, "he moistens." Aorist as a present.—ἀμφιθαλής, "some one having both parents alive." Compare the explanation of Apollonius, *Lex. Hom.*, s. v. ὁ ἐπ' ἀμφοτέροις τοῖς γονεῦσι θάλλων, ἢ ἐφ' ᾧ ἀμφοτέροι οἱ γονεῖς θάλλουσι.—ἐστυφέλιξεν, "pushes away." Aorist again for the present.—ἐρρ' οὕτως. "there, take that, and away with thee." The reference is to the blows that have just been inflicted on the boy. Hence the clause is equivalent to τοῦτο (i. e., τὰς πληγὰς) λαβὼν ἐρρε. The literal meaning is, "get thee gone, thus," or "away with thee to destruction, thus." Observe the graphic force of οὕτως, as indicating gesture.

124-132. ἄνεισι, "will return." Observe the change of meaning which ἀνά now has in composition. It is here equivalent to the Latin inseparable preposition, or, more correctly speaking, prefix, *re-*. Consult note on verse 117.—ἐς μητέρα. Equivalent to πρὸς μητέρα.—Ἀστυάναξ, "my Astyanax!" There is something extremely beautiful in this sudden change from general remark to the particular case of her own son. It is the same as if she had said, "and this boy is my Astyanax!"—ἔδεσκε, "was wont to eat," 3d sing. imperf. indic. act. for ἦδε, from ἔδω.—πίονα δημόν, "the rich fat." Observe the accentuation of δημός here, as differing from that of δῆμος, "a people," &c.—αὐτὰρ, "and who." Literally, "but he."—νηπι-αχεύων, "from his childish sports." Literally, "sporting like a child."—εὔδεσκ', "used to sleep," 3d sing. imperf. indic. act. for ἦδε, from εὔδω.—ἀγκαλίδεσσι for ἀγκάλισι.—θαλέων, "with delicacies." Compare the explanation of Heyne, "*satiatus opimis cibis*."—νῦν δ' ἂν πολλὰ πάθῃσι, &c., "now, however, in all likelihood, will he suffer many things, deprived of his father, he, Astyanax, whom the Trojans call so by surname." It is more forcible, and, at the same time, more Homeric, to regard Ἀστυάναξ, here, not as the nominative to the verb, but as in apposition with a nominative understood, or rather implied in the verb.—πάθῃσι for πάθη.—ἀπὸ ἀμαρτῶν. More literally, "having erred from," i. e., having missed.—οἷος γάρ. Consult note on verse 35, page 156.—ἔρυσσ. The reference now, to the end of the extract, is to Hector.

134-139. αἰόλαι εὐλαὶ ἔδονται, "the crawling worms shall feed upon." As regards the irregular future ἔδομαι, consult Buttman, larger *Gr. Gr.*, p. 158, *Robinson's transl.*—κε κορέσονται, "shall have sated themselves."—ἅτάρ, "meanwhile."—κέονται for κείνται, from the poetic and Ionic κέομαι for κείμαι.—ἀλλ' ἦτοι τάδε πάντα, &c., "all these, however, will I consume," &c.—κηλέφ. To be pronounced as a dissyllable.—οὐδὲν σοί γ',

&c., "being of no use to thee indeed."—ἀλλὰ πρὸς Τρώων, &c., 163
 "but yet that they may be an honour unto thee in the presence of," &c. Literally, "but to be a source of honour for thee from the Trojan men and women." The meaning of the whole passage is this: thy rich garments will prove of no use to thee in being burned on a funeral pile, since thy body is in the hands of the foe: still, however, I will burn them in thy honour in the presence of all. Rich and splendid vestments were accustomed to be burned with the corpses of the noble and wealthy, in order to impart becoming honour to their funeral rites.

LINE 1-13. ἰθὺς οἶκον, "straight into the tent." ἰθὺς is here 164
 taken adverbially, as it often is in Homer, and followed by the genitive of the direction. Literally, "straight onward in respect of the tent." The tent of Achilles was a hut of fir. Hence the term οἶκος applied to it.—τῇ, "where," for ᾗ.—ἔζεσκε for ἔζε.—ἐν δέ μιν αὐτὸν εὗρ', "himself he found within." Observe the adverbial force of ἐν.—καθεῖατο for καθεῖντο, and this for the more common καθήντο, or, with the augment, ἐκαθήντο.—ποίπνουν, "were ministering."—νέον ἀπέληγεν, "he had just ceased." More literally, "he had lately ceased."—τοὺς ἔλαθ', "escaped the observation of these."—πολέας for πολλοὺς.—νῆας, from an obsolete nominative, or, more correctly speaking, theme, νῆς.—ὥς δ' ὅταν ἄνδρ', &c., "but as when severe calamity may have seized upon a man," &c., i. e., the calamity or evil resulting from some heavy misdeed.—ἀλλων ἐξίκετο δῆμον, "hath come to the state of others," i. e., to another state, to a land of strangers.—ἀνδρὸς ἐς ἀφνειοῦ, "to the mansion of some wealthy man." Supply δῶμα.—ὥς Ἀχιλλεύς θαύμησεν, "so did Achilles wonder." ὥς for οὕτως.—θεοειδέα, to be read as three syllables.

16-31. μνησai πατρὸς σεῖο, "oh think of thine own father." The address of Priam to Achilles stands unrivalled for true pathos and touching simplicity.—ὄλοφ' ἐπὶ γήραος οὐδῶ, "on the sad threshold of old age." More literally, "the destructive threshold," as referring to the wasting away of the physical powers. The epithet ὄλοός is here, by a species of poetical usage, applied to οὐδός in place of γήρας.—καί που, "and perchance."—περιναίεται, "his neighbours," from περιναίετης.—οὐδέ τις ἐστίν, "nor is there any one near." ἐστίν in the sense of πάρεστιν.—ἀλλ' ἦτοι, "but yet."—σέθεν, from σέοθεν, for σοῦ, the syllable -θεν being an old genitive-suffix.—ζῶντος for ζώντος.—ἀπὸ Τροίηθε, a pleonasm of the preposition, as in ἐξ οὐρανόθεν, verse 19, page 159.—τῶν δ' οὐτινά for τούτων δ' οὐτινά.—τῶν μὲν πολλῶν, "of the most of these."—ὑπὸ, "beneath them." Taken adverbially.—ὃς δέ μοι οἶος ἔην, "but him who was alone to me." The term οἶος, according to the sense, stands in close connexion with what follows, and the whole passage is the same in effect as if Priam had said, "but him who was alone able to defend my city and its people." Οἶος cannot, of course, mean that Hector was the last remaining son of Priam, since there were many sons still surviving.—τὸν, "this one," for τοῦτον.—κτεῖνας for ἐκτεῖνας.—ἀμυνόμενον περὶ πάτρης, "fighting for his country." More literally, "while warding off the foe round about his native land," i. e., native city.—Ἐκτορα, "my Hector." Observe with what force and feeling the name comes in at the close of the sentence.—τοῦ νῦν εἶνεχ', "for his sake now."—λυσόμενος, "to redeem him." Observe the force of the middle: to redeem him for myself, and in so doing gratify a father's feelings.—ἀλλ' αἰδέοιο θεοὺς, &c., "oh, then, have respect, Achilles, for the gods, and compassion for me," i. e., have respect for the gods, the protectors of suppliants, and grant my prayer for their sakes and for mine —αὐτίκ

164 Equivalent here to ἐμέ, the reference being indicated by some gesture on the part of the speaker.

165 LINE 32-34. ἐγὼ δ' ἔλεεινότερός περ, &c., "I, however, am even worthier of compassion, for I have endured such things as no other mortal, dwelling upon the earth, has as yet (endured), to move towards my lips the hands of a man who is the slayer of my son." ἔτλην governs τοῖα understood, while with βροτὸς we must supply ἔτλη. The succeeding line, ἀνδρὸς παιδοφόνου, &c., has given rise to much diversity of opinion. We have adopted, as the most natural, the explanation of Heyne, which is based on verse 8, where Priam is said to have kissed the hands of Achilles. In the present passage, therefore, χεῖρ' will be for χεῖρε, the accusative dual. —ποτὶ στόμα for πρὸς στόμα.

35-42. τῷ δ' ἄρα πατρὸς, &c., "and thereupon he excited secretly within him a desire of mourning for his father." Literally, "unto him." Observe the double genitive γόοιο πατρὸς, the latter of which is the genitive of the cause, being equivalent in effect to ἐνεκα πατρὸς.—ἀψάμενος χειρὸς, &c., "having touched him by the hand, he put away the old man gently from him." Observe the force of the middle in ἀψάμενος and ἀπόσατο.—τῷ δὲ μνησαμένῳ, the nominative (dual) absolute, followed by distributive clauses.—ἀδινῶ, "loudly."—ἐλυσθείς. Passive for the middle.—ἄλλοτε δ' αὖτε, "and at other times, in turn." The more usual way is to have another ἄλλοτε preceding πατέρα, just as we have a double ἄλλοτε in verse 57.—ὀρώρει, "arose." Pluperfect in the sense of an imperfect.—γόοιο τετάρπετο, "had sated himself with grief." 2d aor. indic. mid., with the reduplication, for ἐτάρπετο, from τέρω.—ἀπὸ θρόνου ὤρτο, "he arose from his seat." ὤρτο is the syncopated 2d aor. mid. for ὥρετο, from ὀρνυμι.—χειρὸς, "having taken him by the hand."

45-53. ἤ δῃ, "assuredly now."—ἄνσχεο, "thou hast endured," for ἂν ἔσχου.—ἀνδρὸς ἐς ὀφθαλμοὺς, ὅς, &c., "into the presence of a man (such as I am) who have slain," &c. Observe the change from the third person to the first, which we have endeavoured to express in English by a paraphrastic version. In the Greek there is supposed to be a gesture at ἀνδρὸς, which takes away from the apparent harshness of the transition.—σιδῆρείῳ νύ τοι ἦτορ, "thou hast, then, an iron heart," i. e., a heart uninfluenced by fear, since otherwise thou wouldst not have ventured to come to me.—ἔξεν for ἔξου.—ἀλγεα δ' ἔμπης, &c., "for, afflicted though we be, we will nevertheless allow the sorrows in our bosom to repose there, since there is no avail in chilling grief."—ζῶειν ἀχνυμένοις, "that they should live exposed to sorrow." Compare the explanation of Heyne, "non tam semper contristatos, sed obnoxios sollicitudinibus."—αὐτοὶ δὲ τ' ἀκηδέες εἰσίν, "while they themselves are free from care."

54-60. πῖθοι, "vessels."—κατακείται for κατακείνται.—οὐδὲι from οὐδας.—δώρων, οἷα δίδωσι, &c., "of gifts, such as he bestows, the one of evil, and the other of good." Before κακῶν supply ἕτερος uέν. Both κακῶν and ἑάων refer to δώρων, for both are neuter, the latter coming from ἑός, ἅ, ὄν, another form for ἑὺς, and having in its neuter plural τὰ ἑά, whence the genitive ἑάων in the present case; for in the ancient language the neuter plural in α appears to have had the genitive in ἰων. (Buttmann, *larger Gr. Gr.*, p. 71, *Robinson's transl.*) Jacobs, less correctly, makes ἑάων feminine here, and supplies δόσεων.—ἀμίξας, "having mixed them up," i. e., the evil with the good: for ἀναμίξας.—δόῃ for δῶ. The earlier forms were δόῃ and δόῃη.—κύρεται, "meets with." We have here an old dependent form. The ordinary verb is κύρα. (Buttmann, *Ausf. Gr. Gr.*, vol

11, p. 177)—τῶν λυγρῶν, "of the mournful ones alone." Supply 165
μόνον, i. e., without any admixture of good ones. Observe the gen-
itive of part in λυγρῶν.—λωβητὸν ἔθηκεν, "this one he renders exposed to
misfortune." Supply τοῦτον, and observe the employment of the aorist to
indicate what is accustomed to take place, whence it obtains in our idiom
the force of a present.—κακῇ βούβρωστις, "evil and excessive hunger."
We have given βούβρωστις its proper meaning here, in place of rendering
it, as many do, "excessive" or "consuming care." (Consult Heyne, *ad*
loc.)—οὔτε θεοῖσι τετιμένος. In accordance with the early belief that wealth
and power were favours bestowed by the gods on those whom they delight-
ed to honour.

62-67. ἐπ' ἀνθρώπους for ἐν ἀνθρώποις.—ἐκέκαστο, "he was adorned,"
pluperf. of καίνυμαι.—θεῶν. Thetis.—ἀλλ' ἐπὶ καὶ τῷ, "and yet even upon
him."—ὅτι οἱ οὔτι παίδων, &c., "in that there was not at all unto him in
his halls a race of sons about to succeed him." More literally, "of sons
that were princes," or, as Damm translates it, "*filiorum soboles princip-*
um."—πανάωριον, "destined prematurely to perish."

LINE 68-73. κομίζω, "do I cherish," i. e., remain by and nourish. 166
—ἀκούμεν. Not the imperfect, for ἠκούμεν, but the present, this
latter tense of ἀκούω being often employed when speaking of past time.—
ὅσον Λέσθος ἄνω, &c., "as much land, lying above it, as Lesbos, seat of
Macar, bounds; and as much, lying below them, as do Phrygia and the vast
Hellespont; of those that dwell therein they say that thou, old man, wert
(most) adorned with wealth and sons." With ὅσον we must supply γῆς,
but when we reach τῶν the reference changes from the land to those dwell-
ing in it. The poet intends to give the whole extent of Priam's kingdom
from south to north, and to describe the monarch himself as the most dis-
tinguished among his subjects in wealth and progeny. Macar, son of Ilus,
colonized Lesbos, and this island is named as the southern boundary of the
Trojan dominion in its flourishing times. The reference, therefore, in ἄνω
is to all the territory lying north of this limit, including, of course, the isl-
and itself, and ἐντὸς ἐέργει is equivalent merely to περιορίζει. On the
other hand, Phrygia and the Hellespont are the northern boundaries of the
kingdom of Priam, at the period to which Achilles alludes, and καθ' ὑπερθε
marks all the country lying to the south. We must be careful, however,
not to fall into a very common mistake with regard to what is here denom-
inated Phrygia, a mistake from which even Jacobs himself has not been
saved. The poet does not mean what was called Phrygia at a later day,
occupying nearly the centre of Asia Minor, and lying at a considerable dis-
tance to the southeast of the Troad, but he refers, on the contrary, to an
earlier Phrygia on the shores of the Hellespont, and around Mount Ida.
The Phrygians, as we gather from ancient writers (*Conon, ap. Phot., cod.*
186), crossed over from Europe into Asia, under their leader Midas, nearly
a hundred years before the Trojan war, and first settled in the spot we have
just referred to. From this they gradually extended themselves to the
shores of the Ascanian lake and the valley of the Sangarius. At a later
period they occupied the country called after them, farther to the south.
Cramer's Asia Minor, vol. ii., p. 6.—*Heyne, ad loc.*—*Strab.*, 12, p. 842,
Cas.)

74-78. ἐπεὶ, "ever since."—ἄνσχεο, "endure it," for ἄνσχοι, 2d aor. im-
perat. mid. of ἀνέχω.—ἀκαχήμενος υἱὸς ἑῷς, "by having afflicted thyself on
account of thy son." ἀκαχήμενος, without the augment, for ἀκηχήμενος,
perf. part. pass., in a middle sense, from ἀκαχίζω. With regard to ἑῷς, it

166 used to be the custom in Homeric parsing to write the word in such a case as the present, where it has a pronominal force, with the rough breathing (*έηος*), and to regard it as the genitive of an old form 'ΕΥΣ for *έός*, "*his*," which, like other forms of the third person, stood also for the second. This served to distinguish it, as was thought, from *έηος*, the genitive of *έός*, "*good*." This whole doctrine is erroneous. The word must never be written with the rough breathing, but always *έηος*, and it is in every instance the genitive of *έός*. When it has, as in the present passage, a pronominal force, this arises from a usage similar to that by which *φίλος* so often supplies the place of a possessive pronoun. (*Buttmann, larger Gr. Gr.*, p. 97, *Robinson's transl.—Id. Lexil.*, p. 246, s. v. *έηος*.)—*οὐδέ μιν ἀνστήσεις, πρὶν, &c.*, "*nor wilt thou raise him up before thou suffer even another misfortune.*" The meaning is this: thou canst not, by thus sorrowing, raise Hector from the dead. On the contrary, by continuing to indulge in grief, thou wilt only bring upon thyself some new evil. For the effect of this long-protracted sorrow will be to make thee querulous and ungentle of temper, careless of all around, and enfeebled both in body and mind.—*πάθησθα* for *πάθης*.

80–84. *μή μέ πω ἐς θρόνον ἵξε*, "*do not yet place me upon a seat.*" For *μή πώ με ἵξε*. Observe the difference of meaning between the active *ἵζω*, "*I seat another*," and the middle *ἵζομαι*, "*I seat myself.*"—*ὅφρα κεν Ἑκτωρ κεῖται*, "*while my Hector lies, as is said.*" Observe the force of *κεν* with the indicative. Priam had received the information from Mercury, and hence the use of the indicative as denoting his trust in the intelligence. On the other hand, *κεν* is added, in order to show that his information is derived from others, not from his own personal knowledge. Hence *κεν κῆται* is inferior, as a reading, to *κεν κεῖται*, since it implies too much uncertainty.—*τά τοι φέρομεν* for *ἃ σοι φέρομεν*.—*σὺ δὲ τῶνδ' ἀπόναιο*, "*and mayest thou derive pleasure from these.*" More literally, "*and mayest thou benefit thyself from these.*" 2d aor. opt. mid. of *ἀπονίημι*.—*ἐπεὶ με πρῶτον ἔασας*, "*since thou hast first suffered me to be safe from harm.*" *πρῶτον*, if freely rendered, will have the meaning of "*previously*," i. e., may this happen unto thee, since thou hast previously been kind unto me. With *ἔασας* (for *εἰσας*) supply *σῶν εἶναι*, and compare a similar usage of *ἔάω* in verse 95. Many editions (and among them Heyne's) have an entire line after *ἔασας* (from which word they remove the comma), namely, *αὐτὸν τε ζῶειν καὶ ὄρν φάος ἡελίοιο*. It is, however, of very doubtful authenticity, and we have therefore rejected it with Jacobs.

86–96. *μηκέτι νῦν μ' ἐρέθιζε, γέρον*, "*irritate me no longer, old man*," i. e., by thus continually repeating thy request. Many circumstances tend to irritate the impetuous Achilles: the impatience, namely, of Priam; his apparent distrust of the good intentions of the Grecian warrior; his refusing to sit at the hospitable board, &c.—*μήτηρ*. Thetis had been sent to order Achilles to restore the corpse of Hector (*Il.*, 24, 120, *seqq.*).—*άλίοιο γέοντος*, "*of the aged sea-god.*" Nereus.—*καὶ δέ σε γινώσκω, &c.* Observe the construction, "*and I know thee, too, that some one of the gods led thee*," i. e., and I know, too, that some one, &c. Compare the somewhat analogous Latin phrase, "*novi te, qualis vir sis.*"—*ἐλθέμεν* for *ἐλθεῖν*.—*μάλ' ἥβων*, "*being very youthful*," i. e., though in the bloom and vigour of youth.—*μετοχλίσσειε*, "*have pushed back.*"—*τῷ*, "*therefore*," i. e., seeing that thou hast come hither through the interposition of the gods.—*ἐν ἄλγεσι*, "*already plunged in sorrows*," i. e., already excited by grief for the loss of Patroclus, and therefore the more easy to be

provoked. Supply ὄντα after ἄλγεσι.—μή σε, γέρον, οὐδ' αὐτόν, 166 &c., “lest I allow not even thee thyself, old man, to be safe within my tents, even though thou art a suppliant, and lest,” &c. With εἴσω supply σῶν εἶναι, and compare the note on verse 84.—καὶ ἰκέτην πρὸς ἑόντα, i. e., notwithstanding thy sacred character of suppliant.

98–103. οἰκοιο, λέων ὧς, &c., “sprang, like a lion, forth from the tent.” The particle ὧς, coming after its noun, has the accent, as the tone rests upon it.—ἄλτο, 3d sing. of the syncopated 1st aor. mid. ἡλάμην, from ἄλλομαι.—ἔποντο for εἰποντο.—οὓς ῥα, “whom.” Literally, “whom, namely,” as in Latin, *quos scilicet*.—τῷ for ἔτι.—μετὰ Πάτροκλόν γε θαι-
όντα, “at least after Patroclus was dead.” Observe the limiting force of γε.—οἱ τότε, “they then.”—ζυγόφω for ζυγοῦ, with the old case-suffix, called by grammarians *φι παραγωγicum*.—λύον for ἔλυνον.—ἵππους ἡμιόνους τε. The horses drew the chariot in which Priam and the herald had come; the mules were harnessed to the mule-car, or wagon, in which were conveyed the presents intended by Priam as a ransom for the corpse of his son.—ἐς δ' ἄγαγον κήρυκα, &c., “and into the tent they led the herald, the caller of the aged monarch.” καλήτωρ is a mere epithet coupled with κήρυξ, and denoting one accustomed to call or summon. τοῖο is for τοῦ.

LINE 104–111. καὶ δ' ἐπὶ δίφρῳ εἶσαν, “and down on a seat 167 they placed him.” καὶ δ is for κατ, a shortened form of κατά, the τ being changed into δ before the following δ'.—εἶσαν, 1st aor. of a defective verb. It is commonly, though not very correctly, assigned to ἐξω. All the defective parts were supplied rather from ἰδρύω.—Ἥριεον for ἤρουν, from αἰρέω.—Ἐκτορέης κεφαλῆς, “of Hector's head,” i. e., of Hector. A mere periphrasis for Ἐκτορος.—καὶ δ' ἔλιπον, “they left down, however, in it.”—χιτῶνα. The corpse was to be arrayed in the tunic, and one of the cloaks was to be placed beneath the body, while the other was to be thrown over it like a pall.—πύκασας, “having covered (with these).”—δῶγ for δῶ. —νόσφιν ἀειράσας, “having lifted it up and borne it apart.” Literally, “having lifted it apart.”—χόλον οὐκ ἐρύσαιοτο, “might not restrain his anger,” i. e., the anger he would naturally feel, on beholding the mangled corpse of his son, and on thinking of the indignities it had experienced from Achilles.—Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ, “and might stir up the soul of Achilles.” Literally, “his heart unto Achilles.” ὀρινθείη is the passive for the middle.

115–121. αὐτὸς τόνγ' Ἀχιλεὺς, &c., “Achilles himself, having raised, placed him on a bier, and his companions, together with (the warrior), lifted (the corpse) upon the well-polished wagon.” In this wagon, as above mentioned, the presents had been brought.—φίλον δ' ὀνόμηνεν ἑταῖρον, “and he called by name upon his beloved friend.”—μή μοι σκυδμαινέμεν, “be not angry with me.” σκυδμαινέμεν for σκυδμάνειν. The infinitive is here used for the imperative. (*Matthiæ, Gr. Gr.*, § 546.)—αἶ κε πύθηναι, &c., “if thou perchance mayest hear, though being in Hades.” The prose form would be ἐὰν (εἰ ἂν) πύθῃ ἐν, &c.—σοὶ δ' αὖ ἐγὼ καὶ τῶνδ', &c., “and unto thee, on thy part, will I give a share even of these, as much as is fitting.” Achilles promises to his departed friend a share of the gifts of Priam, intending to consecrate these to him on his tomb. ἀποδάσσομαι for ἀποδόσσομαι, the σ being doubled for the sake of the metre.

123–133. ἐνθεν ἀνέστη, “from which he had arisen.”—τοίχου τοῦ ἑτέρου, “against the opposite wall.” Literally, “of the opposite wall,” the genitive τοίχου being in fact governed by κλισιῶ. Observe that ἑτέροισ is here equivalent to ἐναντίον.—τοὶ λέλυται for σοὶ λέλυται.—λεχέεσσι for

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167 λέχεσι.—ἅμα δ' ἡοῖ φαίνομενηφιν, &c., "and, at the first appearance of the dawn, thou shalt thyself behold him, bearing him away." More literally, "together with the appearing dawn." φαίνομενηφιν for φαίνομένη.—ὄψεται for ὄψει. Compare note on verse 108, p. 163.—καὶ γάρ τ' ἠΰκομος Νιόβη, &c., "for even the fair-haired Niobe, too, was mindful of food, though twelve children perished unto her in her halls." The number of her offspring is, of course, differently given by different fabulists. (Consult Heyne, *ad loc.*)—ἀπ' ἀργυρέοιο βιοῖο, "from his silver bow." The preposition refers to something proceeding from the bow, namely, the death-bringing arrows.—οὐνεκ' ἄρα Λητοῖ, &c., "because she sought to equal herself with the fair-cheeked Latona." Literally, "because, namely," ἄρα being explanatory here, and analogous to the Latin *scilicet*. Observe the force of the imperfect. *ισάσκετο*, according to Passow, is the imperfect mid. for *ισάζετο*, from *ισάζω*.

134-139. φῆ δοιὼ τεκέειν, &c., "she said that (Latona) had borne but two, whereas she herself had become the mother of many." φῆ for ἐφη Observe the change of construction, a dependant clause being changed into an independent one. The plain construction would have been, αὐτὴν δὲ πολλούς, *scil.* τεκέειν.—τῷ δ' ἄρα, καὶ δοιὼ περ ἐόντ', &c., "and yet those, though two in number, quite destroyed the whole of these." Observe the adverbial force of ἀπό.—κέατο for ἔκειντο.—ἐν φόνῳ, "in the place where they had been slain." Compare the explanation of Eustathius, ἐν τῷ τόπῳ, οὗ ἐφονεύθησαν. Others render it, "in their gore."—οὐδέ τις ἦεν κατθάψαι, "nor was there any one to bury them." ἦεν for ἦν, and κατθάψαι for καταθάψαι.—λαοὺς δὲ λίθους, &c., "for the son of Saturn had made the people stones." This is to be taken either literally, or else the meaning is, that Jove had made the people unpitiful and hard-hearted, who therefore refused to the offspring of Niobe the rites of interment. The former explanation is the simpler, and, of course, the more Homeric, one. The whole legend differs from that of a later day, and is involved in obscurity.—ἡ δ' ἄρα, "and yet she."—ἐπεὶ κάμε δακρυχέουσα, "after she had become weary with weeping."

168 LINE 140-143. πον ἐν πέτρῃσιν, "somewhere among the rocks." πέτρῃσιν for πέτραις.—οὔρεσιν for ὄρεσιν.—ἐν Σιπύλῳ, "on Sipylus." A mountain of Lydia.—ὅθι φασὶ θεάων, &c., "where they say are the couches of the goddess-nymphs," i. e., where they say dwell the goddess-nymphs.—αἱτ' ἄμφ' Ἀχελώϊον ἐρρώσαντο, "who dance around the river Achelous." Observe the use of the aorist here, with reference to what is customary or habitual. A difficulty exists respecting the term Ἀχελώϊον (*scil.* ὕδωρ) in this passage. The Grecian Achelous cannot, of course, be meant, but some stream of Lydia proceeding from Mount Sipylus. Unfortunately, however, there is very great doubt whether any Lydian Achelous ever existed. It is mentioned, to be sure, in Villosion's scholia, and also in Pausanias (8, 38, 7); but these authorities are of but little weight amid the silence of other writers. The best way is to consider the line an interpolation. According to one of the scholiasts, the four verses, from νῦν δέ πον, &c., to ἐνθα λίθος περ ἐοῦσα, &c., both inclusive, were rejected by the grammarian Aristophanes. (Consult Heyne, *ad loc.*)—θεῶν ἐκ κήδεα πέσσει, "she digests the woes sent upon her from the gods," i. e., learns to endure them.

145-159. ἐπειτά κεν αὖτε, &c., "after this thou mayest again weep for thy son." κλαίησθα for κλαίης.—πολυδάκρυτος δέ τοι ἔσται for πολυδάκρυτος γάρ σοι ἔσται.—ἔδερον, from δέρω.—ἄμφεπον εὖ κατὰ κόσμοι

"attended to it well and in due order."—ἐρύσαντό τε πάντα, "and drew them all off," i. e., from the spits.—σῆτον, "bread."—τραπέζῃ, "over the table."—κρέα νείμεν, "portioned out the flesh."—οἱ δ' ἐπ' οὐεῖαθ' ἐτοίμα, &c., "they thereupon stretched forth their hands to the prepared viands lying before them."—ἐξ ἔρον ἔντο, "had taken away the de-stre." Literally, "had sent away." ἔντο is the 2d aor. mid. of ἵημι.—ἦτοι, "as may well be imagined."—θαύμαζ' Ἀχιλλῆα, ὅσος ἦν, &c., "admired Achilles, so great and such as he was," i. e., ὄντα τοσοῦτον, ὅσος, καὶ τοιοῦτον, οἷος ἦν.—θεοῖσι γὰρ ἄντα ἐώκει, "for, as he sat facing him, he resembled the gods." ἄντα is equivalent here to ἄντα ἑαυτοῦ. Compare the explanation of Heyne, "in conspectu, ex adverso sibi."—ὄψιν ἀγαθὴν, "his fine mien." ὄψιν is equivalent here to εἶδος.—ἐπεὶ τάρπησαν, "when they were satisfied."

161-167. ἄεξον νῦν με τάχιστα, "let me now lie down very quickly." Compare the remark of Eustathius, τὸ δὲ ἄεξον ἀντὶ τοῦ κοίμησον.—ταρπόμεθα, "we may refresh ourselves." Literally, "delight ourselves." Aristarchus is said to have condemned this reading, as inconsistent with Priam's character as a mourner, and to have substituted πανσώμεθα. The objection is too refined. The physical exhaustion of the aged king, who had passed so many nights without sleep, and the simplicity of the Homeric style, furnish a sufficient answer to the objection of the critic.—οὐ γὰρ πω, i. e., οὐπω γάρ.—μύσαν ὅσσε, "have my eyes closed."—ἐξ οὗ, "since." The full form is, ἐκ τοῦ χρόνου, ἐξ οὗ.—αὐλῆς ἐν χόρτοις, "within the enclosure of my court," i. e., in my courtyard. The αὐλά here denotes an open space or court around a building, Homer always using the term with reference to a place open to the air above, ἐπὶ τῶν ὑπαίθρων τόπων. Hence the employment of the term κόπρον, "qua aulam pecudes e stabulis eductæ perambulant." (Heyne, ad loc.)—λανκανίης καθέηκα, "have sent down my throat."

170-172. δέμνι ὑπ' αἰθούσῃ θέμεναι, "to place couches under the portico." The couches of guests and strangers were accustomed to be placed in the portico connected with the main building. By δέμνιον is here properly meant the frame-work of the couch (what we would call the bedstead), with merely a species of mattress upon it, but as yet no couch-coverings, or vestes stragulæ.—ῥήγεα καλὰ πορφύρεα, "beautiful purple coverlets." The ῥήγος appears to have resembled, in some respects, a modern blanket or rug. It was of a coarser texture than the τάπης, and formed, if we may so speak, the second substratum of the couch, the sleeper lying upon it. The τάπητες were finer than the ῥήγεα, and also softer, and were spread over these. They were probably of sufficient length to allow of being rolled or folded up at one end, and thus answered the purpose of a modern pillow, for we read of their being used as a support for the head. (Heyne, ad loc. —Terpstra, Antiq. Hom., p. 178.)—χλαίνας τ' ἐνθέμεναι, &c., "and to lay, on the top of these, woollen cloaks, with long nap, in which to wrap themselves." The χλαίνας were meant to supply the place of outer covering. The sleepers wrapped themselves in these.—οὐλᾶς. The epithet οὐλος carries with it the associate ideas of a long nap and softness. (Consult Heyne, ad II., 16, 224.)—ἔσασθαι, from ἐννυμι.

174-175. ἐγκονέουσαι, "making haste."—ἐπικερτομέων, "in sportive tone." Hesychius explains ἐπικερτομέων here by ἐπισκώπτων, but Eustathius somewhat better by μετρίως χλευάζων. Achilles assumes, on this occasion, a sportive tone and manner, in order to dispel any anxiety or alarm

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168 which his words might otherwise have occasioned in the breast of Priam. (Compare Heyne, *ad loc.*)

169 LINE 176-184. ἐκτὸς μὲν δὴ λέξο, &c., "*lie now without, esteemed old man.*" λέξο for λέλεξο, perf. imperat. pass., the reduplication being dropped.—ἐπέλθῃσιν for ἐπέλθῃ.—οἶτε μοι αἰεὶ βουλὰς, &c., "(of those) *who, sitting by my side, always deliberate upon plans, as is proper.*" Supply τῶν (i. e., τούτων) before οἶτε.—ἡ θέμις ἐστίν. The full form would be, τῇ ὁδῷ ἡ θέμις ἐστίν.—τῶν εἰ τίς, "*if any one of these.*"—ἀνάβλησις λύσιος νεκροῦ, "*a delay in the surrender of the corpse.*" More literally, "*a putting off of the deliverance of the corpse.*"—ποσσῆμας μέμονας, &c., "*for how many days dost thou purpose to celebrate the obsequies of the noble Hector?*" ποσσῆμας is equivalent to πόσας ἡμέρας.—μέμονας, 2d sing. perf. mid. from a form μένω not extant in the present, but which is related to μέμαα, just as γέγονα is to γέγαα. (Buttmann, *larger Gr. Gr.*, p. 292, Robinson's trans.)—κτερεῖζέμεν for κτερεῖζειν.—αὐτὸς τι μένω, &c., "*both I myself may remain quiet, and may restrain the forces.*"

186-193. εἰ μὲν δὴ μ' ἐθέλεις, &c., "*since, then, thou wishest me to perform funeral rites for the noble Hector.*" τάφον is here equivalent as the scholiast well remarks, to κηδεῖαν.—ὧδέ κέ μοι ῥέζων, &c., "*by acting as follows thou wouldst do,*" &c., i. e., by sanctioning the following arrangement, as to the number of days we shall require.—ὥς κατὰ ἄστυ ἐέλμεθα, "*how we are shut up within the city.*" More literally, "*pressed together*" or "*pent up.*"—ἐέλμεθα, 1st plur. perf. pass. of εἴλω or εἴλλω, more commonly εἰλέω or εἰλέω.—τηλόθι δ' ὕλη ἄξέμεν, &c., "*and that the wood (for the funeral pile) is afar, in order to bring it from the mountain.*" More freely, "*is far to fetch from the mountain.*" With ἄξέμεν (for ἄξειν) we may supply ὥστε.—κε γοάοιμεν, "*we will mourn him (if naught prevent).*" Observe the peculiar use of the optative with κε as a softening down of the future, and indicating possibility under existing circumstances.—δαίνυτο. Syncopated form of the optative, for δαινύοιτο.—πολεμίζομεν. Dorico-poetic form for πολεμίσσομεν. Observe the change from the optative with κε to the simple future. This tense indicates that the thing to which it refers will take place as a matter of course, and strikingly indicates the yet unsubdued spirit of the aged king.

197-200. ἐπὶ καρπῷ, "*near the wrist.*" The reference is to a full grasping of the hand. Eustathius calls the attention of the reader to the circumstance of the ancients' touching, when they gave a pledge of this nature, not the palm of the hand, but the wrist: ὅρα δὲ καὶ ὡς οὐ θέναντος οἱ δεξιούμενοι, ἀλλὰ καρποῦ, ἤπτοντο.—πυκινὰ φρεσὶ μῆδε' ἔχοντες, "*having many cares in mind.*"—One of the scholiasts asks how Achilles could deliver up the corpse of Hector without the consent of Agamemnon, and how he could promise a general cessation of arms on the Grecian side for the space of so many days. The answer is an easy one. He could not promise a cessation of hostilities in his own right, but he trusted to his influence among the other leaders in bringing this about, and he well knew how great that influence was. Besides, if they refused to ratify his agreement with Priam, he could again retire from the war. As to the delivery of the corpse of Hector, this lay entirely within the power of Achilles, since, by the rules of early Grecian warfare, the victor was allowed either to slay and despoil his foe, or preserve his life and sell him as a captive, or receive a ransom for his corpse.

ANACREON.*

ODE I.

LINE 1-4. θέλω λέγειν Ἀτρείδας, "*I wish to tell of the sons of Atreus*," i. e., to tell on my lyre of Agamemnon and Menelaus, and the events of the Trojan war.—Κάδμον, "*of Cadmus*," i. e., of Cadmus, founder of Thebes, and the wars that prevailed among his descendants. The early Theban history was equally rich in mythological incidents with the narrative of Trojan times.—ἡ βάρβιτος δὲ χορδαῖς, &c., "*but my lyre sounds love alone with its chords*." We have given ἡ βάρβιτος the Ionic form, in place of the common reading ἁ βάρβιτος, which savours of the Doric. Mehlhorn has ὁ βάρβιτος.

5-11. ἤμειψα νεῦρα πρῶην, "*I changed of late the strings*," i. e., I had recourse to strings that sent forth a louder and stronger sound, and one better adapted to epic themes.—ἤδον, "*began to sing of*."—ἔρωτας ἀντεφώνει, "*responded only love*." Literally, "*spoke of loves in reply*."—χαίροιτε λοιπὸν ἡμῖν, &c., "*farewell, henceforth, ye heroes, for us*," i. e., as far as I and my lyre are concerned. With these words the poet renounces epic themes.

ODE II.

1-2. τὸ ρόδον τὸ τῶν Ἑρώτων, &c., "*let us mingle with wine the rose, the rose of the Loves*." Literally, "*the rose which is that of the Loves*," τὸ ρόδον τὸ δὲ τῶν Ἑρώτων.—ἀναμίζωμεν. We have given this reading, for the sake of the metre, in place of the common lection μίζωμεν.—Διονύσω. The name Διόνυσος in Greek, like *Bacchus* in Latin, is often used by the poets for *wine*.

4-11. κροτάφοισιν ἀρμόσαντες, "*having fitted to our temples*." The allusion is to chaplets of roses. The ancients imagined, that, partly by the flowers of which it was composed, and partly by the constriction of the chaplet itself, ebriety might be prevented.—ἄρᾳ γελῶντες, "*laughing gayly*."—ρόδον εἶδος μέλημα, "*oh rose, favourite of spring*." More literally, "*object of care*," i. e., fostered and called into full life and beauty by the sunny skies and genial breezes of spring.—καὶ θεοῖσι. The deities particularly meant are Bacchus, Venus, Cupid, and the Muses—Κυνθήρης. The form Κυνθήρη for Κυνθήρεια is unusual, and occurs only in some of the odes of Anacreon, and in the 30th Idyl ascribed to Theocritus.—ρόδα στέφεται καλοῖς λούλοις, "*is crowned with roses on his beauteous curling locks*." Many of the commentators, with singular want of good taste, condemn the dative here, and substitute the accusative, καλοὺς λούλους. But the dative alone is correct, the reference being to the chaplet as reposing on the locks.—Χαρίτεσσι for Χάρισι, governed by σύν in composition. The Graces are here very properly chosen as companions for the god of love, since every quality that can adorn a female is ascribed by the poets to these divinities.

13-16. παρὰ σοῖς, Διόνυσε, σηκοῖς, "*near thy shrine, oh Bacchus*." The σηκός was the same with the Latin *cella*, forming the innermost part of the temple, and containing the statue of the divinity.—βαθυκόλπου,

* For the scanning, &c., consult "Metrical Key" at the end of the notes.

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170 "deep-bosomed." The term βαθύκολπος refers to the peculiar appearance presented by the Ionic female dress, the girdle being worn low, the waist being consequently long, and the bosom of the garment gathered into large and full folds. This species of dress was generally reserved for festal celebrations, and hence the poet alludes to it on the present occasion in connexion with the dance in the temple. Compare the remarks of Böckh on the term βαθύζωνος (*ad Pind., Ol., 3, 36*), and Passow, *s. v. βαθύκολπος*.—πεπνικασμένος, "*profusely decked*." Consult, as regards the force of πικάζω, the remarks of Valckenaer and Schweighæuser, *ad Herod., 7, 197*.

ODE III.

171 LINE 1-5. πέλεια. The ode is addressed to a dove or carrier-pigeon, this species of bird being employed in ancient, as in modern times, for the rapid transmission of intelligence. When an individual went upon a journey of any length, he took carrier-pigeons with him, one or more, and when he wished to send back any intelligence with more than ordinary expedition, he let a pigeon or dove fly off, with a letter tied to its neck; for the bird, it was well known, would make no delay, being anxious to return to its home and young ones. It will be observed that the poet here, as if he were unknown to her, questions his own dove concerning itself.—πόθεν, πόθεν ποτάσαι; "*whence, whence art thou winging thy way?*" ποτάσαι is from ποτάομαι. The common text has πέτασαι, where the penult must be lengthened by the arsis, unless we double the σ with Jacobs, and read πέτασσαι. Brunck and others prefer πετᾶσαι from πετᾶομαι, but this verb is to be regarded rather as a late prose form, whereas ποτάομαι is employed by both the epic and Attic poets.—πόθεν μύρων τοσούτων, &c., "*whence, moving swiftly upon the air, dost thou both breathe and distil fragrance from such an abundance of odours?*" Literally, "*dost thou breathe and drop from so many odours?*" Observe the genitive of part in μύρων τοσούτων. The ancients, observes Madame Dacier, perfumed their doves, as the moderns do their lapdogs.

6-14. τίς εἷς; τί σοι μέλει δέ; "*who art thou, and what is thy errand?*" Literally, "*and what is a care to thee?*" As regards the various conjectural emendations of this line, consult Mehlhorn, *ad loc.*—Ἀνακρέων μ' ἐπεμψε. The reply of the dove here begins, and occupies the rest of the ode.—τὸν ἔρτι τῶν ἀπάντων, &c., "*who now rules, and is monarch, over all,*" i. e., who now rules like a monarch over the affections of all. The term τύραννος is used here in its earlier sense, as equivalent to βασιλεύς.—λαβοῦσα μικρὸν ὕμνον, "*having received a small hymn (in return).*" The poet's effusions are of so much intrinsic excellence, that even Venus herself purchases a little hymn with one of her favourite doves!—διακονῶ τοσαῦτα, "*perform such important services as these.*" There is something very pleasing here in the use of τοσαῦτα. The dove prides herself on the important errands which she has to execute as the messenger of the ardent Anacreon.

16-29. ἐπιστολὰς κομίζω. Alluding to the letter tied about her neck, many of which she carries from time to time. Compare note on verse 1.—ἐλευθέρην ποιήσειν. Just as masters freed slaves, for faithful and important services.—κῆν ἀφῇ με, "*even though he may dismiss me.*" κῆν is for καὶ ἂν.—ὄρη τε καὶ κατ' ἀγρούς, "*over both mountains and fields.*" Equivalent to καὶ ὄρη τε καὶ κατ' ἀγρούς.—φαγοῦσαν ὄγριόν τι, "*eating some wild food,*" i. e., berries, &c.—τὰνῦν, "*at present,*" i. e., κατὰ τὰ νῦν ὄντα —

αφαρπάσασα χειρῶν, "having plucked it from the hands," equivalent to ἀρπάσασα αὐτὸν ἀπὸ τῶν χειρῶν.—ὃν προπίνει, "which he pledges." Literally, "of which he quaffs before me." The ancient mode of drinking healths, or pledging, was by first drinking a part of the contents of the cup, and then passing the same cup, with what remained in it, to another to quaff from. Anacreon and his dove are here pleasantly represented in the light of boon companions.

30-34. πιούσα δ' ἂν χορεύω, "and having quaffed it, I may perhaps dance," i. e., I sometimes dance. Pauw first conjectured ἂν χορεύω, which has been generally received since his time. Most editors, however, who adopt this reading, together with Pauw himself, regard χορεύω as the indicative, and translate ἂν χορεύω, "I am accustomed to dance." The particle ἂν, however, is most commonly joined with the imperfect indicative, sometimes with the aorist, to express a habit or custom; but the use of ἂν with the present indicative is extremely uncertain. (Hermann, *Opusc.*, vol. iv., p. 38.—*Matthiæ*, *Gr. Gr.*, § 599, c.) It is better, therefore, to regard χορεύω, συσκιάζω, and καθεύδω, as so many subjunctives.—συσκιάζω. We have here given the conjectural emendation of Salmasius, in place of the earlier reading συγκαλύψω.—κοιμωμένη δ' ἐπ' αὐτῷ, &c., "and then betaking myself to repose, may sleep on the lyre itself." Observe the force of the middle in κοιμωμένη.

LINE 35-37. ἔχεις ἅπαντ', "thou hast all (that I can tell thee)." 172
—λαλιστέραν μ' ἔθηκες, &c., "thou hast made me, oh man, more talkative even than the crow." The crow is called by Homer (*Od.*, 5, 66) τανύγλωσσος, "long-tongued," and by Ovid (*Am.*, 3, 5, 22) "garrula."—λαλιστέραν from λάλος.

ODE IV.

1-5. χελιδὼν. We have given here the older form of the vocative, called Æolic, according to the grammarians, and following the Æolic accentuation in the nominative χελίδων. (Compare Mehlhorn, *ad Anacr.*, *Od.*, 12, 2.—Hermann, *ad Soph.*, *Antig.*, 39.—*Matthiæ*, *Gr. Gr.*, § 74, c.)—ἐτησίη μολούσα, "coming every year."—εἰς ἄφαντος, "disappearing, thou goest." εἰς from εἶμι, "to go."—ἡ Νεῖλον, ἡ 'πι Μέμφιν, for ἡ ἐπὶ Νεῖλον, ἡ ἐπὶ Μέμφιν. The reference is to the more sunny land of Egypt.

6-19. Ἔρωσ δὲ, "love, on the contrary."—πόθος δ' ὁ μὲν πτεροῦται, &c., "and one passion is just fledging, and another is as yet an egg, while a third is already half hatched." πόθος is here equivalent to ἔρωσ.—βοὴ δὲ γίγνεται αἰεὶ, &c., "and there is continually a chirping of the gaping young ones." κεχρηότων refers to the opening the mouth for food.—Ἐρωτιδεῖς, "lovelings." Ἐρωτιδεὺς now takes the place of πόθος. As regards the form Ἐρωτιδεὺς itself, compare the remark of Valckenaer (*ad Theocr.*, *Adon.*, v. 121), "In pulvis animantium designandis δεύς erat forma velut patronymica."—κύουσιν, "bring forth."—τί μῆχος οὖν γένηται; "what remedy, then, shall there be?" i. e., what escape from this evil. μῆχος is an Homeric term, and answers here to the Latin *remedium*. (Consult Blomfield, *ad Æsch.*, *Agam.*, 2, and Bähr, *ad Herod.*, 2, 181.)—οὐ γὰρ σθένω τοσούτους, &c., "for I have no strength of my own to drive away so many loves." ἐκσποῆσαι is the reading of Brunck. It was previously mentioned by Pauw, who preferred, however, εὖ φορησαι. Fischer retains the common lection ἐκβοῆσαι, which he explains by "clamande exigere ex corde" Mehlhorn, in commenting on this interpretation, very correctly calls it *tetra imago*.

ODE V.

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1-6. ἔαρος φανέντος, "the spring having appeared," i. e., now that the spring has come.—ῥόδα βρύονσιν, "scatter roses all around." The verb βρύω always carries with it the idea of profusion and abundance, and properly applies to plants and flowers of all kinds poured forth richly from a fertile soil. Its literal meaning is "to abound," "to be profusely decked with," in which sense it commonly takes the genitive, and sometimes (as in *Anacr.*, 58, 2) the dative. Its use, on the present occasion, with the accusative, is a poetic construction. (Consult *Fischer, Ind. ad Æschin., Dial. s. v.*)—ἀπαλύνεται γαλήνη, "is softening down into a calm." Observe the idea of continuance indicated by the dative.—ὁδεύει, "proceeds on its journey (to other climes)," i. e., is leaving us and departing for the north. This passage has been very generally misunderstood, and most commentators refer ὁδεύει, not to the departure, but to the return, of the crane. The true state of the case, however, is as follows: the cranes, originally northern birds, spend the winter in southern lands, appearing there about the end of autumn, but they prefer the summer of the north, since a moderate degree of temperature appears to agree with them best. The period of their departure for the north is the commencement of spring. (Compare the remarks of *Madame Dacier, ad loc.*, and *Dictionnaire des Sciences Naturelles*, vol. xix., p. 518, *seqq.*)

7-10. ἀφελῶς δ' ἔλαμψε Τιτάν, "then, too, the sun is wont to shine brightly." Observe the force of the aorist, in denoting what is customary, or wont to happen.—δονοῦνται, "are dissipated." The dark clouds of winter, obscuring the beams of the sun, are now dispelled by the radiance of spring, before which they flee, as if unable to endure its brightness and beauty.—τὰ βροτῶν δ' ἔλαμψεν ἔργα, "the labours of men also are conspicuous to the view," i. e., the incipient labours of agriculture. Observe again the peculiar force of the aorist in referring to what is wont to happen. The term ἔργα is here applied peculiarly to agricultural labours, just as *labores* is often used in Latin. Compare the remark of *Schweighaeuser, Lex. Herod., s. v.* "τὰ ἔργα sunt opera rustica, agri culti arva." Consult also *Gravius, ad Hes. Op. et D., v. 409.*—καρποῖσι γαῖα προκύπτει, "the earth is protuberant with fruits." This line is manifestly spurious, and appears to have arisen from some various reading of the succeeding verse. *Madame Dacier*, in commenting on the line that follows after, observes with great naïveté, "avant ce vers il y en a un que je n'ai pas expliqué, parce qu'il n'est point Grec, et qu'il est même ridicule, comme mon père l'a remarqué." To this, "le citoyen Gail" rather ungallantly replies: "Ce vers, quoi qu'en disent les deux Dacier, n'est nullement ridicule: προκύπτειν signifie prominer, porter la tête en avant." Gail appears to confound, here, the father of the learned lady with her husband. *Faber, Brunck, Mæbius, Degen, &c.*, all regard the line as either spurious or else needing emendation.

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LINE 11-14. καρπὸς ἐλαίας προκύπτει, "the fruit of the olive swells forth."—Βρομίον στέφεται τὸ νᾶμα, "the liquor of Bacchus is crowned," i. e., then for the first time, since the departure of summer, is the wine-cup encircled with garlands, for then first appear the early flowers. The ancients were accustomed to crown their goblets with wreaths of flowers, on festal occasions. In the season of spring, moreover, the wine of the previous autumn had become mellow, the period of winter having intervened. Compare *Virgil's "mollissima vina"* (*Georg.*, 1, 341), and consult *Heyne, ad loc.*—κατὰ φύλλον, κατὰ κλῶνα, "along the leaf, along the bough, the fruit flourishes, having pulled them down." We have here a most con-

troverted passage, on which almost every editor has exercised his ingenuity in the shape of an emendation. We have given the Greek of the ordinary text, and have assigned it what appears to be the plainest and most natural interpretation. The aorist ἤνυθισε refers to what is customary, or wont to happen, and hence has in our idiom a meaning like that of the present.

ODE VI.

3-5. ἀλλ' ἐτρώθη τὸν δάκτυλον, "*but was stung in his finger.*" Literally, "was wounded." ἐτρώθη from τιτρώσκω.—παταχθεὶς τὰς χεῖρας, ὠλόλυσεν, "*having struck his hands together (with the pain), he screamed aloud.*" παταχθεὶς is the passive for the middle. We have followed here the reading of Mehlhorn. The common text has a full stop after ἐτρώθη in the third line, and gives the fourth and fifth as follows:

τὸν δάκτυλον δὲ δαχθεὶς
τῷ χειρὸς, ὠλόλυσεν,

"and having been bitten as to the finger of his hand, he screamed aloud." Brunck, justly regarding τῷ χειρὸς as an awkward pleonasm after δάκτυλον, corrects the text, as we have given it, except that he reads πατάξας where we have preferred παταχθεὶς. This latter form seems a simpler and more natural change from the δὲ δαχθεὶς of the common text.

6-16. δραμὼν δὲ καὶ πετασθεὶς, "*then, running and flying.*" Baxter makes a singular comparison here: "*hoc est, anseris ritu, quo velocius properaret, currendo volavit, et volando cucurrit.*"—πετασθεὶς, passive for the middle.—ὀλωλα, "*I am undone.*"—κάποθνήσκω for καὶ ἀποθνήσκω.—ἡ δ' εἶπεν. The common text gives the Doric á for ἡ.—εἰ τὸ κέντρον πονεῖ, &c., "*if the sting of the bee pains (so much).*" πονεῖ is here used, in an unusual signification, for the transitive λυπεῖ.—πονοῦσιν, "*do they suffer.*" Literally, "labour," i. e., with anguish. In close construction, supply τοσοῦτοι before πονοῦσιν.

ODE VII.

1-4. μακαρίζομέν σε, τέττιξ, "*we deem thee happy, oh cicāda.*" According to Dodwell (*Class. Tour*, vol. ii., p. 45) the tettix, or cicada, is formed like a large fly, with long transparent wings, a dark brown back, and a yellow belly. It is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song, which it makes with its wings, is much louder and shriller than that of the grasshopper, as Dodwell terms it. The ancient writers, especially the poets, praise the sweetness of its song, and Plutarch says that they were sacred to the muses. According to Ælian (*H. A.*, 1, 20.—11, 26), only the male tettix sings, and that in the hottest weather. Dodwell says, that nothing is so piercing as their note, nothing, at the same time, so tiresome and inharmonious. And yet, notwithstanding this, the song of the cicada may easily have charmed the Greeks, from the association of ideas, since it never occurs but in the most lovely summer-weather. The tettix is extremely common in the south of Italy. It is found also in the United States, being called, in some parts, "the harvest-fly," and in others, very erroneously, "the locust."—ὅτι δενδρέων ἐπ' ἄκρων, &c., "*because, having sipped a little dew, thou singest (enthroned) on lofty trees, like a king.*" The tettix has a sucker instead of a mouth, by which it lives entirely on liquids, as dew and the juices of plants.

7-11. χῶπόσα for καὶ ὀπόσα. Some editors, and among them Jacobs, give the less correct form χ' ὀπόσα. (Consult *Buttmann*, larger *Gr. Gr.*,

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173 p. 6. n. 7, *Robinson's transl.*, and *Ellendt. Lex. Soph.*, 10 p. 898.)—ὥραι, “the seasons.” Brunck prefers ὕλαι, “the woods,” on very slight authority, and is followed by Degen and Moebius. The more correct accentuation is undoubtedly ὕλαι. With regard to the superiority of ὥραι, as a reading here, consult *Mehlhorn, Prolegom.*, § 4.—ἀπὸ μηδενός τι βλάπτων, “*by no act (of thine) injuring anything.*” ἀπὸ μηδενός, as Jacobs well explains it, is equivalent here to μηδενὶ ἔργῳ, the preposition ἀπὸ with its genitive being often employed instead of the dative of the instrument. (Consult *Matthiæ, Gr. Gr.*, § 573.—*Bernhardy, Wiss. Synt.*, p. 224.) The common way of explaining this clause is, “injuring nothing belonging to any one.” Literally, “injuring something from no one.”—θέρους γλυκὺς προφήτης, “*sweet harbinger of summer.*” Madame Dacier thinks that Anacreon has here put the summer for the spring. Not so. The tettix begins to sing late in the spring, and may therefore well be regarded as the precursor of summer.

174 LINE 15. τὸ δὲ γῆρας οὐ σε τείρει, “*old age, too, wastes thee not away.*” Anacreon here has reference to the fable of Tithonus, the favorite of Aurora, who having wished for immortality, without having asked, at the same time, for perpetual youth, became so decrepit that Aurora, out of compassion, changed him into a tettix, because this insect, as the ancients believed, laid aside its skin every summer, and renewed its youth. Lucretius (4, 56) alludes to this circumstance in a beautiful simile. The truth is, that the tettix, or cicada, like all the other species of the gryllus, though existing but for a single season, since it dies at the close of the summer, casts its skin in the same manner as the caterpillar, and deposits in the fields a membrane so accurately true to its entire shape, that it is often mistaken, at first sight, for the tettix itself. (Consult *Good, ad Lucret.*, l. c.)

16-18. σοφὲ, “*skilful insect,*” i. e., insect skilled in song. The epithet σοφός is often applied to the votaries of the Muse.—γηγενής, “*offspring of earth.*” Observe, in this and ἀπαθής, the intermingling of nominative forms with vocatives. There is nothing very unusual in this, since the nominative often supplies the place of the vocative. With regard to the term γηγενής, itself, it may be remarked, that the Athenians, in order to show their indigenous origin (for they boasted that they were αὐτόχθονες, that is, sprung from the soil of Attica), used to wear golden cicadæ, in the shape of clasps, for keeping up the hair of the head behind, on its being gathered into a knot. (*Thucyd.*, 1, 6.)—ἀπαθής, “*exempt from every malady.*” Literally, “*impassible,*” or “*free from suffering.*” The reason of this is assigned by the poet immediately after in the word ἀναιμόσαρκε, “*of bloodless flesh.*” The absence of red blood, according to the bard, occasions the absence of every malady. Insects are not furnished with red blood, but their vessels contain a transparent lymph. This last, in the eyes of the poet, resembles the ichor (ἰχώρ) of the gods, and therefore assimilates the tettix, in its freedom from suffering, to these celestial personages.

ODE VIII.

2-4. χορευτήν. We have retained this form with *Mehlhorn*, in place of the Doric χορευτάν, unnecessarily preferred by *Brunck*, *Baxter*, and some more recent editors.—τρίχας γέρον μὲν ἔστιν, &c., “*he is old indeed as to his locks, but in spirit he is young.*” τρίχας and φρένας are accusatives of nearer definition, where some supply κατὰ.

BION.

I.

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LINE 1-2 Αιάζω τὸν Ἀδωνιν, &c., "*I mourn Adonis, the Loves join in the lament.*" Adonis, the favourite of Venus, was slain by a wild boar in hunting. His death was commemorated in an annual festival called Ἀδωνια. The cry of mourning employed on this occasion, namely, αἰ αἰ τὸν Ἀδωνιν, here assumes a poetic garb, αἰάζω τὸν Ἀδωνιν.—ὄρεσι, Doric for ὄρεσι. Bion wrote in what is called the new Doric, which approximates closely to the softness of the Ionic.—μηρὸν ὀδόντι λευκῷ λευκὸν, &c., "*wounded in his white thigh by a tusk, a white tusk.*" μηρὸν is here the accusative of nearer definition. One of the editors of Bion, in order to avoid what he considers an unbecoming play upon words, suggests λυγρῷ for λευκῷ. If any change, however, be needed, it is that of ὀδόντι, at the end of the second line, into Ἀδωνις, so as to have the proper name twice in the same verse. This is the conjectural emendation of Ruardi, which is commended, though not adopted, by Valckenaer.

3-9. καὶ Κύπριν ἀνιᾶ, &c., "*and, feebly breathing, fills Venus with anguish,*" i. e., by his feeble breathings, as life is passing away.—εἴθεται, "*trickles.*" Poetic form for λείθεται.—χιονέας κατὰ σαρκός, "*down along his snowy flesh.*"—ναρκῇ, "*grow heavy.*" 3d sing. pres. indic. act. of ναρκάω. In Doric ναρκάει is contracted into ναρκῇ, instead of ναρκᾶ. This Doric contraction remains in several verbs, even in Attic, as ζῆ, διψῆ, &c.—καὶ τὸ ρόδον φεύγει, &c., "*and the rosy hue of his lip flees away.*" τῷ, Doric for τοῦ.—ἀμὼι δὲ τήνῳ, &c., "*while around that lip dies also the kiss, which Venus will never relinquish.*" τήνῳ, Doric for ἐκείνῳ, and θνάσκει τὸ οἶλαμα for θνήσκει τὸ φίλημα. The broad α was the favourite letter of the Dorians.—τὸ μήποτε for ὃ μήποτε.—καὶ οὐ ζῶοντος, "*even when dead.*" ζῶοντος for ζῶντος.—ὃ μιν θνάσκοντ' ἐφίλασεν, "*who kissed him as he died.*" ὃ is here for ὅς, and not, as some maintain, for ὅτι. The forms θνάσκοντ' ἐφίλασεν are Doric for θνήσκοντ' ἐφίλησεν.

10-16. αἰ αἰ τὰν Κυθήρειαν, "*alas ! alas ! for the goddess of Cythëra.*" The accusative of exclamation is in fact dependant on some verb understood, the emotion with which the words are uttered naturally giving rise to elliptical modes of speech. In the present instance we may supply αἰάζω.—ὥς ἰδεν, ὥς ἐνόησεν, &c., "*when she saw, when she considered, the incurable wound of Adonis.*"—μαραινόμενῳ περὶ μηρῷ, "*around his wasting thigh.*"—πάχεας ἀπετάσασα κινύρετο, "*having stretched out her arms, she exclaimed in a mournful tone.*" πάχεας is Doric for πήχεας, and ἀπετάσασα poetic for ἀναπετάσασα. In κινύρετο the augment is dropped.—μείνον, "*stay but for one moment.*" Observe the force of the aorist, as indicating momentaneous action —κιχέω, poetic for κιχέω, pres. subj.—ὥς σε περιπτύξω, &c., "*that I may but for one moment fold thee in my embrace, and blend my lips with thine.*" The aorist again has its peculiar force. περιπτύξω, 1st aor. subj. act. of περιπτύσσω.—μακρόν, "*afar.*"—έρχαι for έρχει, in the common dialect έρχη. Consult note on line 108, page 163.

LINE 17-19. βασιλῆα. Referring to Pluto. The accusative, here, depends on εἰς that precedes. This preposition is frequently

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175 found with persons in the place of πρὸς.—ἀ δὲ τάλαινα, &c., “but I, the wretched one, live, and am a goddess,” i. e., live, and shall ever live. ἀ is Doric for ἦ. The full clause is ἐγὼ δὲ ἀ τάλαινα.—ζῶω, poetic for ζῶ.—ἐμμί, Æolic and Doric for εἰμί.—Περσεφόνα, Doric for Περσεφόνη.—τὸν ἐμὸν πόσιν, “this my spouse.” Observe the demonstrative force of τὸν, equivalent here to τοῦτον τὸν.—ἐσσί γὰρ αὐτὰ, &c., “for thou, thou art far more powerful than I; and everything fair descends unto thee.” Doric for εἰς γὰρ αὐτῇ. There is something beautifully emphatic in the use of αὐτὰ here (literally, “thou thyself”), and which we have translated by the double pronoun. It portrays briefly but forcibly the anguish of Venus at her own comparatively powerless state, and at the superiority enjoyed, in this respect, by the queen of Hades.—πολλὸν, poetic for πολλύ.—ἐς σὲ for πρὸς σὲ. Consult note on βασιλῆα, at the beginning of this paragraph.

21-23. τριπόθατε, Doric for τριπόθητε.—πόθος δέ μοι, &c., “and my love has fled, on a sudden, like a dream.” Observe the quickness of action indicated by the aorist. By πόθος is here meant, in fact, not love itself, but the object of one's love. This explanation will save the necessity of Valckenaer's proposed correction of the text, namely, πόσις for πόθος.—κεστὸς ὄλωλε, “the cestus has perished,” i. e., has lost all its potency. The cestus was the mysterious cincture of Venus, and all-powerful in kindling the softer emotions. (Compare *Hom., Il.*, 14, 214, *seqq.*) Her grief for the loss of Adonis will deaden, for the future, all desire, on the part of the goddess, of arraying herself in the habiliments of loveliness—τί γὰρ, τολμῆρῃ, κυνάγεις; &c., “for why, oh rash one, didst thou engage in the hunt?” The abruptness with which the sentence begins is strikingly indicative of emotion on the part of the goddess. We have retained the common reading κυνάγεις, being the Doric for κυνήγεις, and this last the 2d sing. imperf. indic. for ἐκυνήγεις. Valckenaer proposes the following lection for this and the succeeding line: τί γὰρ, τολμῆρῃ κυναγέ, Καλὸς ἐὼν τοσοῦτο μέμνηας θηροῖ παλαίειν; Brunk reads ἐμεινας, in the sense of *sustinuisti*, but makes mention also of ἐμήναιο (from *Theocr.*, 24, 31) as a lection that might be introduced here, and this last is given by Jacobs, whose example we have followed.—καλὸς ἐὼν τοσοῦτον ἐμήναιο, &c. “(why), being so beautiful, didst thou madly desire to contend with savage beasts?” Supply τί, from the previous line, before καλὸς ἐὼν. We must join here, in construction, τοσοῦτον with καλὸς, not with ἐμήναιο. So in Sophocles, *Trach.*, 1107, μὴ τοσοῦτον ὥς δάκνη θυμῷ δύσσοργος, i. e., τοσοῦτον δύσσοργος. The form τοσοῦτον in our text is equivalent to ἐς τοσοῦτο.—ἐμήναιο, poetic for ἐμήνω, 2d sing. 1st aor. indic. mid. of μαίνω.

26-28. ἀ Παφία, “the goddess of Paphos,” i. e., Venus. ἀ is Doric for ἦ.—τὰ δὲ πάντα, &c., “and all these become flowers upon the earth,” i. e., the tears of Venus and the blood of Adonis are converted into flowers. The expression τὰ δὲ πάντα is equivalent to τὰ δὲ δάκρυα καὶ τὸ αἷμα.—ποτὶ, Doric for πρὸς.—τὴν ἀνεμώναν, Doric for τὴν ἀνεμώνην. The anemone, or wind-rose, has its name from the Greek word ἀνεμος (“wind”), either because, according to Pliny (21, 23), it never opens except when the wind blows; or because, as Hesychius states, its leaves are most easily scattered by the wind (ταχέως ὑπὸ ἀνέμων φθειρόμενον). With this last agrees the account of Ovid (*Met.*, 10, 738, *seq.*).

“*Namque male hærentem, et nimia levitate caducum
Excutiunt idem, qui præstant nomina venti.*”

The general opinion of the learned inclines to regard the *anemone* of the

classic writers as the *anemone coronaria* of the botanists. Some, however, are in favour of the *Adonis æstivalis*, and among the number is Sprengel. (*Hist. Rei Herb.*, 1, 34.) The question is a difficult one to decide. According to Dioscorides, there were two kinds of anemone, the wild and the cultivated. (2, 207.) The cultivated kind was very variable in the colour of its flowers, these being either blue, violet purple, or white; whereas the wild kind had merely a flower of purple hue. This may serve to explain the discrepancy in the poetic legends respecting Adonis, some writers, like Bion, making the anemone to have sprung from the tears of Venus; and others, like Ovid, from the blood of her favourite. The reference may be, in the one case, to the white flower of the wind-rose in the other to that of purple hue. (Consult Sibthorp, *Flora Græca*, 1, 375. —Fée, *ad Plin.*, l. c.)

30-34. *μηκέτ' ἐνὶ δρυμοῖσι*, &c., "no longer, oh goddess of Cyprus, mourn for thy loved one in the woods; there is (here) a goodly couch (prepared for him); there is (here) a bed of leaves ready for Adonis." At the celebration of the Adonia, an image of the favourite of Venus was represented as reclining, in death, on a bed of state. (*Theocrit.*, 15, 125, *seqq.*) It is to this custom that the line contains an allusion. Luzac, without any necessity, conjectures *ἔσθ' ἀπαλὰ στιβὰς*.—*ἀγαθὰ*, Doric for *ἀγαθῇ*.—*καλὸς νέκυς οἷα καθεύδων*, "though dead, he is beautiful as one that sleeps."—*κέκλιται*, "lies." Literally, "reclines." Passive for middle.—*χειράμενοι χαίτας ἐπ' Ἀδωνίδι*, "having shorn their locks on account of Adonis." Cutting off the hair of the head was one of the usual acts of mourning among the Greeks. The hair thus cut off was sometimes laid upon the corpse (*Il.*, 23, 135), and from this may have arisen the meaning of *ἐπὶ* in such cases as the present, where the idea of placing the shorn locks upon the dead body appears to lie at the basis of the expression. Thus Higtius, in his beautiful trochaics, renders the line as follows: "*Luteos ponunt capillos, triste donum mortuo.*"

35-37. *χὼ μὲν οἰστώς*, &c., "and one trampled upon his arrows, and another upon his bow, while a third broke his well-winged quiver," i. e., and one, trampling under foot, broke his arrows, &c. Literally, "and one went upon his arrows," where observe the continued action indicated by the imperfect. *χὼ μὲν οἰστώς* is for *καὶ ὁ μὲν οἰστοῦς*, the Dorians using *ὡς* for *οὗς* in the termination of the accusative plural.—*ὅς δὲ* for *ὁ δὲ*. The article appears here under one of its earlier forms, which was afterward appropriated exclusively to the relative. Poetic usage, however, as in the present instance, often recalled the form *ὅς* for *ὁ*, and Plato in prose very frequently employs the phrase *ἦ δ' ὅς*, "said he," for *ὁ δ' ἔφη*.—*εὐπτερον*. An epithet applied to the quiver as the receptacle of the feathered arrows—*ἄγε*, Doric for *ἦγε*, imperf. of *ἄγω*, or, more correctly speaking, *ἄγνυμι*, "to break." As regards the whole passage, compare the language of Ovid (*Am.*, 3, 9, 7) in lamenting the death of Tibullus:

"*Ecce, puer Veneris fert eversamque pharetram
Et fractos arcus, et sine luce facem.*"

38-40. *ἔλυσε*. A momentary act, and, therefore, requiring the aorist. —*χρυσείοις* for *χρυσέοις*, and this for *χρυσοῖς*.—*φορέησιν* for *φόρησιν*, from *φορέημι* for *φόρημι*. Some branches of the Doric dialect formed the 1st pers. sing. pres. indic. of many common verbs in *μι* instead of *ω*, and likewise the 3d sing. in *σι*. (*Buttmann, larger Gr. Gr.*, p. 220, *Robinson's trans.*) Hence *φόρημι* is for *φορέω*, and *φόρησι* for *φορεῖ*. The attachment to forms

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175 in $\mu\iota$, however, was still more marked in Æolic Greek.— $\pi\tau\epsilon\rho\upsilon\gamma\epsilon\sigma\sigma\iota\nu$ for $\pi\tau\acute{\epsilon}\rho\upsilon\zeta\iota\nu$ (i. e., $\pi\tau\epsilon\rho\upsilon\gamma\epsilon\sigma\iota$, $\pi\tau\acute{\epsilon}\rho\upsilon\gamma\epsilon\sigma\iota$, $\pi\tau\acute{\epsilon}\rho\upsilon\zeta\iota$).— $\alpha\nu\alpha\psi\upsilon\chi\epsilon\iota$, “fans.” Literally, “cools.”

41–44. $\alpha\upsilon\tau\grave{\alpha}\nu$. Lennep conjectured $\alpha\iota\ \alpha\iota$ in place of $\alpha\upsilon\tau\grave{\alpha}\nu$, and Brunnck admits the emendation into the text. Jacobs thinks we ought to read $\kappa\alpha\upsilon\tau\grave{\alpha}\nu$, i. e., $\kappa\alpha\iota\ \alpha\upsilon\tau\grave{\alpha}\nu$, the Loves mourning not only for Adonis, but also for *Venus herself*. This, however, is sufficiently implied in $\alpha\upsilon\tau\grave{\alpha}\nu$, without the need of any connective.— $\acute{\epsilon}\sigma\beta\epsilon\sigma\epsilon\ \lambda\alpha\mu\pi\acute{\alpha}\delta\alpha\ \pi\acute{\alpha}\sigma\alpha\nu$, &c., “*Hymen has extinguished every torch upon the thresholds, and has untwined (and cast from him) the marriage crown.*” Literally, “has opened the marriage crown.” There is a double idea conveyed, in fact, by the verb $\acute{\epsilon}\xi\epsilon\pi\acute{\epsilon}\tau\alpha\sigma\sigma\epsilon$, not only of untwining, but also of casting away, and hence Valckenaer renders it, “*coronam resolutam projecit.*” So Higtius, “*nuptialem nunc coronam spargit irata manu.*” Nor has Voss failed to express the same meaning, “*und die vermählende krone zerstreut.*” The meaning intended to be conveyed by the whole passage is striking and beautiful: the torches, by the light of which the bride was wont to be conducted from the dwelling of her parent to that of the bridegroom, and to the threshold of the nuptial chamber; the crown, the symbol of union, worn, not only by the married pair, but also by their attendant train; and the song of marriage itself ($\Upsilon\mu\acute{\alpha}\nu$, $\acute{\omega}\ \Upsilon\mu\acute{\epsilon}\nu\alpha\iota\epsilon!$), all these cease to exist on the death of Adonis.— $\sigma\acute{\upsilon}\kappa\acute{\epsilon}\tau\iota\ \delta'\ \Upsilon\mu\acute{\alpha}\nu$, &c., “*no longer is the song of ‘Hymen, Hymen,’ sung; ‘alas! alas!’ is chanted.*” The funeral dirge succeeds the bridal song.— $\acute{\alpha}\epsilon\iota\delta\acute{\omicron}\mu\epsilon\nu\omicron\nu$ for $\acute{\alpha}\delta\acute{\omicron}\mu\epsilon\nu\omicron\nu$.

45–47. $\kappa\lambda\alpha\iota\acute{\omicron}\nu\tau\iota$, Doric for $\kappa\lambda\alpha\iota\acute{\omicron}\nu\sigma\iota$. Observe the analogy between the Latin 3d pers. plur. in *-unt*, and the Doric termination in *-οντι*.— $\tau\acute{\omega}\ \text{Κινύραο}$, Doric for $\tau\omicron\upsilon\ \text{Κινύρου}$. Adonis was the fabled son of Cinyras, king of Cyprus.— $\kappa\alpha\iota\ \mu\iota\nu\ \acute{\epsilon}\pi\alpha\epsilon\iota\delta\omicron\upsilon\sigma\iota\nu$, “*and seek by their strains to charm him back unto life.*” The verb $\acute{\epsilon}\pi\alpha\epsilon\iota\delta\omega$ has reference properly to magic rites and incantations, and is here beautifully employed in this sense. (Compare *Theocrit.*, 2, 91, and consult *Blomfield, Gloss. ad Æsch., Prom. Vinc.*, 180, s. v. $\acute{\epsilon}\pi\alpha\sigma\iota\delta\acute{\eta}$.)— $\acute{\omicron}\ \delta\acute{\epsilon}\ \sigma\phi\iota\sigma\iota\nu\ \sigma\acute{\upsilon}\chi\ \upsilon\pi\alpha\kappa\acute{\omicron}\upsilon\epsilon\iota$, “*he, however, obeys them not,*” i. e., yields not to the sweet influence of their strains. The common reading is $\acute{\epsilon}\pi\alpha\kappa\acute{\omicron}\upsilon\epsilon\iota$, for which we have not hesitated to substitute, with Jacobs, $\upsilon\pi\alpha\kappa\acute{\omicron}\upsilon\epsilon\iota$, as recommended by Valckenaer.— $\sigma\acute{\upsilon}\ \mu\grave{\alpha}\nu$, $\acute{\epsilon}\iota\ \kappa'\ \acute{\epsilon}\theta\acute{\epsilon}\lambda\omicron\iota$, &c., “*no, indeed, even if he should wish so to do; for Proserpina leaves him not free,*” i. e., he will not, at their invocation, return to the upper world, even if the draught of Lethe should lose its influence, and he himself should feel inclined to listen to the call, for Proserpina now holds him as her own. The common text has $\sigma\acute{\upsilon}\ \mu\grave{\alpha}\nu\ \sigma\acute{\upsilon}\kappa\ \acute{\epsilon}\theta\acute{\epsilon}\lambda\epsilon\iota$, which Jacobs retains, making $\sigma\acute{\upsilon}\kappa\ \acute{\epsilon}\theta\acute{\epsilon}\lambda\epsilon\iota$ equivalent to $\alpha\nu\alpha\iota\nu\epsilon\tau\alpha\iota$. The meaning will then be, “he does not, indeed, refuse (so to do),” as in Latin, *non quod ipse nolit*. This construction of the second $\sigma\acute{\upsilon}\kappa$, however, appears to us extremely harsh, if not actually inelegant. Koen suggested, $\sigma\acute{\upsilon}\ \mu\grave{\alpha}\nu$, $\acute{\omicron}\kappa\kappa'\ \acute{\epsilon}\theta\acute{\epsilon}\lambda\epsilon\iota$, of which Brunnck and Valckenaer both approve, except that the latter changes $\acute{\epsilon}\theta\acute{\epsilon}\lambda\epsilon\iota$ to $\acute{\epsilon}\theta\acute{\epsilon}\lambda\omicron\iota$. This reading, however, appears to us deficient in spirit. We have adopted, therefore, the emendation of Higtius, $\sigma\acute{\upsilon}\ \mu\grave{\alpha}\nu$, $\acute{\epsilon}\iota\ \kappa'\ \acute{\epsilon}\theta\acute{\epsilon}\lambda\omicron\iota$, as decidedly the best that can be offered. The version of Eobanus accords with this: “*Quas, et si cupiat, Stygia non audit ab umbra:*” as does that of Voss: “*Nein doch, ob er auch wollte; Persefone loset ihn nimmer!*”— Κόρα , Doric for Κόρα .

II.

1–3. $\Upsilon\acute{\xi}\epsilon\nu\tau\acute{\alpha}\varsigma$, Doric for $\Upsilon\acute{\xi}\epsilon\nu\tau\acute{\eta}\varsigma$.— $\kappa\acute{\omega}\rho\omicron\varsigma$, Doric for $\kappa\omicron\upsilon\beta\omicron\varsigma$.— $\delta\epsilon\nu\delta\rho\acute{\alpha}$ —
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εντι, Doric for δενδρήεντι.—τὸν ἀπότροπον εἶδεν Ἐρωτα, “saw Love, that being whom all should avoid.” The term ἀπότροπον is here equivalent to the Latin *abominandum*. So we have in Sophocles (*Ajax*, 602), τὸν ἀπότροπον αἰδῶλον Ἄιδαν, where one of the scholiasts remarks, τὸν ἀπότροπον, ἡγουν τὸν ἀποστροφῆς καὶ ἀποτροπιασμοῦ ἄξιον. Compare *Sophocles, Œdipus Tyr.*, 1314.—ἐσδόμενον, Doric for ἐξόμενον.—πύξιοιο for πύξιον.—ποτὶ, Doric for πρὸς.—ἐνόασε, Doric for ἐνόησε.

LINE 4-6. ὧνεκα δὴ, “because, forsooth.” ὧνεκα is Doric for οὔνεκα.—τῶς καλᾶμως ἅμα πάντας, &c., “joining, at one and the same time, all his rods to each other.” τῶς καλᾶμως is Doric for τοῦς καλᾶμους, and ἀλλᾶλοισι Doric for ἀλλήλοισι. The reference is to catching birds by means of rods smeared with birdlime. This mode of capture is commonly employed against small birds merely; and hence the young fowler on the present occasion, believing that he has met with a bird of more than ordinary size, prepares to use all his rods at once.—τᾷ καὶ τᾷ τὸν Ἐρωτα, &c., “watched Cupid, having darted in this direction and in that,” i. e., who kept darting, &c. τᾷ καὶ τᾷ is Doric for τῇ καὶ τῇ, where we are to supply ὁδῶ or χῶρα.—μετάλμενον, syncopated 2d aor. part. middle, with the soft breathing (in ἄλμενον), from μεθᾶλλομαι. (*Buttmann, larger Gr. Gr.*, p. 266, *Robinson’s transl.*)

7-11. χῶ for καὶ ὁ.—ἐνεχ’ οἱ τέλος, &c., “because no end (of this) appeared to him.” Literally, “met him.” ἐνεχ’, before an aspirated vowel for ἐνεκα, has here the force of οὔνεκα. (*Schneider, Wörterb.*, s. v.) In a strict, literal translation, however, ἐνεκα retains its proper meaning, and the clause following after supplies the place of a genitive.—ἀπάντη, Doric for ἀπῆντα, 3d sing. imperf. indic. act. of ἀπανταῶ. (ἀπῆνταε, ἀπῆντα, Doric ἀπάντη, dropping the augment.)—ποτ’ ἀροτρεά. The form ποτ’ is by apostrophe for ποτὶ, and this Doric for πρὸς.—τάνδε τέχνην, “this art,” i. e., of ensnaring birds by birdlime. Doric for τήνδε τέχνην.—καὶ λέγεν αὐτῷ, “and mentioned the circumstance to him.” λέγεν for ἔλεγεν, augment dropped.—δείξεν for ἔδειξεν.—κίνησε for ἐκίνησε.—καὶ ἀμείβετο παῖδα, “and replied unto the boy.” Literally, “and answered the boy.” There is no need whatever of supplying πρὸς here to govern the accusative, as some do. The case depends at once upon the verb. ἀμείβετο for ἡμείβετο. Observe the peculiar force of the imperfect, and the slow and impressive manner which it indicates on the part of the speaker.

12-16. ρεῖδεο τῆς θήρας, &c., “refrain from the hunt, and approach not this winged creature here.” ρεῖδεο is for ρεῖδου, and τῆς Doric for τῆς.—ἐς τόδε, in the sense of πρὸς τόδε.—τῶρνεον ἔρχεν for τὸ ὄρνεον ἔρχου.—φεύγε μακράν, “flee far away.” Supply ὁδόν.—ἐντὶ, Doric for ἐστὶ.—ἔσση for ἔση, Attic ἔσει, 2d sing. fut. of εἰμί.—εἰσόκα μὴ μιν ἔλῃς, “as long as thou shalt not have taken him.”—ἀπάλμενος, syncopated 2d aor. part. mid., with the soft breathing (ἄλμενος), from ἀφάλλομαι.—αὐτὸς ἑῷ αὐτῷ, “himself, of himself,” i. e., moved by his own impulse. αὐτῷ is for αὐτοῦ, and this for ἐαυτοῦ.—κεφαλὰν ἐπὶ σεῖο καθιζεῖ, “will alight upon thy head.” A figurative expression, for “will occupy thy every thought.” κεφαλὰν, Doric for κεφαλὴν, σεῖο for σοῦ, and καθιζεῖ Doric for καθίσει. The Dorians change the future in σω, with the short penult, into ζω.

III.

1-2. εἶπαρος ὦ Μύρσων, &c., “in spring, oh Myrson, or in winter, or autumn, or summer, what is pleasing unto thee? and what one (of these

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176 seasons) *dost thou wish to come more than the rest?*” εἶαρος, χειμάτος, &c., are the genitives of part of time. εἶαρος for ἔαρος.—φθινοπώρον. The φθινοπώρον of the Greek writers was, strictly speaking, the latter part of autumn, from the rising of Arcturus to that of the Pleiades. The Grecian year was commonly divided into seven parts, ἔαρ, θέρος, ὁπώρα, φθινοπώρον, σπορητός, χειμών, and φυτεαλιά. The position of φθινοπώρον, in the text, before θέρος, is a mere poetic arrangement for the sake of the line. The true order comes in immediately after.

3-4. ἦ θέρος, &c., “*is it summer, when all the things on which we bestow labour are drawing to a close,*” i. e., when our rural labours are ending, and the objects of them are perfecting and ripening. ἀνίκα and μογεῦμες are Doric forms for ἡνίκα and μογοῦμεν. The literal translation is as follows: “(am I wrong), or (dost thou wish) summer (to come),” where observe that the particle ἦ, though apparently interrogative in a free translation, is, in reality, always disjunctive and elliptical.—ὅτ’ ἀνδράσι λιμός ἐλαφρά, “*when famine possesses no terrors for men,*” i. e., in consequence of the abundance which then prevails. Literally, “when famine is light for men.” Compare the version of Eobanus, “*aut ferax, qui, cuncta donans, pellit auctumnus famem?*” Grotius, following Canter, read λιμός ἐλαφρός. But ἄ λιμός was said in Doric, and ἡ λιμός occurs in the Homeric hymn to Ceres, 312. In the later and common language, the feminine was the prevalent form. (Jacobs, *Anthol. Pal.*, p. 19, 1042.)

5-8. δύσεργον, “*difficult for labour,*” i. e., in which we find it difficult to work, and are lazily inclined.—θαλπόμενοι θέλγονται, &c., “*warming themselves (by the fire), are charmed with both inaction and indolence.*” ἀεργεῖν for ἀεργία. By ἀεργεῖν is here meant the state of inaction, which, recurring day after day, produces eventually the habit denominated ὄκνος.—ἦ τοι καλὸν ἔαρ, &c., “*or is the beauteous spring wont to delight thee more?*” Observe the force of the aorist in denoting what is customary or usual. εὐαδεν is the 3d sing. 2d aor. indic. act. of εὐαδάνω, and is for ἔαδεν. The form εὐαδον is thought to have arisen from doubling the digamma after the augment (ΕΦΦΑΔΟΝ like ἐλλαβον), for here, where this letter made a position, it could not fall away as in other cases. The apparent significance of this εὐ, “*well,*” as in English, “*well pleased,*” may have contributed to the preservation of this form. (Buttmann, *larger Gr. Gr.*, p. 267, *Robinson’s transl.*)—αἰρεῖται, “*prefers.*”—λαλέειν γὰρ ἐπέτραπεν, &c., “*since our leisure has permitted us to converse.*” λαλέειν for λαλεῖν.—ἀ σχολὰ, Doric for ἡ σχολή.

9-11. θεήϊα for θεῖα.—ιερά. Lennep conjectures ὤρια, an extremely neat emendation.—ἀδέα, Doric for ἡδέα.—σεῦ δὲ ἔκατι, &c., “*for thy sake, however, will I declare, oh Cleodāmus, what one is more pleasing to me than the rest.*”—ἐξερέω. Oldest form ἐξερέσω, Ionic and poetic ἐξερέω, Attic ἐξερώ, future to ἐξειπεῖν.—τό μοι for ὁ μοι.—πέλεν for ἔπελεν, imperf. of πέλω, with the signification of the present.—ᾤδιον, Doric for ἥδιον.

12-18. ἤμεν, Doric for ἔμεν, and this by apocope from ἔμεναι, which stands for the common εἶναι.—τόκα, Doric for τότε.—ὀπτῇ, “*scorches.*” Doric for ὀπτᾶ.—φθινοπώρον. Supply ἤμεν, i. e., εἶναι.—ὤρια, “*the fruits of the season.*” Literally, “the seasonable things.” The reference here, of course, is to an immoderate indulgence in these.—οὐλον χειμα ὀρεῖν, &c., “*I dread to endure the dire winter, its falls of snow, and its frosts.*” φοβεῖμαι for φοβοῦμαι.—εἶλαρ ἐμοὶ τριπόθατον, &c., “*for me, indeed, may the thrice-beloved spring be present throughout the whole year.*” Observe

the employment of the emphatic ἐμοί, and also the use of the optative, without κε or ἄν, as indicating a wish.—ἀνίκα, Doric for ἡνίκα.—ἄμμε for ἡμῶς.—κύει, “are pregnant with life.”—εἰλαρος. The genitive of part of time, for which the dative has just been employed at the beginning of the line.—χὰ νύξ ἀνθρώποισιν, &c., “and the night is equal unto men, and like (to the night) is the day,” i. e., and the days and nights are equal. The labours of the day are compensated by the long repose of night. χὰ νύξ ἴσα, Doric for καὶ ἡ νύξ ἴση. Supply ἐστὶ.—ἄως, Doric for ἡώς. The morning is here taken for the entire day, the beginning of light for its continuance. Compare the version of Higtius: “*vere noctis æqua currunt, æqua lucis tempora.*”

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MOSCHUS.

I.

LINE 1-3. Ἄ Κύπρις τὸν Ἑρωτα, &c., “the goddess of Cyprus made loud proclamation for Cupid her son.” Literally, “was calling aloud for.” Ἄ Κύπρις, Doric for ἡ Κύπρις.—ἐβώστροι, from βωστρέω. This verb is commonly regarded as Doric for βοάω. Passow, however, regards it as formed from βοάω, just as καλιστρέω comes from καλέω, ἐλαστρέω from ἐλαύνω, &c.—εἴ τις ἐνὶ τριόδοισι, “if any one has seen Cupid wandering at the cross-roads.” The τριόδοι, or places where three roads met, were always a kind of public thoroughfare, where many persons were found. Venus thinks it likely that her runaway may be in one of these spots. Some understand before εἴ τις the words λέγουσα τάδε. They are certainly implied in ἐβώστροι, but by no means actually understood.—δραπετίδας, Doric for δραπετίδης. So also μανντὰς for μνηντῆς.

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4-9. περίσματος, “a very remarkable one,” i. e., has many tokens and marks by which he may be distinguished. Doric for περίσημος.—ἐν εἴκοσι πᾶσι υἷατοῖς νιν, “thou mightst know him among a whole score.”—χρῶτα, “as to his complexion.” Literally, “as to his skin.”—αὐτῷ, Doric for αὐτοῦ.—κακαὶ φρένες, ἀδὺ λάλημα, “his disposition is wicked, his way of talking is sweet.”—ἴσον, “in the same way.”—φωνά, Doric for φωνή.—ἦν δὲ χολᾷ, &c., “but if he be angry, his spirit is merciless.” χολᾷ is here the pres. subj. contracted from χολᾶν, and ἀνάμερος is Doric for ἀνήμερος. All the editions that we have seen place merely a comma after ἀνάμερος, but have a colon after ἀλαθεύων. We have adopted a punctuation more in accordance, it is conceived, with the true meaning of the poet.—ἡπεροπεντὰς, οἶδεν ἀλαθεύων, &c., “a deceiver, uttering nothing of truth, an artful child, he sports with savage cruelty,” i. e., his delight is in cruel and savage sports. ἡπεροπεντὰς, ἀλαθεύων, and παῖσδει, are Doric for ἡπεροπειτῆς, ἀληθεύων, and παίζει respectively: ἄγρια is taken adverbially.—ἡράνον, Doric for κάρηνον.

11-19. μικκύλα μὲν τήνω, &c., “his little hands are very small, but they shoot a great way.” τήνω, Doric for ἐκείνον.—μακρὰ, taken adverbially.—κ’ εἰς, “even to,” for καὶ εἰς.—Ἀἶδεω for Ἀἶδον. In reading, Ἀἶδεω is to be pronounced Ἀἶδω here, on account of the metre.—τόγε σῶμα, “as to his body, indeed.”—ἐμπεπύκασται, “is closely covered,” i. e., is closely concealed from view.—καὶ πτεροίεις, ὅσον ὄρνις, &c., “and having wings, like a bird, he flies at one time on one, at another on another, of men and

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177 also women, and perches on their vitals."—ὕπερ τόξω δὲ, "and upon his bow." ὕπερ is here used for ἐπὶ, which last is given by two MSS.—τυτθὸν ἐοῖ τὸ βέλεμνον, &c., "his arrow, indeed, is small, but it is carried even to the sky." ἐοῖ for οἶ. Literally, "the arrow unto him," &c.—ἐνδοθι δ' ἐντὶ τοῖς πικροῖς κάλαμοι, &c., "and within it are those bitter shafts, with which he often wounds even me." ἐντὶ, Doric for εἰσὶ, and τοῖς, Doric for οἶ in the sense of ἐκεῖνοι.—τοῖς, poetic for οἷς.—κῆμὲ, Doric for κάμῃ, and this for καὶ ἐμὲ.

20-27. ταῦτα μὲν ἄγρια πάντα, &c., "all these things are cruel indeed, but far more so is the little torch that he has, with which he inflames the sun himself." Literally, "the little torch, being unto himself," i. e., which is unto himself. We have followed, in this passage, the readings of Luzac. The common text has πάντα μὲν ἄγρια, πάντα, and in the succeeding line, τὸν ἄλιον αὐτὸν ἀναίθει. There can be but one opinion as to the inferiority of the common lection.—ἐοῖσα, Doric for ἐοῦσα, and this for οὔσα.—τᾶ, Doric for ᾶ, and this for ῆ.—ἄλιον, Doric for ἥλιον.—ἦν τὴ γ' ἔλῃς τῆνον, Doric for ἦν σύ γ' ἔλῃς ἐκείνον.—δάσας ἄγε, "bind and bring (him to me)." δάσας, Doric for δήσας.—κῆν ποτ' ἰδῃς κλαίοντα, "and shouldst thou, perchance, see him weeping?"—κῆν for καὶ ἦν.—γελᾶν for γελάει, pres. subj.—τὴ νιν ἔλκε for σὺ αὐτὸν ἔλκε.—φιλᾶσαι, Doric for φιλεῖσαι.—κακὸν τὸ φίλαμα, &c., "his kiss is fraught with evil; his lips are (very) poison." ἐντί, Doric for ἐστί. Another ἐντί is for εἰσι, and has already occurred.—χαρίζομαι ὅσσα μοι ὄπλα, i. e., χαρίζομαί σοι ὅσσα ὄπλα ἐστί μοι.—μήτι θίγῃς, &c., "don't touch them at all; they are deceitful gifts, for they have all been dipped in fire." Brunck suggests μὴ τὴ θίγῃς, which Valckenaer commends. It is certainly a spirited emendation, though not more so than the received reading.

II.

178 LINE 1-5. Ἀρχετε, Σικελικαί, &c., "begin, Sicilian Muses, begin the strain of wo," i. e., the funeral dirge. By the Sicilian Muses are here meant the Muses of pastoral or bucolic verse, which had been carried to its highest perfection by Theocritus, a native of Syracuse in the island of Sicily. Bion and Moschus had both taken him for their model in this department of composition.—ἁδόνες, Doric for ἀηδόνες.—πυκνοῖσιν ποτὶ φύλλοις, "amid the thick foliage." ποτὶ, Doric for πρὸς.—νάμασι τοῖς Σικελοῖς, &c., "tell unto the Sicilian waters of the (fount of) Arethusa." τὰς Ἀρεθούσας, Doric for τῆς Ἀρεθούσης.—τέθνακεν, Doric for τέθνηκεν.—βακόλος, Doric for βουκόλος.—ἔττι σὺν αὐτῷ καὶ τὸ μέλος τέθνακε, &c., "that with him both melody itself has died, and the Doric song is no more." ἀοιδά, Doric for ἀοιδή.

7-8. κείνος for ἐκεῖνος.—οὐκέτι μέλει, "no longer gives utterance to his strains."—ἐρημαίαισιν ὑπὸ ὄρυσιν, "beneath the (now) solitary oaks." By a beautiful figure, a feeling of loneliness, at the loss of the bard, is ascribed to the very oaks under which he was wont to sing.—ἀλλὰ παρὰ Πλουτῇ, &c., "but he sings with Pluto the song of oblivion," i. e., but he now sings in the lower world, where all is oblivion of the past. Compare the version of Eobanus :

"Sed Ditis in aula
Immemores hymnos, et longa oblivia cantat."

11-16. τίς ποτὶ σᾶ σύριγγι, &c., "who shall play upon thy pipe?" The common text has μελίσδεσθαι, the Doric present for μελίζεται. The true reading, however, is μελίξεσθαι, the Doric future for μελίσσεται, as adopted

by Brunck, Valckenaer, Jacobs, and many others.—σύριγγι. The syrinx was a pipe of many reeds, joined side by side, and each of different length. The usual number of reeds, thus connected, was seven; but we read on some occasions of less, on others of more than this. The Pandean pipe of modern times is a species of syrinx. (Consult *Voss, ad Virg., Eclog., 2, 33.*)—καλάμοις. Referring to the reeds that composed the syrinx.—θάσει Doric for θήσει.—εἰσέτι γὰρ πνέει τὰ σὰ χεῖλεα, &c., “for it still breathes the music of thy lips and of thy breath, and echo among its reeds still feeds upon thy strains.” Supply ἡ σύριγγις. The idea is a most beautiful one: the breathings of song still linger on the syrinx of the bard, and their echoes still murmur in its reeds.—πνέει for πνέει. —ἀχὼ Doric for ἡχὼ.—δονάκεσσι for δόναξι.—Πανὶ φέρω τὸ μέλισμα, “I offer the strain to Pan,” i. e., I offer thy syrinx unto Pan, that from it he may produce sweet melody. Valckenaer and others read μέλιγμα, in the sense of “pipe,” though Valckenaer himself appears to have considerable doubts about the propriety of using μέλιγμα in this signification.—τάχ’ ἂν κάκεινος ἐρεῖσαι, &c., “perhaps even he would fear to apply his lips (unto thy reeds), lest he bear away the second prize to thee,” i. e., lest he be deemed inferior to thee. After τὸ στόμα we must supply, in thought, the words σὰ σύριγγι, the idea of which naturally arises from τὸ μέλισμα that precedes. With τὰ δεύτερα supply ἄθλα, and observe the genitive σείο (for σοῦ) following δεύτερα, since this last here implies comparison.—φέρηται. Observe the force of the middle, “bear off for himself,” or, “as his own.”

17-22. ὦ ποταμῶν λιγυρώτατε, “oh most tuneful of rivers.” The allusion is to the river Meles, in Ionia, which flowed by the city of Smyrna. According to one account, Homer was born on its banks, from which circumstance he obtained the appellation of *Melesigēnes* (Μελεσιγενής). Bion having been born in the city of Smyrna, the river Meles is here poetically styled “most tuneful” of streams, from its flowing by the native seats of two so eminent poets.—ἀπώλετο πρὶν τοι Ὅμηρος, “in former days thy Homer perished.” Literally, “in former days Homer perished for thee.”—τῆνο τὸ Καλλιόπας γλυκερὸν στόμα, “that sweet mouth of Calliope.” τῆνο, Doric for ἐκεῖνο, and Καλλιόπας for Καλλιόπης. Homer is here, by a striking figure, called the στόμα Καλλιόπας, since the muse, through him, poured forth her strains unto men. So in Theocritus (*Id., 7, 37*), a poet is called Μοισᾶν στόμα, and, in one of the Epigrams of the Anthology, Pindar is styled Μουσᾶν ἱερὸν στόμα.—λέγοντι Doric for λέγουσι.—πολυκλαύστοισι δέεθροις, “with thy deeply-lamenting waters.” The true reading, very probably, is πολυκλύστοισι ῥεέθροις, “with thy swelling tide of waters.”—πᾶσαν δ’ ἐπλησας φωνᾶς ἅλα, “and didst fill the whole sea with the voice of thy lament.” φωνᾶς, Doric for φωνῆς.—ἄλλον νιέα. Referring to Bion.—τάκη, Doric for τήκη, and this for the Attic τήκει.

23-25. παγαῖς πεφιλαμένοι Doric for πηγαῖς πεφιλημένοι.—δς μὲν ἔπινε, &c., “the one drank of the Pegasæan fountain, while the other had a draught of that of Arethusa.” δς μὲν for ὁ μὲν.—Παγασίδος κράνας, Doric for Πηγασίδος κρήνη. By the Παγασίδος κράνα is meant the fountain of Hippocrēnē, on Mount Helicon, fabled to have been produced from the earth by a stamp of the foot, on the part of the winged steed Pegasus.—ἔχεν for εἶχεν, augment dropped.—The meaning of the poet in this passage is as follows: as Homer drank from the Pegasæan fountain the inspiration of epic verse, so Bion quaffed that of bucolic poetry from the fount of Arethusa, its native home. The whole, however, is figurative, and must not be understood as if Bion had been personally present in the island of Sicily.

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178 —*χὼ μὲν*. Referring to Homer, as the singer of the Iliad, in which poem Helen, daughter of Tyndarus, and likewise Achilles and Menelaus were introduced. To the song that has war and slaughter for its themes is opposed the bucolic strain, breathing peace and all that is pleasing and joyous.—*ἄεισε* for *ἦσε*, from *αἰίδω* for *ᾄδω*.

27-31. *κεῖνος δ' οὐ πολέμους, &c.*, “the other, however, sang not of wars, nor of tears, but of Pan; and told in clear-toned strains of the keepers of herds, and pastured (the cattle) as he sang,” i. e., told of herdsmen, and the scenes of bucolic and pastoral life.—*βώτας*, Doric for *βούτας*.—*ἄδεα*, Doric for *ἠδείαν*. This Dorico-poetic accusative is more commonly employed as a masculine ending, as, for example, *εὐρέα πόντον, &c.*—*παίδων*, “of the young.”—*ἤρесе* from *ᾠέσκειω*. We have here retained the common reading, as in every respect superior to *ῥεσθε*, the lection of Valckenaer, Brunck, and others. Compare the version of Higtius: “*et Cupidinem, Dionæ, fovit, acceptus, sinu.*”

33-34. *ἄστεα πάντα*. Supp'ly *θρηνηῖ*.—*Ἄσκρα*. A town of Bœotia, situate on a rocky eminence belonging to Helicon, and famed, in the annals of poetry, as the residence of Hesiod.—*γοάει* for *γοᾷ*.

179 LINE 35-38. *Πίνδαρον*. Pindar was a native of Thebes in Bœotia.—*ποθέοντι*, Doric for *ποθέουσι*, and this for *ποθοῦσι*.—*οὐδὲ τόσον τὸν αἰοιδὸν, &c.*, “nor is the Teian city accustomed to mourn so deeply for its bard.” The reference is to Anacreon, a native of Teios, in Ionia. Some editions read *Κήϊον* for *Τήϊον*, making the passage refer, not to Anacreon, but to Simonides, a native of Iulis in the island of Ceos. The lection *Τήϊον*, however, is regarded by Valckenaer as the genuine one, although he retains *Κήϊον* in the text. *Τήϊον* is given by two Paris MSS. and the Florence edition.—*ἐμύρατο*. Observe the force of the aorist.—*Ἀρχιλόχοιο*, “than her Archilochus.” Archilochus was born in the island of Paros.—*ἀντὶ δὲ Σαπφούς, &c.*, “and Mitylene still mourns for thy song, instead of that of Sappho.” Observe the conciseness of expression in *ἀντὶ δὲ Σαπφούς* for *ἀντὶ δὲ τοῦ μελίσματος Σαπφούς*.—*ἅ Μιτυλάνα*. Doric for *ἡ Μιτυλήνη*.

40-46. *ταὶ μαλάχαι*, Doric for *αἱ μαλάχαι*. Dioscorides (2, 3) and Theophrastus (1, 5) designate mallows as aliment, and the former of these authors makes the mallow of the gardens superior to the wild kind, as an article of food.—*κᾶπον*, Doric for *κῆπον*.—*τό τ' εὐθαλὲς οὐλον ἄνηθον*, “and the verdant, crisped-leaf anise.”—*ὕστερον αὖ ζώντι, &c.*, “they afterward live again, and spring up for another year.” *ζώντι*, Doric for the common poetic form *ζώνουσι*, and this last for *ζῶσι*.—*φύοντι*, Doric for *φύουσι*.—*ἄμμες*, Doric for *ἡμεῖς*.—*ὀππότε πρᾶτα θάνωμες*, “when once we have died.” *πρᾶτα*, Doric for *πρῶτα*, the adjective taken as an adverb.—*θάνωμες*, Doric for *θάνωμεν*.—*ἀνάκοοι ἐν χθονὶ κοίλᾳ, &c.*, “sleep, unhearing, in the hollow earth, the long, long, endless sleep, from which we never shall awake.” The melancholy flow of the line is heightened by the gloomy and chilling disbelief in a future state, which it seeks to inculcate. *ἀνάκοοι*, Doric for *ἀνήκοοι*.—*κοίλᾳ*, Doric for *κοίλῃ*.—*εὐδομες*, Doric for *εὐδομεν*.—*εὐ μάλα μακρὸν*. This combination cannot well be expressed by a literal version. We have endeavoured to convey the meaning by the repetition of the adjective.—*καὶ σὺ μὲν ἐν σιγᾷ, &c.* This verse is considered supposititious by Valckenaer.—*σιγᾷ*, Doric for *σιγῇ*.—*πεπικασμένος ἔσσεαι*, “shalt remain hidden.” Observe the continued action indicated by the perfect participle.—*ἔσσεαι* for *ἔσει*, common form *ἔση*.

METRICAL KEY.

I. EXTRACTS FROM HOMER.

1. The measure employed in these extracts is the *Hexameter*.
2. In Greek hexameters, and especially those of the Homeric class, when two vowels come in contact, one at the end and the other at the beginning of a word, the following is the result :

(A.) Either the previous vowel is found to be elided by the poet ; as, *ἔπειθ' ἵκανε* for *ἔπειτα ἵκανε* ;

(B.) Or, a long vowel, or diphthong, at the end of a word, loses a portion of its length before the vowel at the beginning of the next word ; as, *πύργῳ ἐφεστήκει* ;

(C.) Or, in order to explain away the hiatus, we must have recourse to the intervention of the digamma, or else to some emendation of the text ; though cases still remain where these expedients are nugatory, and where critical sagacity is completely baffled.*

3. In Greek, much more frequently than in Latin, hexameters, we find a short vowel lengthened by the *Arsis*, or stress of the voice on the first part of the foot.†

4. On the other hand, it is almost a constant rule, in the Greek epic poets, that if a word end in a long vowel, or a diphthong, and the next word begin with a vowel, the long vowel, or diphthong, becomes short.

5. The principle on which the preceding rule depends is as follows. The long vowels in Greek, namely, *η* and *ω*, are supposed to consist, in fact, of two short vowels, the *η* of *εε*, and the *ω* of *οο*. Hence, when the long vowel comes before another vowel, at the beginning of the next word, it loses one of its short component vowels by this collision, and the other remains, of course, short by nature.

6. In the same way, a diphthong loses one of its component vowels, and the other, if not short already, becomes so before the vowel at the beginning of the next word.

7. It must be borne in mind, however, with regard to diphthongs, that in *α*, *η*, *ω*, the subscript iota so far coalesces with the vowel to which it is appended as to be considered, in Homeric scanning, as forming only one sound with it. Hence *α*, *η*, *ω*, are to be here regarded as consisting, in fact, of only two short vowels, and not, as would otherwise be the case, of three.

8. But when the long vowel, or the diphthong, falls in the *arsis* of the foot, it retains its natural measure, because the stress of the voice then compensates for whatever the long vowel, or the diphthong, may have lost by collision with another vowel. An instance of this occurs in the fourth line of the first extract, page 155, where the final *ω* in *ἀμφιπόλῳ*, after

* Spitzner thinks that the hiatus was not forbidden in the earlier epic verse ; a doctrine by no means improbable, considering the confluence of vowel sounds that characterized the *epico-Ionic* dialect. (*De Versu Græc. Her.*, p. 147.)

† The remainder of the foot is called the *Thesis*.

losing one of its two short component vowels before the initial vowel in the next word, has the remaining short one again lengthened by the stress of the voice, the syllable λῶ being in the arsis of the foot λῶ εῦ.

9. In the remarks that follow, we will first call attention to such peculiarities, in a few lines, at the commencement of the first extract from Homer, as may serve to elucidate the rules that have just been laid down, and will then only note more important particulars.

FIRST EXTRACT.

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LINE 4. παῖδι καί, ἀμφιπόλῳ. The diphthong loses its final vowel before the initial vowel in ἀμφιπόλῳ, and the α that remains is shortened before the α in the next word. The φ in ἀμφιπόλῳ has already been explained.

5. πῦρ ῥῶ ἔφεστήκει. The ω loses one of the two component omicrons, and the remaining omicron continues short before the succeeding epsilon. The iota subscript is not regarded as a separate vowel.

7. ἐστῇ ἐπ'. The η loses one of its two component epsilons, and the remaining one continues short before the succeeding vowel in ἐπ'.

9. πῇ ἐβῆ. The η in πῇ loses one of its component epsilons, but the remaining one, being in the arsis of the foot, is again lengthened by the stress of the voice. On the other hand, the η in ἐβῆ, after losing one of its epsilons before the initial α in Ἀνδρομάχῃ, keeps the other epsilon short, since this last-mentioned vowel is in the thesis of the foot, and is not, therefore, acted upon by any stress of the voice.

10. ῆ εἰνατέρων. This hiatus can only be remedied by a change of reading, since we cannot have recourse to the digamma, εἰνατέρων not being a digammated word, as appears from line 15. As the ῆ is in the thesis of the foot, it ought, strictly speaking, to lose one of its epsilons before the succeeding vowel, and then remain short.

24. μέγα ᾠστυ. The hiatus here is prevented by the digamma: ΜΕΓΑ ΦΑΣΤΥ.

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LINE 33. κᾶλῳ. The first syllable of καλός is long in Homer, short in Attic.

34. καλέεσκε Σκαμάνδριον. The ε here remains short, though σκ follows. This license appears to have been allowed from the difficulty otherwise of introducing the proper name into verse. A similar license is found in the case of the double consonant ζ, before which Homer keeps a vowel short in such words as Ζάκυνθος, Ζέλεια. To remove these shortenings, Knight writes Δάκυνθος, Δέλεια, and refers, in support of his opinion, to the coins of Zancle (Messana), of the seventh century B.C., which give the name of the place in the old form, ΔΑΝΚΛΗ. (*Prolegom. ad Hom.*, § 79.)

35. ἐρῦετο. From ῥῦω, not from ἐρῶ, which has the digamma (FEP-ΥΩ), and would consequently lengthen γάρ and vitiate the line. Compare the remark of Knight (*Prolegom.*, p. 158, ed. Ruhkopf), in speaking of ἐρύω: "*Verbum mire corruptum rhapsodorum et grammaticorum licentia; et cum ΠΥΦΩ (ῥύω) perpetuo confusum.*"

38. ἄρα οἱ—χειρὶ ἔπος. A double hiatus in one and the same line, but remedied, in each case, by the digamma: ΑΡΑ ΦΟΙ—ΧΕΙΡΙ ΦΕΠΟΣ.

54. ἡματι Ἀῖδος. The hiatus in this line induced Bentley to correct

the verse as follows : οἱ μὲν πάντες ἡκίον ἡμέρῃ *Αἶδος εἶσω. It is better, however, to consider the hiatus as allowable here, from the circumstance of ἡματι terminating a foot. (Consult *Heyne*, *ad loc.*)

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LINE 75. κακὸς ὦς. The final syllable of κακὸς is lengthened by the stress of the voice, it being in the *arsis* of the foot.

79. τῷδε οἶδα. The hiatus here is remedied by the digamma : ΤΟΔΕ ΦΟΙΔΑ.

80. ὀλώλῃ *Ιλίου. The final syllable in ὀλώλῃ ought properly to be short, since it comes before a vowel in the next word, and is, moreover, in the *thesis* of the foot. The digamma, however, remedies this : ΟΑΩΛΗΙ ΦΙΑΙΟΣ.

91. τῖς εἶπῃσιν. The pronoun τῖς is here lengthened by the stress of the voice, being in the *arsis* of the foot.

93. ὅτε *Ιλίου. Hiatus prevented by the digamma : ΙΟΤΕ ΦΙΑΙΟΝ.

94. τῖς ἐρέει. The pronoun again lengthened by the stress of the voice

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LINE 101. ἡδὲ λόφον. The final syllable of ἡδὲ is lengthened here by the stress of the voice. The old reading, χαλκόν τε, ἰδὲ, &c., produces an hiatus.

110. καὶ *Ιλίου. The digamma (ΦΙΑΙΟΥ) prevents the diphthong's losing its final vowel before the initial vowel of *Ιλίου, and therefore καὶ remains long. Still, however, the line contains a violation of metre, for the last syllable of *Ιλίου cannot be shortened before ἰφι, since this last has the digamma (ΦΙΦΙ). The verse, therefore, is most probably an interpolation (the sense itself not requiring it), and must have been inserted by the rhapsodists at a time when the digamma had gone out of use. (Consult *Heyne*, *ad loc.*)

111. τῖς εἶπῃσι. The pronoun again lengthened by the stress of the voice.

125. τοῖ *Ιλίῳ. The measure is vitiated here, and the line is consequently incorrect, since τοῖ cannot be shortened before the initial vowel of *Ιλίῳ, this last having the digamma (ΦΙΑΙΩΙ). Bentley suggests μάλισθ', οἱ *Ιλίῳ. It is better, however, to regard the line as an interpolation, similar in its nature to that of verse 110.

127. ἱππουρῖν. Final syllable lengthened by the stress of the voice.

132. ἐνὶ οἴκῳ. Hiatus prevented by the digamma : ΕΝΙ ΦΟΙΚΩΙ.

133. μῖν. Lengthened by the stress of the voice. The measure is violated, however, by the hiatus in ἐφάντο ὑπέ·, οπον, unless we insert γ' with Bentley, or else consider the *cæsura* of the verse as allowing such hiatus to exist.

SECOND EXTRACT.

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LINE 6. ὄφρ' εἶπω. The verse is faulty here, since εἶπω has the digamma (ΦΕΙΠΩ), and the *a* ought not to be cut off by apostrophe in ὄφρα. Bentley reads ὄφρ' αὐδῶ. The line, however, is probably an interpolation.

8. ἐμὸν. Last syllable lengthened by the stress of the voice.

9. τάδε ἔργα. Hiatus prevented by the digamma : ΤΑΔΕ ΦΕΡΓΑ.

16 *Αἶδεω. Pronounced here, by synizesis, *Αἶδω, as if of three syllables.

bles. Observe how the accent indicates that the ω in 'Αἶδεω is only a half-length. Hence this half-long ω , with the short vowel preceding it, are more capable of being pronounced as but one syllable.

18. ἵνα εἴδετε. Hiatus prevented by the digamma: ΙΝΑ ΦΕΙΔΕΤΕ

21. ᾠν. Lengthened by the stress of the voice.

23. ἐθέλοιμι ἐρύσσαι. Hiatus prevented by the digamma: ΕΘΕΛΟΙΜ ΦΕΡΥΣΣΑΙ.

25. περί. Final syllable lengthened by the stress of the voice. A short syllable at the end of a word is often lengthened in this way, when the next word begins with a liquid.

THIRD EXTRACT.

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LINE 2. 'Αχαιοῖσιν. Final syllable lengthened by the stress of the voice

4. ἐπειδῇ. Initial syllable lengthened by the stress of the voice.

17. νηυσὶν. Pronounced here as a dissyllable.

18. ἡράμεθα. Final syllable lengthened by the stress of the voice.

19. κατὰ ἄστυ. Hiatus prevented by the digamma: ΚΑΤΑ ΦΑΣΤΥ

20. μῆδετο ἔργα. Hiatus prevented by the digamma: ΜΗΔΕΤΟ ΦΕΡ
ΓΛ.

31. δέ. Lengthened by the stress of the voice.

32. μάλα. Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

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LINE 34. κατὰ ἄστυ. Hiatus prevented by the digamma: ΚΑΤΑ ΦΑΣ
ΤΥ.

37. μόγῃς. Final syllable lengthened by the stress of the voice.

40. ἄνδρα ἑκαστον. Hiatus prevented by the digamma: ΑΝΔΡΑ
ΦΕΚΑΣΤΟΝ.

58. κατὰ ἄστυ. Hiatus prevented by the digamma: ΚΑΤΑ ΦΑΣΤΥ.

59. θεῶν. Final syllable lengthened by the stress of the voice.

60. μάλα. Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

63. γάρ οἷ. The particle γάρ is here long, though in the thesis, before οἷ, or, with the digamma, ΦΟΙ. The following rule is laid down by Spitzner: "*Particula γάρ non minus, quam aliæ syllabæ breves, et in arsi et in thesi ante οἷ longa est, non solum in Homeri et Hesiodi libris, verum etiam in seriorum poetarum operibus.*" (*Vers. Græc. Her.*, p. 36.)

64. ῥά οἷ. Hiatus prevented by the digamma: ΡΑ ΦΟΙ.

68. τρίποδά. Final syllable lengthened by the stress of the voice.

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LINE 73. δέ οἷ. Hiatus prevented by the digamma: ΔΕ ΦΟΙ.

74. μετῆύδα. Pronounced as a trisyllable.

83. πληθύ. Pronounced as a dissyllable.

84. τὸ ὄν. Hiatus prevented by the digamma: ΤΟ ΦΟΝ. The words οὐδενὶ εἰκων, however, present an hiatus for which there is no aid found in the digamma, εἰκω not being a digammated word. Heyne, therefore, considers the whole line an interpolation.

85. μαινάδι ἴση. Hiatus prevented by the digamma: ΜΑΙΝΑΔΙ ΦΊΣΗ

94. The old reading in this line, namely, *τε ἥδὲ*, makes an hiatus, which is remedied by the new lection, *τ' ἥδὲ*.

95. *ῥά οἱ*. Hiatus prevented by the digamma: PA FOI.

97. *μυρία ἔδνα*. Hiatus prevented by the digamma: MYPIA FEANA.

98. *εἰνατέρῃς*. Final syllable lengthened by the stress of the voice

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LINE 106. *αἰνόμορον*. Final syllable lengthened by the stress of the voice.

107. *μὲν*. Lengthened by the stress of the voice. Barnes interposed *ρ* to save the measure, as he thought, but without any necessity.

114. *γάρ οἱ*. Consult remarks on line 63, page 161.

117. *παῖς ἔς*. Final syllable in *παῖς* lengthened by the stress of the voice.

124. *παῖς ἔς*. Same as in preceding line.

129. *ἐνὶ μαλακῇ*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

133. *νηυσὶ*. Pronounced as a dissyllable.

135. *ἐνὶ μεγάροισι*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

137. *κηλέω*. Pronounced as a dissyllable, *κηλῶ*.

138. *ὄφελός*. Final syllable lengthened by the stress of the voice

FOURTH EXTRACT.

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LINE 2. *Διὺ φίλος*. Final syllable in *Διὺ* lengthened by the stress of the voice.

5. *ποιπνῶν*. The upsilon is short in the present and imperfect of *ποιπνύω*, when the following syllable is short; and long when the following syllable is long, even when, as in the present case, the latter length is produced by position.

9. *αἶ οἱ*. Hiatus prevented by the digamma: IAI FOI.

13. *θεοειδέα*. Pronounced, as if consisting of four syllables, *θεοειδᾶ*.

14. *δὲ ἰδοντο*. Hiatus prevented by the digamma: ΔE FIDONTO.

21. *ἐπὶ τ' ἔλπεται*. There is something erroneous here, since *ἔλπεται* is entitled to the digamma, but then *ΕΠΙ Τ' ΕΛΠΙΕΤΑΙ* could never stand. Bentley conjectures *ΚΑΙ ΕΛΠΙΕΤΑΙ*; and Heyne *καὶ ἐέλπεται* but thinks it likely that the early reading was *ἐπὶ τ' ἔλδεται*.

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LINE 36. *ἄπώσατο ἦκα*. Hiatus prevented by the digamma: ΑΠΩ ΣΑΤΟ FHKA.

55. *ἕτερος δέ τ' ἔων*. The common text omits *τ'*, which makes an hiatus *ἔων* not being entitled to the initial digamma.

63. *πλούτῳ τε ἄνασσε*. Hiatus prevented by the digamma: FANAΣΣE.

65. *ὅττι οἱ*. Hiatus prevented by the digamma: IOTTI FOI.

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LINE 71. *Μάκαρος ἔδος*. Final syllable in *Μάκαρος* lengthened by the stress of the voice.

75. *περὶ ἄστυ*. Hiatus prevented by the digamma: ΠΕΡΙ FΑΣΤΥ.

85. *ὑπόδρα ἰδὼν*. Hiatus prevented by the digamma: ΥΠΟΔΡΑ FΙΔΩΝ.

98. Πηλείδης δ' οἴκοιο. There is some error here, since οἴκοιο is digammated, and Δ' FOIKOIO could not of course stand. Bentley suggests Πηλείδης δὲ θρόνοιο.

99. οἶος ἄμα. Last syllable of οἶος lengthened by the stress of the voice

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LINE 104. δίφρου εἶσαν. As εἶσαν is not entitled to the digamma, we must, in order to prevent the hiatus, make δίφρου ε- a dactyl (resolving the ει by diæresis), and must lengthen, by the stress of the voice, the first syllable of the next foot -ῖσαν ε-. There is some error, however, most probably in the line.

107. δῶη οἰκόνδε. Hiatus prevented by the digamma: ΔΩΙΗ FOIKONΔE.

109. Πρίαμος ἴδοι. Final syllable of Πρίαμος lengthened by the stress of the voice.

111. παῖδα ἰδὼν. Hiatus prevented by the digamma: ΠΑΙΔΑ FΙΔΩΝ.

112. καί ἐ. The diphthong remains long here, as a matter of course, the pronoun ἐ being digammated: FE.

119. ὅτι Ἔκτορα. An hiatus, which Bentley skilfully remedies by reading ὅτ' ἄρ' Ἔκτορα.

129. ἐνι. Final syllable lengthened by the stress of the voice.

130. θυγατέρες. Final syllable lengthened by the stress of the voice.

133. ἄρᾱ. Final syllable lengthened by the stress of the voice. In Λητοῖ, the diphthong remains long as a matter of course, the next word being digammated: FΙΣΑΣΚETO.

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LINE 156. ἄντα ἐώκει. Hiatus prevented by the digamma: ANTA FEFΩKEI.

163. ὅσσε ὑπὸ. An hiatus, which may be removed by reading, with Bentley, ὅσσοι, since the forms ὅσσοις and ὅσσοισιν occur in Hesiod and Sappho. (Consult Heyne, *ad loc.*, and Spitzner, *Vers. Her. Græc.*, p. 75.)

167. καί αἶθοπα οἶνον. The first hiatus is obviated by reading, with Bentley, καί τ' αἶθοπα; the second is remedied by the digamma: ΑΙΘΟΠΑ FOINON.

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LINE 179. σε ἴδοιτο. Hiatus remedied by the digamma: ΣE FΙΔOITO

182. τόδε εἶπε. Hiatus remedied by the digamma: TOΔE FEIΠE.

188. κατὰ ἄστυ ἐέλμεθα. Both the first and second hiatus are remedied by the digamma: KATA FΑΣTY FEFEAMEΘA.

190. ἐνι. Final syllable lengthened by the stress of the voice

191. δαίνυτο. The long penult here arises from contraction. The imperfect would have the upsilon short.

II. EXTRACTS FROM ANACREON.

I. The Anacreontic verse is generally ranked under the Ionic *a minore* class (— — — —); it belongs, however, more properly, to the Ionic *a majore* kind (— — — —).

II. The poems which pass at the present day under the name of Anacreon are not genuine, but are the productions of persons who lived at a much later period, and some of whom appear to have been quite ignorant. Hence the doubt and difficulty to which they have given rise.

III. As a great part of these poems consist of pure iambs, we ought to rank such, no doubt, with iambic, rather than Ionic, numbers; as, for example, the following: Θε̃λῶ | λῆγεῖν || Ἀτρεῖδ | ας.

IV. But of those which are really Ionic there appear to be two kinds; one with a monosyllabic, the other with a dissyllabic, anacrusis or base.*

V. The kind which has a monosyllabic anacrusis admits of two forms only, of which the proper one is this:

ῥ | — — — | — —

while the other, which changes the dactyl of the Ionic foot into an amphibrach (— — —), is as follows:

ῥ | — — — | — —

VI. The Anacreontics that have a dissyllabic anacrusis are divided into two forms or classes, as follows:

— — | — — — — | — —
— — | — — — — | — —

The first of these is much less used than the second. Sometimes the first long syllable is found resolved.

ODE I.

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This ode consists of iambic lines throughout, namely, *iambic dimeters catalectic*, i. e., iambic dimeters wanting the last syllable. The iambus is admitted everywhere. Sometimes a spondee is found in the first place, but never in the second. The scanning is as follows:

Θε̃λῶ | λῆγεῖν || Ἀτρεῖδ | ας
 θε̃λῶ | δε̃ Κᾰδμ || ὄν ᾰδ | εῖν
 ῆ βᾰρβ | ἱτῶς || δε̃ χῶρδ | ας, &c.

ODE II.

The scanning in this ode is to be referred to Anacreontics with a dissyllabic anacrusis, as explained under § vi. Variations, however, occur throughout.

Verses 1, 3, 4, 6, 7, 8, 9, 10, 11, and 16, are all scanned after the following manner, namely, two short syllables forming a dissyllabic anacrusis, then a double trochee (or pure trochaic syzygy), and finally two long syllables.

The measure is, therefore, *Ionic a majeure* dimeter, brachycatalectic, with dissyllabic anacrusis, or — — | — — — — | — —, for it must be observed that the *Ionic a majeure* verse admits a trochaic syzygy promiscuously with its proper foot (— — — —). The lines we have enumerated are therefore scanned as follows:

* An *anacrusis* is a prefix of one syllable, or of two syllables, to a verse, and which are to be pronounced somewhat apart from the measure. A dissyllabic anacrusis is commonly styled a base. The anacrusis of an iambus is the part before the arsis.

τῷ ῥῶδ | ὄν τῷ τῶν ἔ | ῥῶτῶν
 τῷ ῥῶδ | ὄν τῷ κᾶλλῃ | φῦλλῶν
 κρῶτᾶ | φοῖσιν ἄρμῳ | σᾶντῆς,
 ῥῶδδον, | ὦ φέριστόν | ἄνθῶς, &c.

Verse 2. In this line, the first of the included iambs has a long anacrusis (ῶ), the second a dissyllabic one (Δῖδ-).*

ἄνᾶ | μῖξῶμῆν Δῖδον | ὕσῳ.

5. In this line, the dissyllabic anacrusis is contracted into one long, and the third syllable of the trochaic syzygy is resolved into two short :

πῖ | νῶμῆν ἄβρᾶ γῆ | λῶντῆς.

12. We have here a trochaic anacrusis, στέψδον. The rest of the verse is similar to line 1.

13. In this line the first iambus has a dissyllabic anacrusis (Δῖδ-).

πᾶρᾶ | σοῖς Δῖδονῦσῃ | σῆκοῖς.

14. The *Ionic a majore* appears here in place of the trochaic syzygy. In other words, we have a regular verse.

μῆτᾶ | κοῦρῆς βᾶθῦ | κῶλποῦ.

15. Here also, as in the preceding line, a regular *Ionic a majore* occurs

ῥῶδῖν | οἷσι στέψαν | ἱσκοῖς.

ODE III.

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The measure of this ode is like that of the first one, θέλω λέγειν Ἀτρεΐδας. Thus,

ἔρᾶσ | μῖῃ || πέλει | ᾶ, &c.

ODE IV.

PAGE 172.

The measure of this is also the same as that of the first ode. Thus,

σῦ μῆν | φίλῃ || χῆλι | δόν, &c.

ODE V.

This ode, in its general features, resembles the second. Thus, the 2d, 4th, 7th, 8th, and 9th verses are scanned with the dissyllabic anacrusis, trochaic syzygy, and two long syllables :

* Hermann maintains, that such a dissyllabic anacrusis is not allowed in Anacreontics, and therefore proposes to read Δεῖνυσε, a form which the grammarians say was actually employed by Anacreon. As, however, a similar dissyllabic anacrusis is used by the comic poets in choriambic verses, it might also have been employed in the Anacreontic lines, the author or authors of which were far from accurate, and were disposed, besides to avail themselves of every license.

Χᾱρίτ | ἔς ρῶδᾱ βρῦ | οὐσίην
ἄπᾱ | λῦνεται γᾱλ | ἦνῆ, &c.

VERSE 1. In this line the first of the included iambs has a dissyllabic anacrusis; as,

ἰδῆ | πῶς ἔᾱρος φᾱν | ἐντῶς.*

3. This line presents a regular Ionic *a maggiore*; as,

ἰδῆ | πῶς κῦμᾱ θᾱλ | ἄσῆς.

5. An Ionic *a maggiore* like the preceding:

ἰδῆ | πῶς νῆσσᾱ κῶλ | ὕμβᾱ.

6. Scanned like the second, except that the second arsis, or second long syllable of the trochaic syzygy, is resolved into two short; as,

ἰδῆ | πῶς γῆρᾱνός ὀδ | εὐελ.

10. In this line, if the common reading be correct, of which there are strong doubts, we have a second Pæon in place of an Ionic *a maggiore*, and the base consists of two long syllables, as,

κᾱρποῖς | ἰ γαῖᾱ πρό | κῦπτει.†

11. If this line be genuine, which is hardly possible, it contains a resolution of the first arsis, and a lengthening of the anacrusis of the first iambus. The anacrusis of the line, moreover, is one long in place of two short. Thus,

κᾱρπ | ὄς ἔλαιᾱς πρό | κῦπτει.

12. In this line we have inserted τὸ before νᾱμα, and the verse will then be scanned like the 13th of Ode II. Thus,

Βρῶμῖ | οὐ στῆφεται τῶ | νᾱμᾱ.

13. We have here a regular Ionic *a maggiore*.

κᾱτᾱ | φῦλλῶν κᾱτᾱ | κλῶνᾱ.

14. By adopting in part Hermann's emendation of this line, namely, ἦν θισε, instead of the common ἦνθησε, we have here, as in the previous verse, an Ionic *a maggiore*. Thus,

κᾱθῆλ | ὦν ἦνθῖσῆ | κᾱρπῶς.

ODE VI.

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The scanning of this ode is like that of the first one. Thus,

Ἐρῶς | πότ' ἐν || ῥόδοις | ἰ
κοῖμῶ | μὲνῆν || μέλιττ | ᾱν, &c.

ODE VII.

The scanning of this ode is like that of the second one in its general features. Thus,

* Hermann reads, ἰδε πῶς φανέντος ἥρος.

† Hermann reads, καρποῖς γαῖα προκύπτει

μᾶκᾶρ | ἰζόμεν σῆ | τῆττιξ
 ὅτῖ | δένδρεών ἐπ' | ἄκρων
 ὀλίγ | ἦν δρῶσδν πέπ | ὠκῶς, &c.

VERSE 7. In this line the anacrusis is one long syllable, and there is also a resolution of the first *arsis*, or first long syllable of the trochaic syzygy. Thus,

χω | πῶσα φεροῦσῖν | ὠραῖ.

8. Here also we have a resolution of the first *arsis*, but with the ordinary dissyllabic anacrusis. Thus,

σὺ δῆ | φίλιός εἰ γῆ | ὠργῶν.

ODE VIII.

The scanning is like that of the first ode. Thus,

φίλω, | γέρδοντ | ἄτερπ | νόν, &c.

The extracts from Bion and Moschus are in the ordinary hexameter verse, and present no difficulty.

LEXICON.

ΑΓΑ

A.

1 Doric for ἡ, nom. sing. fem. of ὁ, ἡ, τό.

ἤ (interj.). *Ah! oh!*

ἄδᾱτος, ον (adj. from α, not, and βα-τός, accessible). *Inaccessible, unapproachable, not to be trodden.*

ἀέβαιος, ον (adj. from α, not, and βέβαιος, firm). *Insecure, unfaithful, unsteady.*

ἰδοήθητος, ον (adj. from α, not, and βοηθέω, to aid). *Destitute of aid, unaided; hence, incurable.*

ἀδρός, ἄ, ὄν (adj.). *Delicate, luxurious.*—ἀδρά, accus. plur. neut., taken as an adverb, *gayly.*

ἄροχος, ον (adj. from α, not, and βρέχω, to wet). *Unwet, dry, arid, unbedewed.*

ἄβυσσος, ον (adj. from α, not, and βυσσός for βυθός, measurable aepth). *Bottomless, very deep.*—As a substantive, ἄβυσσος, ον, ἡ. *An abyss, a vast chasm.*

Ἀγαθόκλης, έός, ὁ. *Agathōcles, a Sicilian of low birth, who, by his military talents, made himself master of the greater part of Sicily. His seat of government was Syracuse.*

ἀγαθός, ἡ, ὄν (adj.). *Good, virtuous, fair, brave, meritorious, excellent, sound, &c.* The primitive signification is, excelling in any quality of mind or body.—In the neuter, ἀγαθόν, *a good, any good thing*, but with the article, *good* (of itself), or, (abstract) *good*. In the plural neuter, τὰ ἀγαθὰ. *The things that are good, profitable, or advantageous, the gifts of fortune,*

ΑΓΓ

opulence, prosperity, benefits.—

The comparatives most in use are ἀμείνων, βελτίων, and κρείσσων, or κρείττων, superl. ἄριστος, βέλτιστος, κράτιστος.

Ἀγᾱθων, ωνος, ὁ. *Agātho, an Athenian tragic poet, the contemporary and friend of Euripides.*

ἀγακλύτός, ὄν (adj. from ἄγαν, very much, and κλυτός, famous). *Farfamed, very renowned, illustrious.*

ἀγαλμᾱ, ἄτος, τό (from ἀγάλλω, to honour). *A statue, an image.*

ἄγᾱμαι, fut. -ᾱσομαι, perf. ἤγασμαι. *To admire, to revere, to wonder at, to honour, to esteem, to prize.*

Ἀγᾱμέμνων, ονος, ὁ. *Agamemnon, king of Mycenæ and Argos, and leader of the Grecian forces at Troy.*

ἀγᾱνακτέω, ὦ, fut. -ήσω, perf. ἤγανακτηκα (from ἄγαν, very much, and ἄχθος, strong feeling). *To be indignant, to be displeased, to complain.*

ἀγᾱομαι, fut. -ᾱσομαι, perf. ἤγασμαι, (an older form of ἄγασμαι). *To admire, to revere, to wonder at, &c.*

ἀγᾱπᾱ, ὦ, fut. -ήσω, perf. ἤγάπηκα (from ἄγασμαι, to revere, &c.). *To love, to treat with respectful kindness or affection.*—*To be content, to be satisfied with.*

ἀγᾱπητός, ἡ, ὄν (adj. from ἀγαπάω, to love). *Beloved, prized, cherished.*

Ἀγανή, ἧς, ἡ. *Agāvē, daughter of Cadmus and Hermiōnē, and mother of Pentheus.*

ἄγγειον, ον, τό (from ἄγγος, a vase, a vessel). *A vessel, a receptacle, a basket, &c.*

ἰγγελλᾶ, ας, ἡ (from ἄγγελος, a messenger). Intelligence, tidings, a message.

ἰγγελλιᾶφόρος, ου, ὁ (from ἄγγελία, intelligence, and φέρω, to bring). A messenger, an envoy.

ἰγγέλλω, fut. -ελῶ, perf. ἤγγελκα, 1st aor. ἤγγειλα (from ἄγω, to bring). To bring intelligence, to announce, to declare, to inform.

ἰγγελος, ου, ὁ (from ἰγγέλλω). A messenger.

ἰγγος, εος, τό. A pouch, a receptacle, a bag, a repository, a vessel.

ἄγειρω, fut. -ερῶ, perf. ἤγερκα, with Attic redupl. ἀγήγερκα (from ἄγω, to drive). To gather together, to collect, to assemble.

ἀγέλη, ης, ἡ (from ἄγω, to drive). A herd.

ἀγεννής, ἐς (adj. from α, not, and γένος, noble birth). Ignoble, mean, base, illiberal, &c.

ἀγέννητος, ου (adj. from α, not, and γεννάω, to beget). Unbegotten, unborn, uncreated.

ἀγεννῶς (adv. from ἀγεννής). Illiberally, meanly, cowardly, basely, &c.

αγηνορία, ας, ἡ (from ἀγήνωρ, valiant). Valour, impetuous daring.

Ἀγήνωρ, ορος, ὁ. Agēnor, son of Neptune and king of Phœnicia. He was the father of Cadmus and Europa.

αγήρως, ων (adj. from α, not, and γῆρας, old age). Not growing old, uninfluenced by age, imperishable.

Ἀγησίλαος, ου, ὁ. Agēsilaus, a celebrated king of Sparta and military leader.

Ἀγησίπολις, ἱος, ὁ. Agēsipōlis, a king of Sparta.

ἅγιος, ᾱ, ον (adj.). Sacred, venerable, holy, pure, revered, &c.

Ἄγης, ἱδος, ὁ. Agis, a name common to several Spartan kings.

ἀγιστεύω, fut. -εύσω, perf. ἡγίστευκα (probably from ἅγιστος, the superl. of ἅγιος). To be sacred, to be holy, to be pure.—Primitive meaning, to perform sacred rites, to observe religious usages.

ἀγκᾶλῖς, ἱδος, ἡ (from ἄγκη, obsolete,

the arm in a bent state). The arm. The term refers to the arm in a bent state, ready to receive some object or take something.

ἄγκιστρῶδης, ες (adj. from ἄγκιστρον, a fishhook, and εἶδος, appearance). Barbed, hooked.

ἄγκυρᾶ, ας, ἡ. An anchor. (Compare, as regards the root, the theme assigned to ἀγκαλῖς.)

ἀγλᾶός, ᾱ, ὄν (adj. probably for ἀγᾶλός, from ἀγάλλω, to make splendid). Splendid, brilliant, illustrious.

ἀγνοέω, ῶ, fut. -ήσω, perf. ἡγνόηκα (from α, not, and γνοέω, old form for νοέω, to know). To be ignorant of, to be unacquainted with, not to comprehend.—οὐκ ἀγνοῶ, "I am well aware," "I know well."

ἄγνοιᾱ, ας, ἡ (from ἀγνοέω). Ignorance, inadvertence, inexperience, unskilfulness.

Ἀγνωνίδης, ου, ὁ. Agnōnīdes, a rhetorician of Athens, who accused Phocian of betraying the Piræus to the Macedonian general Nicanor.

ἀγνώς, ὦν, genitive -ῶτος (adj. from α, not, and γνωστός, known). Unknown.

ἄγνωστος, ου (adj. from the same). Unknown.

ἀγορά, ᾱς, ἡ (from ἡγορα, perf. mid. of ἀγείρω, to collect). A marketplace, a public place, a forum.

ἀγοράζω, fut. -ᾶσω, perf. ἡγόρακα (from ἀγορά). To buy, to make traffic, to purchase.

ἀγορεύω, fut. -εύσω, perf. ἡγόρευκα, and, in the middle, ἀγορεύομαι (from ἀγορά). To harangue, to speak in public, to announce.

ἄγρα, ας, ἡ. The chase, hunting, game, prey, capture, &c.

ἀγράμματος, ου (adj. from α, not, and γράμματα, learning, plural of γράμμα). Illiterate, unlearned.

ἀγρεύω, fut. -εύσω, perf. ἡγρευκα. To hunt, to take, to catch, to capture.

ἄγριος, ᾱ, ον (adj. from ἄγρος, country). Rustic, savage, wild, cruel, fierce, untamed.—ἄγρια, neut. as an adverb, cruelly, fiercely.

ἄγροτης, ἡ α, ἡ (from ἄγριος).
Wildness, rusticity, savageness,
fierceness, cruelty, &c.

ἰγροικία, ας, ἡ (from ἄγροϊκος).
Boorishness, rusticity.

ἰγροϊκος, ον (adj. from ἄγρος, coun-
try, and οἰκέω, to inhabit). Boor-
ish, clownish, rustic.

ἰγρός, οὔ, ὁ. A field, land, country,
territory, region, &c.

ἰγροεῖρα, ας, ἡ (fem. of ἄγρότηρ).
Rustic.

ἰγρότερος, α, ον (adj. poetic form for
ἄγριος). Rustic, pertaining to
the country, &c.

ἀγρυπνέω, ὦ, fut. -ήσω, perf. ἡγρύπ-
νηκα (from ἀγρυπνος, sleepless).
To take no rest, to watch careful-
ly, to go without sleep.

ἀγυιά, ας, ἡ (from ἄγω, to lead). A
street, a public way.

ἀγύρτης, ον, ὁ (from ἀγείρω, to col-
lect, i. e., a crowd). A juggler,
a mountebank, a quack, &c.

ἀγχι (adv.). Near.

ἀγχινοῖα, ας, ἡ (from ἀγχίνους, pos-
sessing presence of mind). Acute-
ness, intelligence, cunning, pene-
tration, slyness.

ἀγχόνη, ης, ἡ (from ἄγχω). Strangu-
lation, hanging.—A rope (for
hanging), a cord, &c.

ἄγχω, fut. -ξω, perf. ἤγχα, to choke,
to strangle, to choke by hanging,
to hang.

ἄγω, fut. ἄξω, perf. ἤχα, with the
Attic redupl. ἀγῆχα, 2d aor. ἡγά-
γον, perf. pass. ἤμαι. To lead,
to drive, to bring, &c.—σχολῆν
ἄγειν, to be at leisure.—εἰρήνῃν
ἄγειν, to be at peace, &c.—ἄγε,
the imperative, often taken as an
adverb, come, come on, &c., i. e.,
bring thyself.

ἀγωγή, ης, ἡ (from ἄγω). A mode
of life. Literally, the act of lead-
ing or bringing.

ἄγων, ὠνος, ὁ (from ἄγω). A con-
test, a combat, a game.

ἀγωνιάω, ὦ, fut. -ᾶσω, perf. ἡγωνιά-
κα (from ἀγών). To contend, to
strive eagerly.—To be anxious, to
be solicitous, to fear.

ἀγωνίζομαι, fut. -ίσομαι, perf. ἡγώ-
νισμαι (from ἀγών). To contend,

to combat for a prize at the games,
to struggle earnestly.

ἀγωνισμᾶ, ἄτος, τό (from ἀγωνίζο-
μαι). A contest, a combat, a strug-
gle, a battle, &c.

ἀγωνιστής, οὔ, ὁ (from ἀγωνίζομαι)
A combatant (at the games), an
opponent, a contender, &c.

ἀδαμάντινος, η, ον (adj. from ἀδάμας,
hardest iron). Made of hardest
iron, hard as iron, firm, strong,
hard.—Adamantine, invincible.

ἀδάμαστος, ον (adj. from α, not, and
δαμάω, to subdue). Unsubdued,
untamed, unbroken (as of horses),
unconquerable.

ἀδδηφᾶγος, ον (adj., poetic form for
ἀδηφάγος, from ἄδην, excessively,
and φάγω, to eat). Voracious,
gluttonous, insatiate.

ἀδέης, ἐς (adj. from α, not, and δέος,
fear). Fearless.

ἀδελφή, ης, ἡ (from ἀδελφός). A
sister.

ἀδελφίδους, οὔ, ὁ (from ἀδελφός). A
brother's or sister's son, a nephew.

ἀδελφός, οὔ, ὁ (from α, for ἅμα, to-
gether, and δελφύς, a womb) A
brother.

ἀδεῶς (adv. from ἀδέης). Fearlessly,
without alarm, securely, calmly,
&c.

ἄδηλος, ον (adj. from α, not, and
δηλος, manifest). Obscure, uncer-
tain, unknown, &c.

Ἄιδης, ον, ὁ Attic (Ionic, Ἄϊδης, ὦο
and εω) contracted ἄδης, ον, and
also Ἄϊς (obsolete form), gen.
Ἄϊδος, dat. Ἄϊδι, &c. (from α,
not, and ἰδεῖν, 2d aor. infin. of
εἶδω, to see). Pluto, as god of
the lower and invisible world;
hades, or the lower and invisible
world; the shades, the lower re-
gions.—εἰς Ἄϊδον, and εἰς Ἄϊ-
δος, into hades, i. e., into the
mansion of Pluto, δόμον being un-
derstood, or some other equivalent
term—ἐν ἄϊδον, and εἰν Ἄϊδῶο, in
hades, supply δόμῳ, &c.

ἀδιαλείπτως (adv. from ἀδιάλειπτος,
incessant). Incessantly, unceas-
ingly.

ἀδιατύπωτος, ον (adj. from α, not,
and διατυπώω, to fashion). Un-

formed, undelineated, not marked out.
 ἀδίκηω, ὦ, fut. -ήσω, perf. ἡδίκηκα (from ἀδίκος). To act unjustly, to wrong, to injure.
 ἀδικημᾶ, ἄτος, τό (from ἀδικέω). Injustice, an act of injustice, a wrong, an injury, &c.
 ἀδικία, ας, ἡ (from ἀδίκος). Injustice.
 ἀδίκος, ον (adj. from α, not, and δίκη, justice). Unjust.
 ἀδίκως (adv. from ἀδίκος). Unjustly.
 ἀδινός, ἡ, ὄν (adj. from ἀδην, excessively). Dense, thick, abundant, frequent, crowded, vehement, intense, &c.—ἀδινά, neut. taken adverbially, densely, in great numbers, abundantly, excessively.—Hence, loudly.
 Ἀδμητος, ου, ὁ. Admētus, king of Phææ, in Thessaly. His life was prolonged by the voluntary death of his wife Alcestis in his stead.
 ἀδόλεσχος, ου, ὁ (from ἄδω, to satiate, and λέσχη, conversation). Loquacious, talkative, a prater, a talkative person, &c.
 ἀδοξία, ας, ἡ (from ἄδοξος, inglorious). Disgrace, dishonour, infamy.
 ἀδούλωτος, ον (adj. from α, not, and δουλόω, to enslave). Unsubdued, unenslaved, free.
 ἀδυνάτος, ον (adj. from α, not, and δυνάτος, able). Impossible, unable.
 ἀδύς, Doric for ἡδύς.
 ἄδω (contracted from αείδω), fut. ἄσω, perf. ἦκα, perf. pass. ἦσμαι. To sing.
 ἄδων, Doric for ἀηδών.
 Ἀδωνις, ἴδος, ὁ. Adōnis, a beautiful youth, beloved by Venus. He was killed by a wild boar in hunting.
 αἰεί (adv.). Always. Poetic form αἰεί.
 αἰείδω (contracted into ἄδω. See ἄδω), fut. αἰίσω, perf. ἦεκα.
 αἰκίης, ἐς (adj. from α, not, and εἰκός, what is becoming). Unbecoming, unseemly, disgraceful, mean.
 αἰεκίζω, fut. -ῖσω, perf. ἡείκικα (from

αἰκίης). To treat ignominiously, to maltreat, to deform, &c. The prose form is αἰκίζω, the poetic αἰεκίζω.
 αἰερω, fut. ἀερῶ, perf. ἤερκα, 1st aor. ἤειρα; without the augment. αἰερα (poetic form for αἰρω). To raise, to take up, to lift.
 ἀεκαζόμενος, η, ον (pres. part. pass. of ἀεκάζω). Reluctant. Literally, being compelled, acting under compulsion.
 ἀένναος, ον (adj. from αἰεί, ever, and νάω, to flow). Everflowing.
 ἀεργείη, ης, ἡ (Ionic and poetic form for ἀεργία, from α, not, and ἔργον, work). Idleness, laziness. Literally, want of employment.
 ἀεροιδής, ἐς (adj. from ἀήρ, in its Homeric signification of dusky air, and εἶδος, appearance). Cloudy, dusky, dark.—Airy, i. e., resembling dark air, &c.
 ἀετός, οῦ, ὁ. An eagle.—A surname of Pyrrhus, king of Epirus.
 ἀηδία, ας, ἡ (from ἀηδής, displeasing). Displeasure, disgust, repugnance, &c.
 ἀηδών, ὄνος, ἡ (from αείδω). The nightingale.
 ἀήρ, ἐπος, ἡ, more rarely ὁ (from ἀημι, or ἄω, to blow). The air.
 ἀήττητος, ον (adj. from α, not, and ἡττώ, to vanquish). Unconquered, unsubdued.—Unconquerable, invincible.
 Ἀθᾶμας, αντος, ὁ. Athāmas, king of Thebes, in Bœotia. He married Nephelē, by whom he had Phryxus and Hellē.
 ἀθᾶναστιά, ας, ἡ (from ἀθᾶνατος). Immortality.
 ἀθᾶνατος, ον (adj. from α, not, and θᾶνατος, death). Immortal, everlasting.
 ἀθαπτος, ον (adj. from α, not, and θάπτω, to bury). Unburied.
 ἀθέατος, ον (adj. from α, not, and θεάομαι, to behold). That cannot be seen, invisible, unseen.
 Ἀθηνᾶ, ἄς, ἡ. Minerva, the goddess of wisdom, war, and the arts. She was produced from the brain of Jupiter. The right of naming the city of Cecrops was given to

her, in preference to Neptune, and she called it after herself, and became the tutelary goddess of the city.

Ἀθήναζε (adv. equivalent to Ἀθήνασδε, accus. plur. of Ἀθῆναι, with the enclitic δε, denoting motion towards). *To Athens, or towards Athens.*

Ἀθῆναι, ὦν, αἱ (from Ἀθηνᾶ). *Athens, the capital of Attica.*

Ἀθηναίη, ης, ἡ (poetic form for Ἀθηνᾶ). *Minerva.*

Ἀθηναῖος, α, ον (adj. from Ἀθῆναι). *Athenian.—An Athenian.—In the plural, Ἀθηναῖοι, ὧν, οἱ, the Athenians.*

Ἀθήνη, ης, ἡ (Ionic form for Ἀθηνᾶ). *Minerva.*

Ἀθῆνῃθεν (adv. equivalent to ἀπ' Ἀθηνῶν). *From Athens.*

Ἀθῆνῃσι (adv. equivalent to ἐν Ἀθήναις). *In Athens.*

ἄθλησις, εως, ἡ (from ἀθλέω; to combat). *Athletic exercise, exercise in general, a combat, a contest, a toiling in conflict.*

ἄθλητής, οῦ, ὁ (from ἄθλος, a contest). *An athlete, a champion at the games, a wrestler.*

ἄθλιος, ον, and also α, ον (from ἄθλος, toil). *Wretched, miserable, unhappy, &c.*

ἄθλῳς (adv. from ἄθλιος). *Miserably, wretchedly.*

ἄθλον, ον, τό (from ἄθλος). *The prize of a contest, a reward, a recompense.*

ἰθλος, ον, ὁ. *A contest, especially in gymnastics, a combat, toil, labour, &c.*

ἀθόρυθος, ον (adj. from α, not, and θόρυθος, tumult). *Without tumult, untroubled, calm, undisturbed, &c.*

ἀθορυβως, (adv. from ἀθόρυθος). *Without tumult, quietly, calmly.*

ἄθραυστος, ον (adj. from α, not, and θραύω, to break in pieces). *Unbroken, entire; unhurt.*

ἀθροίζω, fut. -σω, perf. ἤθροικα (from ἀθρόος). *To gather together, to assemble, to collect.*

ἀθρόος, α, ον, and, contracted, ἄθρους, ονν (from α, for ἄγαν,

very, and θρόος, clamour). *Numerous, crowded, dense, frequent, abundant, &c.*

ἀθυμέω, ὦ, fut. -ήσω, perf. ἠθύμηκα (from ἀθυμος, dispirited). *To despond, to be dejected, to be spiritless, &c.*

Ἄθως, ω, ὁ. *Athos, a mountain in Macedonia, now called Monte Santo.*

αἶ (interj.). *Alas! wo!*—It often indicates a wish, *would that*, and in Homer is always followed by γάρ or γάρ δή, with the optative.

αἶα, ης, ἡ, Ionic and poetic for γαῖα *The earth.*

αἰάζω, fut. -άξω, perf. ἤαχα (from αἶ). *To mourn, to lament.*

Αἰακίδης, ον, ὁ (patronymic of Αἰᾶκος). *A son or descendant of Æacus.—In the plural, Αἰακίδαι, the Æacidae.*

Αἰᾶκος, οῦ, ὁ. *Æacus, son of Jupiter and Ægina, king of the island of CEnopia, the name of which he changed to Ægina, in honour of his mother. For his piety and justice he was made a judge in the lower world.*

Αἶας, αὐτος, ὁ. *Ajax. There were two Grecian chieftains of this name, the one a son of Telamon, and native of Salamis, the other a Locran, and son of Cleus. They both distinguished themselves in the war against Troy.*

αἰγιερός, ον, ἡ. *A poplar.*

Αἰγεύς, εως, ὁ. *Ægeus, king of Athens and father of Theseus.*

αἰγιαλός, οῦ, ὁ (from ἀγνύμι, to break, and ἄλς, the sea). *A coast, a sea-shore, a shore, a strand.*

αἰγίδιον, οῦ, ὁ (diminutive from αἶξ, a goat). *A kid.*

Αἰγῖνᾶ, ης, ἡ. *Ægina, an island in the Sinus Saronicus, near the coast of Argolis, and now called Engia.*

Αἰγινήτης, ον, ὁ (from Αἰγίνα). *A native of Ægina, an Æginetan.*

αἰγίοχος, ον, ὁ and ἡ (from Αἰγίς, the ægis, and ἔχω, to have or bear). *The Ægis-bearer, an epithet of Jupiter and Minerva.*

αἰγίς, ἰδος, ἡ (from αἶξ, a goat, ac

According to the common etymology, but more properly from *ἄισσω*, to rush, to move rapidly). An *ægis*, part of the armour of Jupiter and Minerva. Originally a goatskin wound around the arm as a shield or defence; afterward the shield of Jove, &c.—In a figurative sense, *αἰγίς* also denotes a storm, a tempest, darkness, clouds, thunder and lightning, as aroused by the rapid movements of the *ægis* of Jove.

αἰγοτριχέω, ὦ, fut. -ήσω, perf. ἤγοτριχῆκα (from *αἶξ*, a goat, and *τρίξ*, τρίχος, hair). To have goat's hair.

Αἰγύπτιος, α, ον (adj. from *Αἴγυπτος*). Egyptian.—In the plural, *Αἰγύπτιοι*, οἱ, the Egyptians.

Αἴγυπτος, ον, ἡ. Egypt.

Αἴγυπτος, ον, ὁ. 1. *Ægyptus*, an early king of Egypt, son of Belus, and brother of Danaüs. 2. The Nile.

αἰδέομαι, οὔμαι, fut. -έσομαι, and -ήσομαι, perf. pass. ἤδεσμαι (from *αἰδώς*, respect). To reverence, to respect, to dread, to stand in awe of.—To be ashamed, to be abashed.

αἰδέμων, ον (adj. from *αἰδέομαι*). Decorous, well-mannered.—Modest, abashed, ashamed.

αἰδώς, α, ον (adj. from *αἰεί*, ever). Lasting, uninterrupted, perennial.—Everlasting.

αἰδοῖος, α, ον (adj. from *αἰδώς*). Inspiring awe, revered, venerable.—Feeling shame, bashful.

αἰδώς, ὅς, contr. οὗς, ἡ. Shame, reverence, respect, modesty, decorous behaviour, &c.

αἰεί (adv. poetic form for *αἰεί*). Always, ever.

Αἰήτης, ον, ὁ. *Æetes*, king of Colchis and father of Medæa.

αἰθαλώδης, ες (adj. from *αἰθάλη*, soot, and *εἶδος*, appearance). Fuliginous, sooty, black, smoky.

αἰθήρ, ἔρος, ὁ and ἡ (from *αἶθω*, to burn). The upper air, the sky, æther, the empyreal region.

Αἰθιοπῖα, ας, and *Αἰθιοπία*, ης, ἡ. *Æthiopia*, an extensive country of Africa.

Αἰθιοπικός, ἡ, ὅν (adj. from *Αἰθιοπία*). *Æthiopian*.

Αἰθίοψ, οπος, ὁ (from *αἶθω*, to burn, and *ὤψ*, the visage). An *Æthiopian*.

αἶθονσα, ης, ἡ (from *αἶθω*, to sun one's self). A porch, generally in an eastern position, in order to sit and enjoy the sun; also the place where strangers slept.

αἶθοψ, οπος (adj. from *αἶθος*, dark red or fiery, and *ὤψ*, look). Burning, fiery, &c.—*αἶθοψ οἶνος*, dark red wine; according to some, however, fiery wine.

αἰθρία, ας, ἡ (from *αἰθήρ*, pure air). Fair clear weather, open air, clear, keen, frosty weather.

αἶθω (used only in the present and imperfect). To burn, to be on fire, to blaze, to set in a blaze.

αἴλουρος, ον, ὁ and ἡ. A cat.

αἷμα, ἄτος, τό. Blood.

αἰμάσσω, fut. -ξω, perf. ἡμάχα (from *αἷμα*). To render bloody. To be bloody.

Αἰμιλιανός, οὔ, ὁ. *Æmiliānus*, the surname of Scipio Africanus the younger, derived from his father *Paulus Æmilius*.

Αἰνείας, ον, ὁ. *Ænēas*. 1. A Trojan prince, son of Anchises and Venus, and the hero of Virgil's *Æneid*.—2. The third king of Alba, surnamed *Silvius*.

αἰνέω, ὦ, fut. -έσω, perf. ἤνεκα, perf. pass. ἤνημαι, 1st aor. pass. ἤνεσθην (from *αἶνος*, praise). To praise, to commend, to approve.

αἰνίγμα, ἄτος, τό (from *αἰνίσσομαι*, to speak enigmatically, perf. ἤνιγμαi). An enigma, a riddle, a dark saying.

αἰνόμορος, ον (adj. from *αἶνός*, wretched, and *μόρος*, fate). Ill-fated, wretchedly unfortunate.

αἶνός, ἡ, ὅν (adj. Ionic and poetic for *δεινός*). Wretched, dreadful, dire, woful.

αἰνῶς (adv. from *αἶνός*). Extremely, greatly, fearfully, &c.

αἶξ, αἰγός, ἡ (from *ἄισσω*, to move rapidly). A she-goat, a goat.

αἰόλος, η, ον (adj.). Active, nimble, fleet.—Of varied colours, varie-

gated, like bodies in rapid movement.

αἰπόλος, ον, ὁ (for αἰγοπόλος, and this from αἶξ, a goat, and πολέω, to tend). A goatherd.*

αἰρεσις, εως, ἡ (from αἰρέομαι, to select for one's self). A taking for one's self, a choice, a preference, a selection.—A mode of life.—A sect of philosophy.

αἰρετός, ἡ, ὄν (adj. from the same). Taken, chosen, selected.—Eligible, preferable, desirable.

αἰρέω, ὦ, fut. -ήσω, perf. ἤρηκα, 2d aor. εἶλον, 2d aor. infin. εἰλεῖν, 2d aor. mid. εἰλόμην. To take, to catch, to seize, to choose, to select, to prefer.—μᾶλλον αἰρέομαι, I prefer, i. e., I choose rather for myself.

αἶρω, fut. ἄρῶ, perf. ἤρακα, 1st aor. ἤρα (contracted from αἰέρω). To lift, to raise, to pull up, to elevate, &c.

*Αἶς (obsolete nominative, from which come Ἄϊδος gen., Ἄϊδι dat., &c.). Pluto, hades. See Ἄϊδης.

αἰσᾶ, ης, ἡ. Destiny, fate.

αἰσθάνομαι, fut. αἰσθήσομαι, perf. ἥσθημαι, 2d aor. ἥσθόμην. To perceive, to feel, to observe, to understand.

αἰσθησις, εως, ἡ (from αἰσθάνομαι). The act of perceiving, perception, feeling, a sense, &c.

Αἰσχίνης, ον, ὁ. Æschines, an Athenian orator and the political opponent of Demosthenes. He was born 397 B.C.

αἰσχιστα (adv. neuter pl. of αἰσχύρος), the superlative of αἰσχύρος). Most disgracefully, most foully, most shamefully.

αἰσχος, εος, τό. Baseness, infamy, disgrace; deformity, ugliness.

αἰσχύρος, ἄ, ὄν (adj. from αἰσχος). Disgraceful, base, shameful.—Deformed, ugly.—Comp. αἰσχίων, superl. αἰσχιστος.

αἰσchrῶς (adv. from αἰσχύρος). Basely, shamefully, disgracefully, foully.—Comp. αἰσχιον, superl. αἰσχιστα. These, however, are strictly neuter forms of the comp. and superl. of αἰσχύρος.

Αἰσχῦλος, ον, ὁ. Æschylus, a celebrated tragic poet, and a native of Eleusis, in Attica. Born 525 B.C. αἰσχύνη, ης, ἡ (from αἰσχος, disgrace). Shame, disgrace, infamy, &c.

αἰσχύνω, fut. -ῶ, perf. ἥσχυγκα (from αἰσχος). To produce shame, to make ashamed, to treat shamefully, to disgrace.—In the middle, αἰσχύνομαι, to feel ashamed, to dread, to reverence, to respect, &c.—1st fut. pass. αἰσχνυθήσομαι, perf. pass. ἥσχυμμαι.

Αἰσων, ονος, ὁ. Æson, brother of Pelias, and father of Jason.

αἰτέω, ὦ, fut. -ήσω, perf. ἤτηκα. To ask, to request, to beg, to demand.—In the middle, αἰτέομαι, to ask for one's self, &c.

αἰτιά, ας, ἡ. A cause, a motive, a pretext.—A charge, a complaint, an accusation, a cause in a court of justice, a suit, &c.

αἰτιάομαι, ὦμαι, fut. -ᾶσομαι, perf. ἤτιᾶμαι (from αἰτία, a charge or complaint). To charge, to blame, to complain of, to accuse, &c.

αἰτιατέος, α, ον (verbal adj. from αἰτιάομαι). Deserving of being blamed, to be blamed, to be inculpated.—The neuter αἰτιατέον denotes necessity, like the gerund in -dum, in Latin; as, μοι αἰτιατέον ἐστί, "I must blame."

αἰτίον, ον, τό. A cause, a ground, a reason, a motive.

αἰτίος, ᾶ, ον (adj. from αἰτία). In fault, culpable.—Blamed, reproved.

—That causes or produces, that is the origin of, either in a good or bad sense.

αἰπίος, ον, ὁ (from αἰτία). A culprit, an accused person, &c.

Αἶτνη, ης, ἡ. Ætna, a volcano of Sicily, now called Etna or Monte Gibello.

Αἰτωλῖα, ας, ἡ. Ætolia, a country of northern Greece, to the east of Acarnania.

Αἰτωλῖς, ἱδός, ἡ. An Ætolian female.—As an adjective, Ætolian

Αἰτωλοί, ὦν, οἱ. The Ætolians. αἰφνιδίως (adv. from αἰφνίδιος, sudden). Suddenly, on a sudden.

αἰχμαλωτίζω, fut. -ῖσω, perf. ἡχμῶ-
λώτικα (from αἰχμῶλωτος). To
make prisoner, in war.

αἰχμῶλωτος, ον (adj. from αἰχμή, a
spear-point, and ἄλωτος, taken).
A captive, a prisoner of war.

αἰψά (adv.). Quickly, speedily, in-
stantly, immediately.

αἰών, ὦνος, ὅ, and in the epic poets
and tragedians ἡ (from αἰεί, al-
ways, and ὦν, being). Time, an
age, eternity.

αἰώνιος, ον, and αῖ, ον, (from αἰών).
Permanent, enduring, eternal, ev-
erlasting.

αἰώρῃω, ὦ, fut. -ήσω, perf. ἡώρηκα
(a poetic form of αἰέρω). To
raise on high, to lift up.—In the
middle voice, αἰωρέομαι, οὔμαι, to
be in anxious expectation, to be in
great uncertainty, to be in sus-
pense, &c.

ἄκαιρος, ον (adj. from α, not, and
καιρός, season). Untimely, un-
seasonable, out of season, inoppor-
tune, improper.

ἄκαμπτος, ον (adj. from α, not, and
κάμπτω, to bend). Unmoved.

ἄκανθᾶ, ης, ἡ (from ἀκή, a point).
A thorn, a prickle.—A quill of a
porcupine.

Ἀκαρνάν, ἄνος, ὁ and ἡ. An Aca-
rnanian.—Ἀκαρνᾶνες, ων, οἱ. The
Acarnanians, a people of northern
Greece, to the west of Ætolia.

ἄκαρπῆ, ας, ἡ (from ἄκαρπος). Un-
fruitfulness, barrenness.

ἄκαρπος, ον (adj. from α, not, and
καρπός, fruit). Unfruitful, un-
productive.

Ἀκαστος, ον, ὁ. Acastus, son of
Pelias, king of Thessaly.

ἀκαχίζω, fut. -ῖσω, perf. ἡκᾶχικα
(from ἀκάχω). To afflict, to grieve,
to trouble, &c.

ἀκάχω (not used in the present, from
ἄχος, grief), fut. ἀκαχήσω, 2d aor.
ἡκᾶχον, perf. pass. ἡκᾶχημαι. To
afflict, to grieve, to trouble, &c.

ἀκέραιος, ον (adj. from α, not, and
κεράννυμι, to mix). Unmixed,
pure, entire, perfect.—Unharmful,
uninjured.

Ἀκεσῖνης, ον, ὁ, and Ἀκεσῖνος, ον,
ὁ. The Acesines, a large and rapid

river of India, falling into the In-
dus. Now called the Ravei; or,
more correctly perhaps, the Je-
naub.

Ἀκεστόδωρος, ον, ὁ. Acestorodorus,
a Greek historian.

ἀκηδής, ἐς (adj. from α, not, and
κῆδος, care). Not taken care of
neglected.—Without funeral hon-
ours, unburied.—Careless, indif-
ferent.

ἀκῆν (an old adverbial form). Con-
sult note on verse 28, page 159.

ἀκηδέστως (adv. from ἀκῆδεστος,
neglected). Heedlessly, carelessly,
cruelly, unfeelingly.

ἀκινδύνος, ον (adj. from α, not, and
κίνδυνος, danger). Without dan-
ger, secure, &c.

ἀκινδύνως (adv. from ἀκινδύνος).
Safely, securely, &c.

ἄκλανστος, ον (adj. from α, not, and
κλαίω, fut. κλαύσω, to weep). Un-
wept, unlamented.

ἄκλαντος, ον (adj. from same). Un-
wept, unlamented. This is the
earlier form.

ἀκληρέω, ὦ, fut. -ήσω, perf. ἡκλήρη-
κα (from ἄκληρος, without a lot,
share, or portion). To be poor, to
be unfortunate.

ἄκλητος, ον (adj. from α, not, and
καλέω, to invite). Uninvited, un-
called, unsummoned.

ἀκμάζω, fut. -ᾶσω, perf. ἡκμᾶκα (from
ἀκμή). To be at the highest point,
to be at the height, to bloom, to
flourish, to prevail.—To be impor-
tant, to excite attention, &c.

ἀκμαῖος, ᾶ, ον (adj. from ἀκμή). At
the acme, at the height.—Ripe,
blooming, in full season.—At the
critical or fitting time, seasonable.

ἀκμή, ης, ἡ (from ἀκή, a point).
A point, an edge.—The highest
degree or point.—Bloom, full
growth, vigour, energy.

ἀκμήν (adv., properly the accus. sing.
of ἀκμή). Instantly.

ἀκμής, ἦτος (adj., common gender,
from α, not, and κάμνω, to be worn
down by toil). Fresh, unfatigued.

ἀκοή, ης, ἡ (from ἀκούω, to hear).
The hearing.—Report, rumour.

ἄκοιτις, ιος, ἡ (from α, for ἄμα, to

gether, and *κοίτη*, a couch). A spouse, the partner of one's couch, a wife.

ἀκολουθέω, ὦ, fut. -ήσω, perf. ἠκολούθηκα (from *α* for ἄμα, together, and *κέλευθος*, a path). To follow.

ἀκοντίζω, fut. -ῖσω, perf. ἠκόντικα (from ἄκων, a javelin). To hurl the javelin.—To hurl, to fling.

ἀκοντίον, ον, τό (dimin. of ἄκων). A small dart, a javelin.

ἀκούσιος, ον (adj. from *α*, not, and *ἐκούσιος*, voluntary). Unwilling, involuntary, constrained, forced, compelled, reluctant.

σκούω, fut. mid. ἀκούσομαι, perf. act., in later writers, ἤκουκα, perf. mid. ἤκοα, and with the Attic redupl., ἀκήκοα, perf. pass. ἤκουσμαι. To hear.—*εὖ ἀκούειν*, to be well spoken of, i. e., to hear well of one's self; *κακῶς ἀκούειν*, to be ill spoken of, &c.

ἄκρᾱ, ας, ἡ (properly feminine of ἄκρος, with an ellipsis of *χώρα*, or some other noun). A height, a summit, an elevation, a citadel.

Ἀκραγαντίνος, ον, ὁ (from Ἀκράγας, αντος, Agrigentum). An Agrigentine, or native of Agrigentum.—Ἀκραγαντινοί, οἱ, the Agrigentines, a people of Sicily.

ἀκραῖα, ας, ἡ (from ἀκράτης, incontinent). Intemperance.

ἀκράτος, ον (adj. from *α*, not, and *κράσις*, mixture). Unmixed, pure, generally said of wine, and hence, strong.

ἀκριβεῖα, ας, ἡ (from ἀκριβής). Accuracy, exactness, precision, diligence, purity, &c.

ἀκριβής, ἐς (adj. from ἄκρος, extreme, and *βάω*, to proceed). Accurate, exact, precise, nice, pure, &c.—*ἐπ' ἀκριβές*, with precision, in an exact, or accurate manner, &c.

ἀκριβῶω, ὦ, fut. -ώσω, perf. ἠκρίβωκα (from ἀκριβής). To examine accurately, to ascertain with exactness, to know exactly, to be well versed in, &c.

ἀκριβῶς (adv. from ἀκριβής). Exactly, accurately, nicely, &c.

Ἀκρίσιος, ον, ὁ. Acrisius, king of Argos, and father of Danaë.

ἐκρόασις, εως, ἡ (from ἀκρόαομαι, to listen). The act of listening, a hearing, a lecture, a discourse.

ἀκροῦντέω, ὦ, fut. -ήσω, perf. ἠκροῦντήκα (from ἄκρος, extreme, and *βατήρ*, from βαίνω, to go). To walk on the toes, to walk on tiptoe, to move on tiptoe.

ἀκρόδρυον, ον, τό (from ἄκρος, high at top, and *δρῦς*, a tree). A fruit-tree.—τὰ ἀκρόδρυα, fruits, having a shell, or ligneous covering, and generally such as grow high up on trees.

ἀκροθινῖον, ον, τό (from ἄκρος, at top, and *θίν*, a heap). The first fruits, offered to the gods. Literally, "the top of the heap," this part, as the best and choicest, being offered up. Said of offerings of all kinds, but especially of booty, &c., taken in war.

ἀκροποδῆτι (adv. from ἄκρος, extreme, and *πούς*, a foot). On tiptoe.

ἀκρόπολις, εως ἡ (from ἄκρος, on high, and *πόλις*, a city). A citadel, an acropolis. Said especially of the citadel or Acropolis of Athens.

ἄκρος, α, ον (adj. from ἀκή, a point). Lofty, at top, extreme, highest, and hence, excelling, superior, &c.—*ἀκροῖς τοῖς ποσί*, with the toes; *ἀκροὶ δάκτυλοι*, the tips of the fingers.—In the neuter plural, ἄκρα, summits, heights, &c., *χώρια* being understood.

ἄκρωτηριάω, fut. -ᾶσω, perf. ἠκρωτηριάκα (from ἀκρωτήριον). To cut off the extremities of anything, to mutilate at the extremities; hence, generally, to mutilate.

ἄκρωτήριον, ον, τό (from ἄκρος, extreme). The extreme point of any object, hence a promontory.

Ἀκταίων, ωνος, ὁ. Actæon, a famous hunter, son of Aristæus and Autonoe. He was changed by Diana into a stag, and was hunted down and torn into pieces by his own dogs.

ἀκτῆ, ἧς, ἡ (from ἄγω or ἄγνυμι, to break). A shore, where the waves break.—A bank of a river.—Ἀκτά,

Attica, so called, probably, from its extent of shore.
 ἀκυβέρνητος, ον (adj. from α, not, and κυβερνάω, to pilot). Without a pilot, unguided.
 ἀκύμαντος, ον (adj. from α, not, and κυμαίνω, to rise in waves). Waveless, calm, smooth.
 ἀκῆμων, ον (adj. from α, not, and κύμα, a wave). Without waves, calm, tranquil.
 ἄκων, ονσα, ον (adj. from α, not, and ἐκόν, willing). Unwilling, reluctant.
 ἰλαζοντικός, ἡ, όν (adj. from ἰλαζών). Boastful, arrogant, ostentatious, vain.
 ἀλαζών, όνος, ό (from ἀλάομαι, to wander). A boaster, a vain person. The original meaning is "a person who roams about like a vagabond," and it coincides nearly with ἀγύρτης, "a mountebank," "a quack," "a fortune-teller."
 ἀλᾱθεύω, Doric for ἀληθεύω.
 Ἀλβανία, ας, ἡ. Albania, a country of Asia, bordering on the Caspian Sea.
 Ἀλβανοί, ών, οί. The Albanians.
 ἀλγέω, ώ, fut. -ήσω, perf. ἤλγηκα (from ἄλγος). To suffer pain, to grieve, to be sad, to be afflicted, &c.
 ἄλγος, εος, τό. Pain, suffering, grief, sorrow, &c.
 ἰλγεινός, ἡ, όν (adj., a form of ἄλγεινός, from ἄλγος). Painful, afflicting, mournful, sorrowful, wretched.
 ἀλείφω, fut. -ψω, perf., in later writers, ἤλοιφα, Attic perf. ἀλήλιφα, perf. pass. ἀλήλιμμαι. To anoint, as for a contest; hence, freely, to prepare.
 ἀλεκτρύων, όνος, ό and ἡ. A cock, a hen.
 Ἀλεξάνδρειᾱ, ας, ἡ. Alexandrēa, the capital of Egypt, under the Ptolemies, built by Alexander the Great, B.C. 332.
 Ἀλεξανδρεὺς, έως, ό. An Alexandrian.
 Ἀλέξανδρος, ον, ό (from ἀλέξω, to protect, and ἀνήρ, a man). 1. Alexander, surnamed the Great, son

of Philip of Macedon, born at Pella, B.C. 356.—2. A tyrant of Pheræ, in Thessaly.
 ἀλήθειᾱ, ας, ἡ (from ἀληθής). Truth.
 ἀληθεύω, fut. -εύσω, perf. ἤλθενκα (from ἀληθής). To speak the truth, to be true, to be sincere.
 ἀληθής, ές (adj. from α, not, and λήθω, to lie concealed). True, sincere, veracious, real.
 ἀληθῶς (adv. from ἀληθής). Truly, really, exactly, honestly.—ώς ἀληθῶς, in reality, truly.
 ἀλήθω, fut. -ήσω; and also ἀλέω, fut. -έσω; Attic perf., with the redupl., ἀλήλεκα, perf. pass. ἀλήλεσμαι. To grind.
 ἀληλιμμένος, η, ον (perf. part. pass of ἀλείφω, with the Attic reduplication).
 ἀλίστος, ον (adj. from α, not, and λιάζομαι, to turn aside). Not ceasing, incessant.—Not to be avoided, inevitable.
 ἀλίγκιος, α, ον (adj.) Like.
 ἀλινδέομαι, οὔμαι (seldom used. In place of it κυλινδέομαι is employed). To roam about, to wander.
 ἄλιος, ᾱ, ον (adj. from ἄλς, the sea). Marine, appertaining to the sea, dwelling in the sea, &c.
 ἄλιος, ον, ό, Doric for ἡλιος. The sun.
 ἄλῖς (adv.). In great numbers, in a crowd, in abundance.
 ἀλίσκω (active form of the present obsolete. Vid. ἀλίσκομαι).
 ἀλίσκομαι (the active present ἀλίσκω is obsolete, and in its stead αἰρέω is employed) fut. ἀλώσομαι (from ἀλόω), 2d aor. ἤλων, Attic εἶλων, perf. act. ἤλωκα, Attic εἶλωκα, 2d aor inf. ἀλῶναι, 2d aor. part. αλόους. To take, to capture.—The 2d aor. act. and perf. act. are used with a passive signification; thus, εἶλων, I was taken; εἶλωκα, I have been taken.
 ἀλιταίνω, fut. ἀλιτήσω, perf. ἤλιτκα, 2d aor. ἤλιτον, 2d aor. mid. ἤλιτόμην. To commit a fault, to perpetrate a crime, to err, to sin, to offend against, to violate.
 ἀλιτενής, ές (adj. from ἄλς, the sea

and *τείνω*, to stretch towards).

Low out of the water, shallow.

αλιτῆριος, *ον* (adj. from *ἀλείτης*, a wicked person). *Guilty, laden with guilt, wicked.*

αλίτω (not in use); from it comes *ἡλίτω*, 2d aor. assigned to *ἀλιταίνω*.

ἄλκή, *ἥς*, *ῆ*. *Strength, courage, valour, power, might.*

Ἀλκηστis, *ἰδος*, *ῆ*. *Alcestis*, daughter of Pelias, and wife of Admetus. She voluntarily laid down her own life to prolong that of her husband.

Ἀλκιβιάδης, *ον*, *ό*. *Alcibiādes*, an illustrious Athenian commander and statesman, the son of Clinias, and nephew of Pericles.

ἄλκιμος, *ον* (adj. from *ἄλκή*, courage, strength). *Brave, valiant, strong, powerful.*

Ἀλκίμος, *ον*, *ό*. *Alcīmus*, a Grecian warrior, and one of the followers of Achilles.

Ἀλκμήνη, *ἥς*, *ῆ*. *Alcmēna*, daughter of Electryon king of Mycenæ, and mother of Hercules by Jupiter.

ἀλλά (conj. from *ἄλλος*, other). *But, however, notwithstanding, wherefore, &c.—ἀλλὰ μὲν, and yet; ἀλλά γε, but at least, but surely; ἀλλὰ γάρ, but indeed.*

ἀλλάσσω, fut. -ξω, perf. *ἡλλάχχα*, 2d aor. *ἡλλάγον* (from *ἄλλος*, another). *To change, to alter.*

ἀλλαχόθεν (adv. from *ἀλλαχοῦ*, with the termination *θεν*, denoting motion from). *From another place, from another side.*

ἀλλαχοῦ (adv. from *ἄλλος*, another). *Elsewhere, on a different side. ἄλλοι ἀλλαχοῦ, "some in one direction (or on one side), others in another."*

ἄλλῃ (adv., properly the dative sing. fem. of *ἄλλος*, with *χώρᾳ* understood). *Elsewhere, in another place or quarter.—ἄλλοι ἄλλῃ, "some in this quarter, others in that."*

ἄλλήλων (reciprocal pronoun, nominative wanting, used in the dual and plural). *Of one another; dat. ἄλλήλοις, &c., to one another, &c.*

ἄλλοσθενής, *ές* (adj. from *ἄλλος*, an-

other, and *ἔθνος*, a nation). *Of another race, a stranger.*

ἄλλοθι (adv. from *ἄλλος*, another). *Elsewhere, in another place.*

ἄλλόκοτος, *ον* (adj. transp. for *ἄλλότοκος*, from *ἄλλος*, other than usual, and *τόκος*, a birth). *Uncommon, strange, unusual, &c.*

ἄλλομαι, fut. mid. *ἀλουμαι*, perf. wanting, 1st aor. *ἡλάμην*, 2d aor. *ἡλόμην*, of which the 2d and 3d persons sing. are syncopated into *ἄλσο* and *ἄλτο* in Homer. *To leap, to spring.*

ἄλλος, *η*, *ο* (adj.). *Another, other.* Used adverbially in the neuter, *τὸ ἄλλο, τὰ ἄλλα, as to the rest, in other respects.—οἱ ἄλλοι, the rest.—ἄλλος μὲν, . . . ἄλλος δέ, one, . . . another.*

ἄλλοτε (adv. from *ἄλλος*, and *οτε*, when). *At another time, at one time, at times.—ἄλλοτ' ἐπ' ἄλλους, now on these, now on those.*

ἄλλοτρίος, *ᾱ*, *ον* (adj. from *ἄλλος*, another). *Foreign from, unsuitable to, alienated, &c.* Joined to a genitive of the person or thing.

ἄλλοφῦλος, *ον* (adj. from *ἄλλος*, another, and *φύλη*, a tribe). *Of another tribe, race, or nation, strange, foreign.*

ἄλλως (adv. from *ἄλλος*, another). *Otherwise, differently.—Besides.*

ἄλογῃ, *ἥς*, Ionic for *ἀλογία*, *ας*, *ῆ* (from *α*, not, and *λόγος*, reflection). *Folly, inconsiderateness, want of sense or reflection.—Neglect, contempt.*

ἀλόγιστος, *ον* (adj. from *α*, not, and *λογίζομαι*, to calculate). *Inconsiderate, thoughtless, foolish, wanting in reflection.*

ἄλογος, *ον* (adj. from *α*, not, and *λόγος*, reason). *Void of reason or sense, irrational, absurd, senseless*

ἄλοξ, *οκος*, *ῆ*. *A furrow.*

ἄλουργής, *ές* (adj. from *ἄλς*, the sea, and *εργον*, a production). *Purple, as referring to the dye obtained from the murex, a species of shell-fish.*

ἄλοχος, *ου*, *ῆ* (from *α* for *ἄμα*, together, and *λέχος*, a couch). *A spouse.*

Ἀλπεις, εων, αἱ. *The Alps.*

Ἀλπειος, α, ον (adj. from Ἀλπεις). *Alpine.*—τὰ Ἀλπεια, *the chain of the Alps*, ὅρη being understood.

ἄλς, ἄλος, ὁ. *Salt.* In the plural, *witty sayings, witticisms, repartees.*

ἄλς, ἄλος, ἡ. *The sea.* Of rare occurrence in prose writers, θάλασσα being there employed.

ἄλσος, εος, τό. *A grove, a sacred grove, a well-wooded place.*

ἀλυσιτελής, ἐς (adj. from α, not, and λυσιτελής, profitable). *Unprofitable, disadvantageous, injurious.*

ἀλυσκάω, fut. -ἄσω, perf. ἡλύσκακα, and also ἀλύσκω, fut. -έξω, perf. ἤλυχα, and with the Attic reduplication, ἀλήλυχα. *To avoid, to wander from, to shun, to escape from.*

Ἄλωεύς, ἑως and ἦος, ὁ. *Alōeus* (three syllables), a giant, son of Neptune and Canāce. He married Iphimedia, by whom Neptune had Otus and Ephialtes, brought up, however, by Aloeus, and hence called *Alōidæ*.

Ἄλωπεκῆθεν (adv. from Ἄλωπέκη, *Alopēcē*, a borough of Attica). *Of Alopecæ.*

ἄλωπηξ, εκος, ἡ. *A fox.*

ἄλως, ω and ωος, ἡ (in the plural mostly of the third declension). *A threshing-floor.*

ἄλωσιμος, ον (adj. from ἀλίσκομαι, *to capture*). *Easy to capture or take.*

ἄλωσις, εως, ἡ (from ἀλίσκομαι, *to capture*). *A conquest, a capturing, a taking.*

ἅμα (adv.). *At the same time, at once, as soon as.*—Sometimes taken as a preposition with the dative, σύν being in reality understood, *together with, along with.*—With μέν and δέ, as ἅμα μέν, ἅμα δέ, *at the same time, . . . at the same time, or, partly . . . partly.*

Ἀμαζονίς, ἰδος, ἡ (from Ἀμαζών). *An Amazonian female, an Amazon.*

Ἀμαζών, ὄνος, ἡ (commonly, though incorrectly, derived from α, not, and μάζος, *a breast*). *An Amazon,*

one of a race of warlike females, who are commonly supposed to have burned or cut off the right breast, in order to handle the bow more conveniently. One of their places of abode was the plain of Themiscyra, in Cappadocia, watered by the river Thermōdon.

ἀμαθής, ἐς (adj. from α, not, and μα-θᾶνω, *to learn*). *Unlearned, ignorant.*

ἄμαξᾶ, ης, and ἄμαξα, ης, ἡ (commonly derived from ἅμα, *together*, and ἄγω, fut. ἄξω, *to carry*). 1. *A wagon.* 2. *The Wain or Greater Bear* (Ursa Major), a constellation of the northern hemisphere, near the pole.

ἀμαξικός, ἡ, ὄν (adj. from ἄμαξα). *Belonging to a wagon.*—τὰ ἀμαξικά, *the countries situate to the north.*

ἀμαξόβιος, ον (adj. from ἄμαξα, *a wagon*, and βίος, *life*). *Living in wagons, that live in wagons.*—ἀμαξόβια ἔθνη, *nations that live in wagons*, referring to the Scythians.

ἀμάξοικος, ον (adj. from ἄμαξα, *a wagon*, and οἰκέω, *to dwell*). *Dwelling in wagons.*—Ἀμάξοικοι, οἱ, *the wagon-inhabiting Scythians.*

ἀμαρτάνω, fut. mid. ἀμαρτήσομαι, perf. act. ἡμάρτηκα, 2d aor. ἡμαρτον, in Homer ἡμροτον. *To miss, to err, to fail, to do wrong, to commit a fault, to sin.*

ἀμαρτημῖ, ἄτος, τό (from ἀμαρτάνω). *A failure, a fault, an error, an offence.*

ἀμαρτίᾱ, ας, ἡ (from ἀμαρτάνω). *An error, a fault, a crime.*

ἀμαυρόω, ῶ, fut. -ώσω, perf. ἡμαύρωκα (from ἀμαυρός, *dim, obscure*). *To obscure, to darken, to blind.*—*To enfeeble, to weaken, to destroy.*

ἀμβᾶτος, ον (adj. Ionic and poetic for ἀνάβατος). *Accessible.*

ἀμβλήδην (adv. Ionic and poetic for ἀναβλήδην, from ἀναβάλλω). *With sobs, sobbing.*

ἀμβλύνω, fut. -ύνῶ, perf. ἡμβλυγκα (from ἀμβλύς). *To blunt.*—*To render dim*, said of the sight, hence, *to weaken*, said of strength.

ἀμβλυσ, εἶα, ὅ (adj.). *Blunt, dull, weak, feeble, obtuse, &c.*

ἀμβλύνω-τω, fut. -ώξω (from ἀμβλύνος). *To be weak of sight, to be dim of vision, to be blind.*

ἀμβροσίᾱ, ἄς, ἡ (properly the fem. of ἀμβρόσιος, with τροφή, food or sustenance, understood). *Ambrosia, the food of the gods.*

ἀμβρόσιος, α, ον (adj. from ἄμβροτος, immortal). *Ambrosial, divine.*

ἀμείβω, fut. -ψω, perf. ἡμείφα, perf. mid. ἡμοίβα, 2d aor. ἡμίβον. *To change, to exchange.—To compensate, to repay, to requite, to remunerate, to retaliate.—In the middle, ἀμείβομαι, to answer, to reply to.*

Ἀμεινῖας, ου, ὁ. *Amīnīas, the brother of Æschylus. He gained the prize of valour at the battle of Salamis.*

ἀμείνων, ον (adj., irregular comparative of ἀγαθός). *Better, braver, superior to, &c.*

ἀμέλω, fut. -ξω, perf. ἡμελχα. *To milk.*

ἀμελέω, ᾧ, fut. -ήσω, perf. ἡμέληκα (from ἀμελής, free from care). *To be free from care, to be unconcerned.—To neglect, to slight, to leave undone.*

ἀμελῶς (adv. from ἀμελής, careless). *Carelessly, without care, negligently.*

ἄμεμπος, ον (adj. from α, not, and μέφομαι, to blame). *Blameless, not to be blamed.*

ἄμετρος, ον (adj. from α, not, and μέτρον, measure). *Without measure, immoderate.—Without metre, prosaic, in prose.*

ἄμετρως (adv. from ἄμετρος). *Without bounds, immoderately.*

ἀμηχανέω, ᾧ, fut. -ήσω, perf. ἡμηχανηκα (from ἀμήχανος, at a loss). *To be at a loss, to be without any means or expedient, to know not what to do.*

ἀμήχανος, ον (adj. from α, not, and μηχάνη, an expedient). *Without any expedient, at a loss, helpless.—Against whom expedients are of no avail, invincible, irresistible, wonderful. Hence ἀμήχανον ὅσον,*

equivalent to the Latin *mirum quantum*.

ἀμιλλα, ἡς, ἡ (from ἅμα, together, and ἰλη, a troop or band?). *A contest, a struggle.*

ἀμιλλάσθαι, ὦμαι, fut. -ήσομαι, perf. ἡμίλλημαι (from ἀμιλλα, a contest). *To contend, to struggle, to vie with one another, to emulate.*

ἀμίμητος, ον (adj. from α, not, and μιμέομαι, to imitate). *Not susceptible of imitation, inimitable.—Not imitated.*

ἀμισθί (adv. from ἀμισθος). *Without reward, without recompense, for nothing.*

ἀμισθος, ον (adj. from α, not, andμισθός, a reward). *Unrewarded.*

Ἀμισωδᾶρος, ου, ὁ. *Amisodārus, a king of Caria.*

ἄμμι, ἄτος, τό (from ἄπτω, to fasten or attach). *A fastening, a knot, a band, a tie. In the plural, τὰ ἄμματα, the hug of wrestlers, the arms being thrown around the opponent's neck.*

ἄμμε, Æol. and Dor. for ἡμῶς.

ἄμμες, Æol. and Dor. for ἡμεῖς.

ἀμμίξας for ἀναμίξας, from ἀναμίγειν, 1st aor. part. act.

ἄμμορος, ον (adj., poetic form for ἄμορος, from α, not, and μόρος, a lot or share). *Having no share, deprived, bereft.—Hence, unfortunate, unhappy, wretched, ill-fated.*

ἄμμος, ον, ἡ. *Sand.*

ἄμμώδης, ες (adj. from ἄμμος, sand, and εἶδος, appearance). *Sandy.*

ἄμνός, οὔ, ὁ. *A lamb.*

ἀμοιβή, ἡς, ἡ (from ἀμείβω, to exchange). *A recompense, a return, an exchange.*

ἄμός, ἡ, ὅν, Æol. and epic for ἐμός.

ἄμπλος, ον, ἡ. *The vine.—A vine yard.*

ἀμπέχω, fut. ἀμφέξω, 2d aor. ἡμπισχον. *To surround, to enclose.—In the middle, ἀμπέχομαι, fut. ἀμφέξομαι, 2d aor. ἡμπισχόμεν, with double augment, to cover one's self, to array one's self in, to put on.*

ἄμπυξ, ὅκος, ὁ and ἡ (from ἀμπέχω). *A head-band, a fillet for the brow*

ἀμυδρός, ἄ, ὄν (adj.). *Obscure, faint, feeble, glimmering, slight.*

ἀμύθητος, ὄν (adj. from α, not, and μυθέομαι, to utter). *Unutterable, not to be expressed.—Hence, immense, innumerable, infinite.*

ἀμῦμων, ὄν (adj. from α, not, and μῶμος, fault). *Blameless, faultless. Hence, eminent, distinguished.*

ἄμυνα, ης, ἡ (from ἀμύνω). *A defence, a warding off.—Retaliation, vengeance.*

ἀμύνω, fut. -ῶν, perf. ἤμυνκα. *To ward off, to repel, with the accusative of the person or thing warding off or repelled.—To keep off danger from any one, and so, to defend, to aid, to assist, with the accusative of the person or thing kept off, and the dative of the person or thing defended.—In the middle voice, ἀμύνομαι, 1st aor. ἤμυνάμην, 2d aor. ἤμυνόμην. To repel from one's self, to defend one's self, with the accusative of the person or thing repelled.—To fight for or defend, followed sometimes by a genitive with περί, at other times by a genitive alone.—To avenge, to revenge an injury done upon any one, having the person in the accusative, and followed by περί with a genitive of the offence or cause.—To avenge one's self upon another. The person in the accusative.*

ἀμύττω and ἀμύσσω, fut. -ύξω, perf. ἤμυχα. *To scratch, to tear the surface.*

ἀμφί (prep.). *Governs the genitive, dative, and accusative. With the genitive, about, round about (said of a place), of, concerning, respecting.—With the dative, round or about, near, by the side of.—With the accusative, round about, round, having relation to, about or nearly. Often joined with names of persons, and then denoting sometimes the individuals alone, sometimes these together with their attendants, &c. Consult notes.—In composition, around, &c.*

Ἀμφιάρῃος, ὄν, ὁ. *Amphiarāus, a*

celebrated Argive soothsayer and warrior, who lost his life in the war between Eteocles and Polyneices for the crown of Thebes. He was swallowed up by the earth while engaged in the fight before the walls of Thebes.

ἀμφίβολος, ὄν (adj. from ἀμφιβάλλω, to cast around in mind, to be in doubt). *Doubtful, questionable, ambiguous, equivocal, fluctuating.*

Ἀμφιδάμας, ἀντὸς, ὁ. *Amphidāmas, son of Busiris.*

ἀμφιδοκεῖν, fut. -εύσω, perf. ἀμφιδόκευκα (from ἀμφί, around, and the obsolete δοκεῖν). *To watch. Literally, to spy or observe all around.*

ἀμφιέννυμι, fut. ἀμφιέσω, Attic fut. ἀμφιῶ, 1st aor. ἤμφιεσα, perf. pass. ἤμφιεσμαι (from ἀμφί, and ἐννύμι, to clothe). *To put on (as clothes).—In the middle, ἀμφιέννυμαι, to put on one's self, to clothe one's self.*

ἀμφιέπω and ἀμφέπω, 2d aor. ἄμφεπον and ἀμφίεπον, which two are the only forms that occur in Homer (from ἀμφί, around, and the obsolete ἔπω, to be occupied about). *To employ one's self about or with, to attend to, to prepare.*

ἀμφιθάλής, ἐς (adj. from ἀμφί, around, and θάλλω, to bloom). *Blooming all around, flourishing on all sides. Hence, figuratively, one whose parents are both alive.*

ἀμφιμάχομαι, fut. -έσομαι, Attic -οῦμαι (from ἀμφί, around, and μάχομαι, to fight). *To fight around.*

Ἀμφίπολις, εως, ἡ. *Amphipōlis, a city of Thrace, near the mouth of the Strymon. The ruins are now called Jenikevi.*

ἀμφίπολος, ὄν, ἡ (from ἀμφί, around, and πέλω, to be). *A handmaid, a female attendant.*

ἀμφίς (adv. from ἀμφί). *Around, round about, on both sides.*

ἀμφισβήτηκα, ὦ, fut. -ήσω, perf. ἤμφισβήτηκα (from ἀμφίς, and βαίνω, to go). *To dispute, to contend, to differ in opinion from, &c.*

ἀμφίστομος, ὄν (adj. from ἀμφίς, on

both sides, and στόμα, a mouth).

Having two mouths or outlets.

Ἀμφιτρίτη, ἡς, ἡ. *Amphitritē*, daughter of Oceanus and Tethys, and wife of Neptune.

Ἀμφιτρυῶν, ὄνος, ὁ. *Amphitryon*, a Theban prince, the husband of Alcmena.

Ἀμφίων, ὄνος, ὁ. *Amphion*, son of Jupiter and Antiōpe, and famed for his skill in music. He was fabled to have built the walls of Thebes by the notes of the lyre, the stones being moved by the power of harmony, and taking of themselves their destined places in the work.

ἄμφορεύς, ἕως, ὁ (from ἄμφί, on each side, and φέρω, to carry). *An amphōra*, a vase with two handles, for wine.—*Any vessel with two handles, a bucket.*

ἄμφοτερος, α, ον (adj. from ἄμφω). *Both.*

ἄμφω, τώ, τά, τώ (dual), and οἱ, αἱ, τά (plural); genitive and dative ἄμφοιν, of all three genders. *Both.* ἄμωμος, ον (adj. from α, not, and μῶμος, a fault). *Blameless, faultless.*

ἄν (conj., with the subjunctive mood) for ἔάν, *if*. The Attic poets use ἦν for ἔάν, and never ἄν.

ἄν, a particle, which communicates to a clause, or sentence, an expression of uncertainty, contingency, doubt, bare possibility, conjecture, &c. It qualifies, or modifies, what would else be positive or peremptory, and hence may be frequently rendered by *perhaps, probably, possibly, rather, hardly*, &c. It conveys very often the meaning of *may, might, could, would, should*, &c.—With relative pronouns, adjectives, and adverbs it gives the indefinite signification of *-ever, -soever*; as, ὅς ἄν, *whoever*; οὐδεὶς ἄν, *nobody whatsoever*; ὅτι ἄν, *whatever*.—With the indicative, and especially the imperfect, it very frequently expresses an action, as occurring, not at a fixed time, but when an occasion offers, and gives the meaning of

should or would have, had the opportunity offered, or had some other action taken place. With the subjunctive, mostly with an adverb or relative pronoun, it communicates an indeterminate signification, *-ever, -soever*. With the optative it may generally be rendered *may, might, could, would*, &c., implying *contingency, conjecture*, &c. It is used also with this same mood, and with the imperative, to soften in each case the harshness of a command or assertion. With the infinitive and participles, it imparts the same signification that the optative, subjunctive, or indicative with ἄν, would have in the resolution by the finite verb.—It is often repeated in a sentence, especially by the Attics, to mark the indeterminateness more forcibly.

ἀνά (prep., governing a dative in the epic and lyric poets only, but elsewhere the *accusative*). With the dative it denotes, *on, upon, at the top of*, &c.—With the accusative it expresses, 1st. A duration or continuance, both of time and space, and has then the meaning of *through, throughout, during*. 2d. *Against, up*; as, ἀνὰ τὸν ποταμόν, *against or up the (current of the) river*. 3d. With numerals it makes them distributive; as, ἀνὰ δέκα, *ten by ten, or ten each*, &c. 4th. *In*; as, ἀνὰ θυμόν, *in soul*.—In composition it has generally the meaning of *up* (which appears to be its primitive one), *aloud, thoroughly, again, back*, &c.

ἀναβάθρα, ας, ἡ (from ἀνά, *up*, and βᾶθρα, a stair or step). *A staircase, steps, a step, a ladder.*

ἀναβαίνω, fut. ἀναβήσω, perf. ἀναβέβηκα, 2d aor. ἀνέβην (from ἀνά, *up*, and βαίνω, *to go*). *To go up, to ascend, to mount*.—*To embark* (i. e., to go up on board of a ship).

ἀναβάλλω, fut. ἀναβάλω, perf. ἀναβέβληκα, 2d aor. ἀνέβαλον (from ἀνά, *up*, and βάλλω, *to throw*). *To throw up*, as earth in digging, *to*

heap up.—To put off, to defer. In the middle, ἀναβάλλομαι, to put off, to defer.—To risk, to hazard, &c.

ἀνάβῃσις, εως, ἡ (from ἀναβαίνω, to ascend). An ascent, a going up.

—A rising, a swelling.

ἀναβαῖτης, ου, ὁ (from ἀναβαίνω, to mount). One who ascends, one who goes on board, one who mounts, a horseman, a rider, &c.

ἀναβλαστᾶνω, fut. ἀναβλαστήσω, perf. ἀναβεβλάστηκα, 2d aor. ἀνέβλαστον (from ἀνά, up, and βλαστᾶνω, to germinate). To grow up, to shoot, to germinate.

ἀναβλέπω, fut. ἀναβλέψω, perf. ἀναβέβλεφα (from ἀνά, up, and βλέπω, to look). To look up at.

ἀνάβλησις, εως, ἡ (from ἀναβάλλω, to defer). A deferring, a putting off, a delay.

ἀναβλύζω, fut. ἀναβλύσω, perf. ἀναβεβλύκα (from ἀνά, up, and βλύζω, to spout out). To gush forth, to bubble forth, to boil up, &c.

ἀναβοᾶω, ὦ, fut. ἀναβοήσω, perf. ἀναβεβόηκα (from ἀνά, aloud, and βοᾶω, to cry). To cry aloud, to shout.—To crow.

ἀναγιγνώσκω, fut. mid. ἀναγνώσομαι, perf. ἀνέγνωκα, 2d aor. ἀνέγνων (from ἀνά, thoroughly, and γινώσκω, to know). To know thoroughly, to know again, to recognise, &c.—To read, to read to, as referring probably to the unrolling of a paper or scroll, and thus becoming acquainted with its contents.

ἀναγκάζω, fut. ἀναγκᾶσω, perf. ἠνάγκᾶκα (from ἀνάγκη, necessity). To compel, to force.

ἀναγκαῖος, α, ον (adj. from ἀνάγκη). Necessary, unavoidable.

ἀνάγκη, ης, ἡ. Necessity.—κατ' ἐνάγκην, through necessity.

ἀναγορεύω, fut. ἀναγορεύσω, perf. ἀνηγόρευκα (from ἀνά, aloud, and ἀγορεύω, to proclaim). To proclaim aloud, to make known publicly, to announce.

ἀναγράφω, fut. ἀναγράψω, perf. ἀναγέγραφα (from ἀνά, up, and γράφω, to write). To write up, to

make a list of, to enroll, to record, &c.

ἀνᾶγω, fut. ἀνάξω, perf. ἀνήχα, 2d aor. ἀνήγον, and with Attic redupl. ἀνήγαγον, perf. pass. ἀνήγμαι (from ἀνά, up, and ἄγω, to bring). To bring up, to bring back, to bring over.—In the middle, ἀνάγομαι, τι get under weigh, to set sail (i. e., to draw up the anchor).

ἀναδέσμη, ης, ἡ (from ἀνά, up, and δεσμέω, to bind). A band for the hair. Consult note, page 162, line 94.

ἀναδέω, fut. ἀναδήσω, perf. ἀναδέδεκα (from ἀνά, up, and δέω, to bind). To bind up, to tie up, to bind, to tie, to surround as with a chaplet, to wreath.

ἀναδίδωμι, fut. ἀναδώσω, perf. ἀναδέδωκα, 2d aor. ἀνέδων (from ἀνά, up, and δίδωμι, to give). To give up, to hand, to present.—To yield, to produce.—To distribute.

ἀναδύω, fut. ἀναδύσω, perf. ἀναδέδυνκα, 2d aor. ἀνέδυν (from ἀνά, up, and δύω, to proceed). To emerge from, to rise up from (as out of the sea).

ἀναεῖρω, fut. ἀναερῶ, perf. ἀνήερκα (from ἀνά, up, and αἶρω, to raise). To raise, to lift up.

ἀναζεύγνυμι, fut. ἀναζεύξω, perf. ἀνέζεινχα (from ἀνά, again, and ζεύγνυμι, to yoke). To yoke again, to break up an encampment, to decamp.

ἀναζώννυμι, fut. ἀναζώσω, perf. ἀνέζωκα (from ἀνά, up, and ζώννυμι, to gird). To gird up, to gird.—ἀνεζωσμένη, perf. part. pass., girt with, arrayed in, girded.

ἀνάθημα, ἄτος, τό (from ἀνά, up, and τίθημι, to place). A votive offering.—Anything costly given to another, to be laid up as a token of remembrance; hence, ornament, dress, &c.

ἀναθυμῖσις, εως, ἡ (from ἀναθυμῖω, to cause vapour to arise, to burn perfumes). Fumigation, the burning of perfumes.—The causing vapour to arise.—Evaporation.

ἀναίθω (used only in the present and

imperfect, from *ἀνά*, *up*, and *αἶθω*, *to set in a blaze*. *To kindle up, to kindle*.

ἄναιμος, *ον* (adj. from *α*, *not*, and *αἷμα*, *blood*). *Bloodless*.

αναιμόσαρκος, *ον* (adj. from *ἄναιμος*, and *σάρξ*, *flesh*). *Having flesh without blood*.

αναιρέω, *ῶ*, fut. *-ήσω*, perf. *ἀνήρηκα*, 2d aor. *ἀνείλον* (from *ἀνά*, *up*, and *αἶρέω*, *to take*). *To take up, to lift up, to remove, to destroy, &c.*

ἀναίσθητος, *ον* (adj. from *α*, *not*, and *αἰσθάνομαι*, *to perceive*). *Without feeling, insensible.—Without perceiving*.

ἀναίτσω, fut. *ἀναίξω*; Attic, *ἀνάσσω*, fut. *ἀνάξω*, perf. *ἀνῆχα* (from *ἀνά*, *up*, and *αἰτσω*, *to rush*). *To rush up, to start or spring up, to move rapidly*.

ἀνακαίω, fut. *ἀνακαύσω*, 1st aor. pass. *ἀνεκαύθην* (from *ἀνά*, *up*, &c., and *καίω*, *to ignite*). *To kindle up.—To rekindle, to excite anew, to revive*.

ἀνακαλέω, *ῶ*, fut. *ἀνακαλέσω*, perf. *ἀνακέκληκα* (from *ἀνά*, *again*, &c., and *καλέω*, *to call*). *To call again.—To call back, to recall.—To call aloud*.

ἀνακάμπω, fut. *ἀνακάμψω*, perf. *ἀνακέκαμφα* (from *ἀνά*, *again*, *back*, and *κάμπω*, *to bend*). *To return, to bend back one's way*.

ἀνακομιδή, *ῆς*, *ῆ* (from *ἀνακομίζω*, *to bring back*). *A bringing back, a return*.

ἀνᾱκοος, Doric for *ἀνήκοος*.

ἀνακράζω, fut. *ἀνακράξω*, &c. (from *ἀνά*, *aloud*, and *κράζω*, *to cry*). *To cry aloud, to cry out*.

Ἀνακρέων, *οντος*, *ὁ*. *Anacræon*, a celebrated lyric poet of Teios. Vid. page 11.

ἀνακρίνω, fut. *ἀνακρίνῶ*, &c. (from *ἀνά*, *thoroughly*, and *κρίνω*, *to examine into*). *To inquire into, to examine, to investigate.—To decide*.

ἀνακρούω, fut. *ἀνακρούσω*, &c. (from *ἀνά*, *back*, and *κρούω*, *to flog*). *To flog back*.

ἀνακυκλέω, *ῶ*, fut. *ἀνακυκλήσω*, perf. *ἀνακεκύκληκα* (from *ἀνά*, *again*, and *κυκλέω*, *to roll*). *To roll*

again and again, to roll round to roll in a circle.—To intertwine, to repeat, to involve.

ἀνακύπτω, fut. *ἀνακύψω*, &c. (from *ἀνά*, *up*, and *κύπτω*, *to bend*). *To lift up the head, after having stooped.—To lift up, to emerge, to come up*.

ἀνάκωλος, *ον* (adj. from *ἀνά*, *thoroughly*, *completely*, and *κόλος*, *maimed*). *Short, shortened, of short make.—ἀνάκωλοι κύμηλοι*, *camels with short legs*.

ἀναλαμβάνω, fut. *ἀναλήψομαι*, &c. (from *ἀνά*, *up*, &c., and *λαμβάνω*, *to take*). *To take up.—To receive, to take, to capture.—To resume, to undertake again.—To recover, to regain, &c.*

ἀναλίσκω, imperf. *ἀνῆλiskon*. The other tenses are formed from the old verb *ἀναλόω*, fut. *ἀναλώσω*, 1st aor. *ἀνάλωσα* and *ἀνῆλωσα*, perf. *ἀνάλωκα* and *ἀνῆλωκα* (from *ἀνά*, *up*, and the obsolete *άλίσκω*, *to take*). *To expend, to consume, to waste, to destroy*.

ἀναλόγος, *ον* (adj. from *ἀνά* and *λόγος*). *Proportionate to, agreeable to or agreeing with.—More usual signification, analogous, similar*.

ἀναμάρτητος, *ον* (adj. from *α*, *not*, and *ἁμαρτάνω*, *to err*). *Committing no fault, faultless, sinless.—Exempt from failure or error*.

ἀναμένω, fut. *ἀναμενῶ*, &c. (from *ἀνά*, *again and again*, as denoting continuance or firmness, and *μένω*, *to remain*). *To remain firm (i. e., again and again), to hold out, to persist, to remain.—To wait.—To await*.

ἀνάμερος, Doric for *ἀνήμερος*.

ἀνάμεστος, *ον* (adj. from *ἀνά*, *up to the top*, and *μεστός*, *full*). *Full up, full, filled with, replete. Joined with the genitive*.

ἀναμετρέω, *ῶ*, fut. *ἀναμετρήσω*, perf. *ἀναμεμέτρηκα* (from *ἀνά*, *again*, and *μετρέω*, *to measure*). *To measure again or anew, to measure accurately.—To recall to mind.—To judge, to value, to estimate*.

ἀναμίγνυμι, fut. *ἀναμίξω*, &c. (from

ἀνά, *up*, and μίγνυμι, *to mix*). *To mix up, to mix together, to mingle, to blend.*

ἀνανδρός, *ον* (adj. from *α*, *not*, and ἀνήρ, *a man*). *Unmanly, cowardly, effeminate.*

ἀνανεύω, fut. ἀνανεύσω, &c. (from ἀνά, *back*, &c., and νεύω, *to nod*). *To shake the head in token of refusal (i. e., to nod back or away from).—To refuse, to deny, to forbid, &c.*

ἄναξ, *ακτος*, *ὁ*. *A king, a monarch.*

Ἀναξαγόρας, *ον*, *ὁ*. *Anaxagōras*, a Clazomenian philosopher, preceptor to Pericles, Socrates, and Euripides.

ἀναξαίνω, fut. ἀναξῶ, &c. (from ἀνά, *again*, *anew*, and ξαίνω, *to scratch, to lacerate*). *To lacerate anew.—To open anew (said of a wound).—To exasperate, to irritate, to excite anew.*

Ἀναξάρχος, *ον*, *ὁ*. *Anaxarchus*, a philosopher of Abdera, from the school of Democritus, and intimate with Alexander.

ἀνάξιος, *α*, *ον* (adj. from *α*, *not*, and ἄξιος, *worthy*). *Unworthy, undeserving.*

ἀνάπανσις, *εως*, *ἡ* (from ἀναπαύω). *Rest, repose, quiet, cessation.*

ἀναπαύω, fut. ἀναπαύσω, &c. (from ἀνά, *completely*, and παύω, *to cause to cease*). *To put to rest, to cause to cease, to still, to pacify.—In the middle, ἀναπαύομαι, to rest, to cease, &c. (i. e., to cause one's self to cease.*

ἀναπείθω, fut. ἀναπείσω, &c. (from ἀνά, *thoroughly*, and πείθω, *to persuade*). *To convince, to persuade, to gain over, to prevail upon.*

ἀναπέμπω, fut. ἀναπέμψω, &c. (from ἀνά, *up*, &c., and πέμπω, *to send*). *To send up, to send forth, to emit.—To send away, to dismiss, to release.*

ἀναπετάννυμι, fut. ἀναπετῶσω, Attic form ἀναπετῶ, perf. act. wanting, perf. pass. ἀναπεπέτασμαι, syncopated into ἀναπεπτῶμαι, perf. pass. part. ἀναπεπτῶμένος (from ἀνά, *thoroughly*, and πετάννυμι, *to*

open). *To open wide, to throw open.—To spread, to extend.*

ἀναπηδάω, *ῶ*, fut. ἀναπηδήσω, &c. (from ἀνά, *up*, and πηδάω, *to leap*). *To leap up, to spring up, to spring upon.*

ἀναπίπτω, fut. ἀναπεσοῦμαι, &c. (from ἀνά, *back*, and πίπτω, *to fall*). *To fall back, to lean back, to recline, to lie down.*

ἀναπλάττω and ἀναπλάσσω, fut. ἀναπλάσω, &c. (from ἀνά, *again*, *anew*, and πλάσσω, *to form or mould*). *To form or mould anew, to give another form.—To form or mould carefully (i. e., again and again), to shape, to represent, to figure, &c.*

ἀναπλέω, fut. ἀναπλεύσομαι, &c. (from ἀνά, *back*, &c., and πλέω, *to sail*). *To sail back.—To sail up.—To sail out, to put to sea, &c.*

ἀνάπλεως, *ων* (adj. from ἀνά, *up to the top*, and πλέως, *full*). *Filled up, full.*

ἀναπληρώω, *ῶ*, fut. ἀναπληρώσω, &c. (from ἀνά, *up to the top*, and πληρώω, *to fill*). *To fill up, to fill quite full.—To fulfil.—To complete.*

ἀναπνέω, fut. ἀναπνεύσω, &c. (from ἀνά, *again*, &c., and πνέω, *to breathe*). *To breathe again, to recover breath.—To breathe forth—In Homer we have ἄμπνυτο, 3d sing. 2d aor. middle, syncopated from ἀνέπνυτο, with a passive signification.*

ἀναπολεμέω, *ῶ*, fut. ἀναπολεμήσω, &c. (from ἀνά, *again*, and πολεμέω, *to wage war*). *To renew the war, to recommence hostilities, to war again or anew.*

ἀνάπτω, fut. ἀνάψω, &c. (from ἀνά, *up*, and ἄπτω, *to tie, &c.*). *To tie up, to bind up, to connect, to append.—To kindle up, to set on fire, to inflame.*

ἀναρπάζω, fut. ἀναρπάσω, &c. (from ἀνά, *up*, &c., and ἀρπάζω, *to seize*). *To snatch up, to seize, to snatch away, to carry off, to plunder, &c.*

ἀναρρήττω and ἀναρρήγνυμι, fut. ἀναρρήξω, &c. (from ἀνά, *up*, and

ρήττω or ρήγνυμι, to tear, &c.).
To tear up, to break up, to rend
asunder, to split, to burst open.

ἀναρρίπτω, fut. ἀναρρίψω, &c. (from ἀνά, up, and ρίπτω, to put in motion). To throw up, to cast on high.—To kindle up.—To arouse, to excite.

αναρρίπτω, fut. ἀναρρίψω, &c. (from ἀνά, up, and ρίπτω, to throw). To throw up, to fling up.—To hazard, to risk, to incur.

ἀναρτᾶω, ὦ, fut. ἀναρτήσω, &c. (from ἀνά, up, and ἄρτᾶω, to hang). To hang up, to suspend, to attach.—To cause to be in suspense.—To elevate by hopes.

ἀναρχία, ας, ἡ (from α, not, and ἀρχή, rule). Anarchy, lawlessness.

ἀνασκιρτᾶω, ὦ, fut. ἀνασκιρτήσω, &c. (from ἀνά, up, and σκιρτάω, to leap). To leap up, to frisk about.

ἀνασπᾶω, ὦ, fut. ἀνασπᾶσω, &c. (from ἀνά, up, back, and σπάω, to draw). To draw up, to draw.—To draw back.

ἀνάσσω, fut. ἀνάξω, perf. ἡνᾶχα (from ἄναξ, a monarch, a ruler). To reign, to rule.

ἀνάστᾱτος, ον (adj. from ἀνίστημι, to expel). Expelled, dislodged.—ἀναστάτους ποιῶν, dislodging, expelling, driving out.

ἀναστενᾶχω and ἀναστενάζω, fut. ἀναστενάξω, &c. (from ἀνά, aloud, and στενάχω, to lament). To raise loud lamentations, to utter loud groans or wailings.

ἀναστρέφω, fut. ἀναστρέψω, &c. (from ἀνά, back, up, &c., and στρέφω, to turn). To turn back, to return, to turn about, to overturn, to overthrow, to subvert.

ἀνατείνω, fut. ἀνατενῶ, &c. (from ἀνά, up, and τείνω, to extend). To stretch upward, to hold up, to raise.—To stretch out, to extend.

ἀνατέλλω, fut. ἀνατελῶ, perf. ἀνατέταλκα, 1st aor. ἀνέτειλα (from ἀνά, up, and τέλλω, to cause to arise). To cause to come forth.—To come forth, to rise, to grow out of, &c.

ἀνατίθημι, fut. ἀναθήσω, &c. (from ἀνά, up, and τίθημι, to place). To place up, on high, or on.—To consecrate, by hanging up in a temple.—To ascribe.—To lay up, to deposit.

ἀνατόλη, ης, ἡ (from ἀνατέλλω, to rise). The rising of the sun, the east, the morning.

ἀνατολικός, ἡ, ὄν (adj. from ἀνατόλη). Towards the east, eastern, pertaining to sunrise.

ἀνατρέπω, fut. ἀνατρέψω, &c. (from ἀνά, up, &c., and τρέπω, to turn). To turn up, to overturn, to subvert, to destroy, &c.

ἀνατρέφω, fut. ἀναθρέψω, &c. (from ἀνά, up, and τρέφω, to nourish). To rear up, to nurture, to educate.

ἀνατρέχω, fut. ἀναθρέξω, &c. (from ἀνά, up, and τρέχω, to run). To run up, to spring up, to hasten up, to lift one's self.

ἄναυδος, ον (adj. from α, not, and αὐδή, a voice). Speechless, without a voice.

Ἄναυρος, ον, ὁ. The Anaurus, a small river of Thessaly, near the foot of Mount Pelion, in which Jason lost one of his sandals.

ἀναφαίνω, fut. ἀναφανῶ, &c. (from ἀνά, clearly, and φαίνω, to show). To show forth clearly, to cause to appear clearly, to show, to exhibit, to explain, to make known.—In the middle, ἀναφαίνομαι, to appear plainly, to appear.

ἀναφέρω, fut. ἀνοίσω, &c. (from ἀνά, up, and φέρω, to bring). To bring, carry, or fetch up.—To raise up, to raise, to exalt, to advance, to promote.—To bear up against, to endure.—To bring back.—To attribute, to impute, &c.

ἀναφθέγγομαι, fut. ἀναφθέξομαι (from ἀνά, aloud, and φθέγγομαι, to utter). To cry out, to call out, to announce, to speak in a loud voice.—To reply (i. e., to speak in return).

ἀναφυσᾶω, ὦ, fut. ἀναφυσήσω, &c. (from ἀνά, up, and φυσᾶω, to breathe). To breathe upward, to breathe out, to spout forth, &c.—ἀναφυσᾶν πῦρ, to breathe forth fire.

ἀναφύω, fut. ἀναφύσω, &c. (from ἀνά, up, and φύω, to produce). To bring forth, to produce, to cause to grow.—To beget.—In the middle, ἀναφύομαι, to grow up, to grow again, to revive.

ἀναφωνέω, ὦ, fut. ἀναφωνήσω, &c. (from ἀνά, aloud, and φωνέω, to call). To call aloud, to call out.

Ἀνάχαρσις, εὖς, ὁ. Anacharsis, a Scythian philosopher, who flourished about 600 B.C.

ἀναχέω, fut. ἀναχεύσω, &c. (from ἀνά, again, &c., and χέω, to pour). To pour again, to pour back again.—To pour forth, to pour upon.—To flow into.

ἀναχωρέω, ὦ, fut. ἀναχωρήσω, &c. (from ἀνά, back, and χωρέω, to proceed). To yield, to retreat, to retire, to depart, to recede.

ἀναψύχω, fut. ἀναψύξω, &c. (from ἀνά, again and again, and ψύχω, to cool, to refresh). To fan, to cool, to refresh, to revive.

ἀνδᾶνω, fut. ἀδήσω, 2d aor. ἔαδον and ἄδον, perf. ἔαδα, Ionic and poetic verb for ἡδομαι. To please, to gratify, to delight.

ἀνδραγαθία, ας, ἡ (from ἀνὴρ, a man, and ἀγαθός, excellent, &c.). Uprightness, rectitude, probity, moral excellence.—Bravery, manly resolution, noble spiritedness, &c.

ἀνδραποδισμός, οὔ, ὁ (from ἀνδραποδίζω, to enslave). An enslaving.

ἀνδράποδον, ον, τό (from ἀνὴρ, a man, and πεδή, a fetter). A slave.—A captive, taken in battle.

ἀνδρείᾱ, ας, ἡ (from ἀνδρείος). Bravery, valour, manly spirit.

ἀνδρείος, α, ον (adj. from ἀνὴρ, a man). Manly, brave, courageous, spirited.

ἀνδρείας, ἄντρος, ὁ (from ἀνὴρ, a man). A statue, an image.

ἀνδροκτᾶσις, ας, ἡ (from ἀνὴρ, a man, and κτείνω, to slay). The slaying of men, slaughter, carnage.

Ἀνδρομάχη, ης, ἡ. Andromachē, daughter of Etion, king of Thebe, and wife of Hector, by whom she had Astyanax. After the fall of Troy she became the wife of Pyrrhus, son of Achilles.

Ἀνδρουέδα, ας, ἡ. Andromēda, daughter of Cepheus, king of Æthiopia, and Cassiope. (Vid. note on line 14, page 87.)

ἀνδροφόνος, ον (adj. from ἀνὴρ, a man, and φόνος, slaughter). Man-slaying, man-destroying, slaughtering.

ἀνδρώδης, ες (adj. from ἀνὴρ, a man, and εἶδος, look). Of manly aspect.—Manly.

ἀνεγείρω, fut. ἀνεγερῶ, &c. (from ἀνά, up, and ἐγείρω, to arouse). To arouse, to awaken, to excite, to encourage, to revive, &c. 2d aor. inf. mid. ἀνέγρεσθαι.

ἀνείμι (from ἀνά, up, &c., and εἶμι, to go). To go up, to ascend.—To come back, to return.

ἀνέκδοτος, ον (adj. from α, not, and ἐκδίδωμι, to give away, to give in marriage). Not given in marriage, unmarried.

ἀνεκτός, ὄν (adj. from ἀνέχομαι, to endure). Supportable, endurable, to be supported, to be endured.

ἀνελεύθερος, ον (adj. from α, not, and ἐλεύθερος, free, liberal). Servile, illiberal, base, ignoble.

ἀνελλιπής, ἐς (adj. from α, not, and ἐλλιπής, failing). Continued, unfailing, incessant.

ἄνεμος, ον, ὁ. Wind.

ἀνεμῶω, ὦ, fut. ἀνεμῶσω, perf. ἠνέμωκα (from ἄνεμος, wind). To blow, to inflate, to cause to swell out with wind. In the passive, ἀνεμόομαι, οὔμαι, to be swelled forth with wind.

ἀνεμώδης, ες (adj. from ἄνεμος, wind, and εἶδος, appearance). Windy.

ἀνεμώνη, ης, ἡ (from ἄνεμος, the wind). The anemōnē, or wind-rose.

ἀνεπιτιμητός, ον (adj. from α, not, and ἐπιτιμάω, to censure). Uncensured, unrebuked.

ἀνέρχομαι, fut. ἀνελεύσομαι, &c. (from ἀνά, up, and ἔρχομαι, to come, &c.). To come up, to go up, to mount, to ascend, to go on board of, &c.

ἀνερωτᾶω, ὦ, fut. ἀνερωτήσω, &c. (from ἀνά, thoroughly, earnestly and ἐρωτάω, to inquire). To inquire earnestly, to question care.

fully or repeatedly, to ask, to inquire, to interrogate, &c.

ἀνευ (adv. governing the genitive). Without.

ἀνευρίσκω, fut. ἀνευρήσω, &c. (from ἀνά, completely, thoroughly, and εὑρίσκω, to find). To find out, to discover.

ἀνέχω, fut. ἀνέξω, or ἀνασχήσω, &c. (from ἀνά, back, and ἔχω, to hold).

To hold back, to hold up, to restrain.—In the middle voice, ἀνέχομαι, to endure, i. e., to restrain one's self, to bear, to put up with.

ἀνεψίος, οὔ, ὁ. A cousin.

ἀνήθος, ον (adj. from α, not, and ἡβη, puberty). Not grown up, under age, youthful, young.

ἀνηθον, ον, τό. Anise.

ἀνήκεστος, ον (adj. from α, not, and ἀκέομαι, to heal). Incurable, irremediable, irreconcilable.

ἀνήκοος, ον (adj. from α, not, and ἀκοή, hearing). Not hearing, not listening, not attending to.—In a passive sense, that is not heard.—ἀνήκοα εὔχεσθαι, to pray fruitlessly or without avail.

ἀνήκω, fut. ἀνήξω, &c. (from ἀνά, up to, and ἔκω, to come). To come up to, to reach to, to extend or appertain to—τὰ ἀνήκοντα, what is suitable for, what appertains to, &c.

ἀνήλιος, ον (adj. from α, not, and ἥλιος, the sun). Sunless, not illumined by the sun, without a sun.

ἀνήμερος, ον (adj. from ἀν, same as α, not, and ἡμερος, tame, mild). Savage, wild, uncultivated, cruel, merciless, harsh, severe.

ἀνήο, ἀνέοος, contr. ἀνδρός, ὁ. A man.

ἀνθέω, ὦ, fut. -ήσω, perf. ἤνθηκα, perf. mid. (assigned to this verb, but coming from a theme ἀνθω or ἀνέθω) ἀνήνοθα. To bloom, to flourish, to flower, to abound.

ἀνθίζω, fut. -ίσω, perf. ἤνθικα (from ἀνθος, a flower). To flourish, to bloom, to abound.—To colour, to diversify, to cover with various colours.

ἀνθίστημι fut. ἀντιστήσω, perf. ἀνθέστηκα (from ἀντί, against, and

ἵστημι, to place). To place against, to oppose one thing to another, to compare, to withstand, to resist.—In the middle, ἀνθίσταμαι, to resist, to hold out, &c.—The perf. and 2d aor. act. used in a neuter sense, to withstand.

ἄνθος, εος, τό. A flower.

ἀνθρώπινος, η, ον (adj. from ἄνθρωπος). Human.

ἄνθρωπος, ον, ὁ and ἡ. A human being, a man.

ἀνθρωποφάγος, ον (adj. from ἄνθρωπος, and φάγω, to eat). Man-devouring, cannibal.

ἀνίαω, ὦ, fut. -άσω, Ionic -ήσω, 1st aor. part. pass. ἀνιθείς (from ἀνία, trouble). To cause pain, to afflict, to trouble, to grieve.—To vex, to disquiet.—The iota in this verb is usually long, but sometimes shortened by the Attics.

ἀνίημι, fut. ἀνήσω, perf. ἀνείκα, &c (from ἀνά, up, and ἵημι, to send). To send up, to send forth, to let loose, to relax.—To yield, to give up, to produce, &c.—ἀνειμένος, loose, hanging down, &c. ἀνειμένον ἐὰν, consult note, p. 92, l. 29.

ἀνίκα, Doric for ἡνίκα.

ἀνιμάω, ὦ, fut. -ήσω, perf. ἀνίμηκα (from ἀνά, up, and ἱμάω, to draw with a cord or thong). To draw up, to draw, said of water in a well.

ἀνιπτάμαι (from ἀνά, up, and ἵπταμαι, to fly). To fly up, to bound up, to spring on high. (Vid. ἵπταμαι.)

ἀνίστημι, fut. ἀναστήσω, &c. (from ἀνά, up, and ἵστημι, to place). To set up, to raise, to establish.—ἀνέστηκα, perf., I stand up; ἀνέστην, 2d aor., I stood up; ἀνέστησα, 1st aor., I placed or set up; ἀναστάς, 2d aor. part., having arisen.

ἀνίσχω (same as ἀνέχω, used only in the present and imperfect).

Ἀννίβας, ἄ, ὁ. Hannibal, a celebrated Carthaginian commander.

Ἀννων, ωνος, ὁ. Hanno, a Carthaginian, sent on a voyage of discovery along the Atlantic coast of Africa.—Also the name of several other Carthaginians more or less conspicuous.

ἀνόητος, ον (adj. from α, not, and νοέω, to think). *Thoughtless, senseless.—Not understood, not perceived, unintelligible.*

ἀνοήα, ας, ἡ (from ἀνοος, foolish). *Want of understanding, folly, ignorance, &c.*

ἀνοίγω, fut. ἀνοίξω, 1st aor. ἀνέωξα, 1st aor. infin. ἀνοῖξαι, perf. ἀνέωχα, perf. mid. ἀνέωγα. *To open, to uncover, to reveal, &c.*

ἀνοίκειος, ον (adj. from ἀν, same as α, not, and οἰκείος, adapted to). *Unfit, out of place, irrelevant, useless.*

ἀνοιστέος, ον (verb. adj. from ἀναφέρω, fut. ἀνοίσω, to ascribe, to impute). *To be ascribed to, to be imputed to.*

ἀνομιᾶ, ας, ἡ (from α, not, and νόμος law). *Lawlessness, licentiousness, iniquity, injustice.*

ἀνόμοιος, ον (adj. from ἀν, same as α, not, and ὁμοιος, like). *Unlike, dissimilar, different.*

ἀνομοιότης, ητος, ἡ (from ἀνόμοιος). *Inequality, dissimilarity, difference.*

ἀνόσιος, ον, and α, ον (adj. from ἀν, same as α, not, and ὁσιος, holy). *Unholy, impious, wicked.*

Ἀνουβις, ἴδος, ὁ. Anūbis, an Egyptian deity, represented with the head of a dog.

ἄντᾱ (adv. from ἀντην, and that from ἀντί). *Opposite.*

ἄνταγωνίζομαι, fut. -ίσομαι, &c. (from ἀντί, against, and ἀγωνίζομαι, to contend). *To contend against or with, to fight against, to combat with.*

ἄνταγωνιστής, οῦ, ὁ (from ἀνταγωνίζομαι). *An antagonist, an opponent, a competitor.*

Ἀνταῖος, ον, ὁ. Antæus, a giant of Libya, killed by Hercules.

Ἀνταλκίδας, ᾱ, ὁ. Antalcidas, a Spartan, who made a disadvantageous peace between the Greeks and Persians. (But consult notes.)

ἀνταποδίδωμι, fut. ἀνταποδώσω, &c. (from ἀντί, in return, and ἀποδίδωμι, to give). *To give in return, to give instead, to retaliate, to repay, to recompense.*

ἀντᾱω, ὦ, fut. -ήσω, perf. ἤντηκα (from ἀντα, opposite). *To meet, to light upon, to oppose, &c.—In Homer, ἀντάω, in the present, does not occur, but, in place of it, ἀντιᾱω.*

ἀντειπεῖν (from ἀντί, in return, and εἰπεῖν, to speak). *To reply, to contradict, to refuse. (Vid. εἰπεῖν).*

ἀντεκπλέω, fut. ἀντεκπλεύσομαι, &c. (from ἀντί, against, and ἐκπλέω, to sail forth). *To sail forth against.*

ἀντέχω, fut. ἀνθέξω, &c. (from ἀντί, against, and ἔχω, to hold). *To hold against, to resist.—To sustain, to endure.*

ἀντί (preposition governing the genitive only). *Primary signification, against, contrary to, facing. Hence, more usually, for, instead of, in the relations of exchange, value, &c.—In composition, instead of, against, in return.*

ἀντιβαίνω, fut. ἀντιθήσομαι, &c. (from ἀντί, against, and βαίνω, to go). *To go against, to attack, to resist, to oppose, &c.*

ἀντιβροντᾱω, ὦ, fut. -ήσω, &c. (from ἀντί, against, and βροντάω, to thunder). *To thunder against or at.—To imitate thunder.*

Ἀντίγονος, ον, ὁ. Antigonus, one of Alexander's generals. He received, after Alexander's death, Pamphylia, Lycia, and Phrygia; made himself master of Asia, and assumed the title of king, B.C. 306.

ἀντιγράφω, fut. ἀντιγράψω, &c. (from ἀντί, in reply, and γράφω, to write). *To write in reply, to answer in writing.*

ἀντιδίδωμι, fut. ἀντιδώσω, &c. (from ἀντί, in return, and δίδωμι, to give). *To give in return, to repay, to recompense, to give one thing in exchange for another.*

ἀντιδικός, ον, ὁ (from ἀντί, against, and δίκη, a suit). *An adversary in a lawsuit, an opponent in law, an opponent generally.*

ἀντίδοσις, εως, ἡ (from ἀντιδίδωμι). *An exchange, a giving in return, retribution, &c.*

ἀντιδωρέομαι, οῦμαι, fut. -ήσομαι, &c.

(from ἀντί, in return, and δωρέομαι, to bestow). To give in return, to bestow in recompense, &c.

ἀντικαθήμεαι, fut. -ήσομαι, &c. (from ἀντί, opposite, and κάθημαι, to sit).

To sit opposite, to sit over against.

ἀντικρούω, fut. -ούσω, &c. (from ἀντί, against, and κρούω, to strike).

To oppose, to clamour against.

ἀντιλαμβάνω, fut. ἀντιλήψομαι, &c. (from ἀντί, in exchange, &c., and λαμβάνω, to take, to receive). To take or receive in exchange.—In

the middle voice, to appropriate to one's self, to lay hold of, to seize, &c.

ἀντιλέγω, fut. ἀντιλέξω, &c. (from ἀντί, against, and λέγω, to speak). To contradict, to deny.—To oppose, to contest, to dispute concerning, with περί and a genitive.

ἀντινώτος, ον (adj. from ἀντί, against, and νῶτος, the back). Turning the back, with back turned, back to back.

Ἀντιόπη, ης, ἡ Antiópē, daughter of Nycteus, king of Thebes, and mother of Amphion and Zethus by Jupiter.

Ἀντιόχης, ἴδος, ἡ. Antiōchis, the name of one of the ten Attic tribes.

Ἀντιόχος, ον, ὁ. Antiōchus, 1. surnamed the Great, was king of Syria and Asia, and reigned 36 years.—2. Originally a pilot, afterward an officer under Alcibiades.

ἀντιπᾶλος, ον (adjective from ἀντί, against, and πᾶλη, wrestling).

Wrestling with, combating or contending against.—As a substantive, an opponent, an antagonist, a rival.

Ἀντιπᾶτρος, ον, ὁ. Antipāter, a noble Macedonian, one of Alexander's generals, who received, after the death of that monarch, the European provinces as his portion.

ἀντιποιέομαι, οὔμαι, fut. -ήσομαι, &c. (from ἀντί, in turn, and ποιέομαι, to seek to appropriate to one's self).

To lay claim to, to aim at, to seek, to aspire to, &c.

ἀντιπολιτεύομαι, fut. -εύσομαι, &c. (from ἀντί, against, opposite to, and πολιτεύομαι, to take part in

politics). To be of different parties in politics, to be of the opposite party.

ἀντίπρωρος, ον (adj. from ἀντί, opposite, against, and πρῶρα, a prow). With opposing prows, prow to prow, &c.

ἀντιβρόπος, ον (adj. from ἀντί, opposite, and βέπω, to weigh down). Counterbalancing, equivalent to, as weighty as.

Ἀντισθένης, ον, ὁ. Antisthēnes, an Athenian philosopher, born 420 B.C., and the founder of the Cynic sect.

ἀντίσχω, poetic form for ἀντέχω.

ἀντιτάττω, or ἀντιτάσσω, fut. ἀντιτάξω, &c. (from ἀντί, against, and τάσσω, to marshal). To marshal against, to draw up against, to station an army or body of men against.—In the middle, to oppose, to strive against, to resist.—οἱ ἀντιτεταγμένοι, the foe, those drawn up against.

ἀντιτίθημι, fut. ἀντιθήσω, &c. (from ἀντί, against, in return, and τίθημι, to place). To place against, to place opposite, to compare.—To put in place of, to substitute.

ἀντιφωνέω, ὦ, fut. -ήσω, &c. (from ἀντί, in return, and φωνέω, to speak). To reply, to respond, to answer.—To contradict.

ἀντλέω, ὦ, fut. -ήσω, perf. ἤντληκα (from ἀντλος, a machine for drawing up water). To draw up water.—To exhaust, to endure.

ἄντρον, ον, τό. A cave, a grotto

ἄνυδρος, ον (adj. from ἀν, same as α, not, and ὕδωρ, water). Destitute of water, arid, barren.

ἀνυμνέω, ὦ, fut. -ήσω, &c. (from ἀνά, up, highly, and ὑμνέω, to celebrate in song). To hymn, to celebrate in song, to praise highly, to extol.

ἀνυπόδητος, ον (adj. from ἀν, same as α, not, and ὑποδέω, to fasten under). Barefoot, without sandals.

ἀνύποιστος, ον (adj. from ἀν, same as α, not, and ὑποιστός, tolerable). Not to be borne, intolerable.

ἄνω (adv. governing the genitive from ἀνά, up). Above, on high

—ἀνω καὶ κάτω, upward and downward.—πρὸς τὸ ἄνω, towards the upper part or side.

ἀνώγω, fut. ἀνώξω, perf. ἀνώγα, plur. perf. ἠνώγειν, Ionic form ἠνώγεα. To order, to bid, to command.

ἀνωθεν (adv. from ἀνω). From above.

ἀνώνυμος, ον (adj. from ἀν, same as α, not, and ὄνυμα, Æolic for ὄνομα, a name). Nameless, anonymous, unknown, without fame, inglorious, obscure.

ἀξία, ας, ἡ (properly the fem. of ἄξιος). Worth, merit, desert.—ὕπερ τὴν ἀξίαν, beyond one's merit or desert.—κατ' ἀξίαν, according to one's merit, as one deserves.—παρ' ἀξίαν, undeservedly.

ἀξιόλογος, ον (adj. from ἄξιος and λόγος, mention). Worthy of mention, considerable.—Important, valuable, estimable.

ἀξιόμαχος, ον (adj. from ἄξιος, worthy, and μάχομαι, to contend). Worthy of contending with another, matched in fight, a fit antagonist, a match.

ἄξιος, α, ον (adj. from ἄγω, to weigh). Equivalent in weight.—Worthy, sufficient for, able to hold or contain, good, deserving, worthy, meritorious.—ἄξιος πολλοῦ, worth much, valuable.—ἄξιος μηδενός, of no value, i. e., worth nothing. So also, ἄξιος οὐδενός.

ἄξιόω, ὦ, fut. ἀξιώσω, perf. ἡξιώκα (from ἄξιος). To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request, to deem right.

ἀξιώμα, ἄτος, τό (from ἀξιόω). Dignity, rank, importance, estimation.

ἔξως (adv. from ἄξιος). Deservedly, worthily, suitably, laudably.

ᾠοῖδά, ᾠς, ἡ, Doric for ᾠοιδῆ (from ἀείδω, to sing). A song, a strain. ᾠοῖός, οῦ, ὁ (from ἀείδω, to sing). A bard.

οἰκήτος, ον (adj. from α, not, and οἰκέω, to inhabit). Uninhabited.—Uninhabitable.

όρατος, ον (adj. from α, not, and όράω, to see). Unseen, invisible. Not to be seen, of which the sight

is forbidden, not right to be looked upon.

ἀπαγγέλλω, fut. ἀπαγγελῶ, &c. (from ἀπό, from, and ἀγγέλλω, to announce). To bring tidings from, to announce, to declare, to bring back word.

ἀπαγορεύω, fut. -εύσω, &c. (from ἀπό, from, and ἀγορεύω, to declare to proclaim). To deny, to forbid to prohibit.—To give up or over through fatigue.—To be discouraged, &c.

ἀπαγχονίζω, fut. -ίσω, perf. ἀπηγχόνικα (from ἀπό, from, and ἀγχονίζω, to hang). To hang from, to hang.

ἀπάγχω, fut. ἀπάγξω, &c. (from ἀπό, from, and ἀγχω, to choke). To throttle, to choke, to strangle, to hang.—In the middle, ἀπάγχομαι, to hang one's self.

ἀπάγω, fut. ἀπάξω, &c. (from ἀπό, from, and ἄγω, to lead, &c.). To lead away, to lead off, to carry away, to drive off, &c.

ἀπαυθεῖα, ας, ἡ (from ἀπαυθής). Freedom from suffering, tranquillity, indifference.

ἀπαυθής, ἐς (adj. from α, not, and πάθος, suffering). Free from suffering, free from malady, unconcerned, uninjured, insensible, serene, tranquil.

ἀπαίδευτος, ον (adj. from α, not, and παιδεύω, to instruct). Uninstructed, uneducated, ignorant, inexperienced.

ἀπαιτέω, ὦ, fut. ἀπαιτήσω, perf. ἀπήτηκα (from ἀπό, from, and αἰτέω, to ask). To demand from, to ask back, to seek, to claim.

ἀπαλλάγή, ἡς, ἡ (from ἀπαλλάττω). Release from, deliverance, discharge, departure; with τοῦ βίου, death.

ἀπαλλάττω and ἀπαλλάσσω (from ἀπό, from, and ἀλλάττω, to change, &c.). To deliver from, to send away, to remove, to release, to free.—In the middle voice, to send one's self away, to depart, to finish.

ἀπαλός, ἡ, ὅν (adj.). Tender, delicate, soft.

ἀπαλύνω, fut. ἀπαλύνω, perf. ἡπαλυνκα (from ἀπαλός). *To soften, to render mild, to make smooth.*—In the middle voice, to grow calm, to become tranquil.

ἀπαυαίνομαι, 1st aor. mid. ἀπηνην-
αῖμην (deponent verb, from ἀπό, from, and αἰνέομαι, to refuse; used only in pres., imperf., and aorist). *To refuse positively, to deny, to reject totally.*

ἀπ᾽εννευθε (adv. from ἀπό, from, and ἀνενθε, apart). *Far apart from, far away from.*—*Apart, away from.*

ἀπανθράκω, ὤ, fut. ἀπανθράκωσω, perf. ἀπηνηθράκωκα (from ἀπό, from, and ἀνθράκω, which from ἀνθραξ, coal). *To burn completely to a coal, to reduce to a cinder, to consume entirely.*

ἀπαντᾶω, ὤ, fut. -ήσω, &c. (from ἀπό, from, and ἀντάω, to meet). *To go to meet, to meet, to encounter.*—*Neuter, to occur, to turn out, to succeed.*

ἅπας (adv.). *Once, for once, once for all.*

ἀπαράιτητος, ον (adj. from α, not, and παραιτέω, to conciliate). *That cannot be conciliated, inflexible, inexorable, inevitable.*

ἅπας, ἅσα, ἅν (adj. from α for ἅμα, together, and πᾶς, all). *All together, all, the whole, every one.*

ἀπάτη, ης, ἥ. *Deceit, deception, fraud, artifice.*

ἀπειδόν, inf. ἀπιδεῖν, part. ἀπιδών (from ἀπό, from, and εἶδον, 2d aor. of obs. εἶδω, to see), used as 2d aor. to ἀφοράω. *Primitive meaning, to look from other objects at one in particular.*—*Hence, to look at attentively, to regard; also to look away, to overlook.*

ἀπειθέω, ὤ, fut. ἀπειθήσω, perf. ἡπειθήκα (from ἀπειθής, disobedient). *To be disobedient, to resist persuasion.*

ἀπεικάζω, fut. ἀπεικάσω &c. (from ἀπό, from, and εἰκάζω, to liken). *To draw an image of, to imitate, to liken to, to compare.*

ἀπειλέω, ὤ, fut. ἀπειλήσω, perf. ἡπείληκα. *To menace, to threaten, to intimidate.*

ἄπειμι, imper. ἀπίτι, inf. ἀπιέναι, part. ἀπιών (from ἀπό, from, and εἶμι, to go). *To depart, to go away.*

ἄπειμι, fut. ἀπέσομαι (from ἀπό, from, and εἶμι, to be). *To be away from, to be absent, to be away.*—οἱ ἀπόντες, the absent.

ἄπειπον, inf. ἀπειπεῖν, part. ἀπειπών (from ἀπό, from, and εἶπον, 2d aor. of obs. εἶπω, to say), used as 2d aor. to ἀπαγορεύω. *To forbid, to abandon, to give up, to renounce.*

ἀπείρω, fut. ἀπείρω, &c. (from ἀπό, from, and εἶρω, to shut up). *To shut out from, to separate from, to divide, to bound, to restrain.*

ἀπειρία, ας, ἥ (from ἀπειρος, infinite). *Infinity, immensity.*

ἄπειρος, ον (adj. from α, not, and πεῖρας, an end). *Endless, infinite, boundless.*

ἄπειρος, ον (adj. from α, not, and πεῖρα, a trial). *Not having made trial of. Hence, ignorant of, inexperienced, unskilled.*

ἀπείρων, ον (adj. from α, not, and πεῖρας, an end). *Unbounded, boundless, immense.*

ἀπελαύνω, fut. ἀπελάσω, &c. (from ἀπό, from, and ἐλαύνω, to drive). *To drive away, to drive off.*

ἀπεμπολάω, ὤ, fut. ἀπεμπολήσω, perf. ἀπημπολήκα usually, but in Lucian ἀπεμπεπόληκα (from ἀπό, from, and ἐμπολάω, to trade). *To sell off, to traffic, to sell.*

Ἀπεννίνα, ων, τά. *The Apennines, a range of mountains, branching off from the Alps and running through Italy.*

ἀπερείδω, fut. ἀπερείσω, &c. (from ἀπό, from, and ἐρείδω, to fix on). *To place down upon, to fix steadily to lay upon.*—*In the middle voice to place one's self upon, to lean upon, to lie down on.*

ἀπερείσιος, α, ον (adj. from ἀπειρος, infinite). *Infinite, countless, immense.*

ἀπερύκω, fut. ἀπερύξω, &c. (from ἀπό, from, and ἐρύκω, to keep off). *To keep off from, to drive off, to repel, to prevent.*

ἀπέρχομαι, fut. ἀπελεύσομαι, &c.

(from *ἀπό*, from, and *ἐρχομαι*, to go). To go away, to depart, to withdraw, to retire.

ἀπεχθέναι, fut. *ἀπεχθήσομαι*, perf. *ἀπήχθημαι* (from *ἀπό*, from, and *ἐχθάνομαι*, a form of *ἐχθομαι*, to be hated). To be bitterly hated, to be odious to.—Also in an active signification, to be hostile to, to be an enemy to.

ἀπέχθειν, ας, ἡ (from *ἀπεχθής*, hated). Hatred, enmity.

ἀπέχω, fut. *ἀφέξω* or *ἀποσχίσω*, &c. (from *ἀπό*, from, and *ἐχω*, to have or hold). To hold or keep off, to repel, to receive.—As a neuter, to be away from, to keep away from, to be distant.—In the middle voice, to keep one's self from, to refrain, to cease from, with the genitive.

ἰπὴν, ης, ἡ. A wagon, a mule-car. It was a species of carriage generally drawn by mules.

Ἀπίκιος, ου, ὁ. *Apicius*, a Roman patrician noted for his gluttony. He lived during the reign of Tiberius.

Ἀπίκιος, ᾱ, ον (adj.). *Apician*.

ἰπιστέω, ᾧ, fut. *ἀπιστήσω*, perf. *ἠπίστηκα* (from *ἄπιστος*). To be unbelieving, to disbelieve, to mistrust, to disobey.

ἄπιστος, ον (adj. from *α*, not, and *πίστις*, belief). Unbelieving, mistrustful.—In a passive signification, unworthy of confidence, faithless, perfidious, incredible.

ἄπλετος, ον, Ionic for *ἄπλᾱτος*, ον (adj. abbreviated from *ἀπέλᾱτος*, from *α*, not, and *πελάω*, to approach). Not to be approached.—Hence, immeasurable, immense, terrible, vast.

ἀπλήρωτος, ον (adj. from *α*, not, and *πληρώω*, to fill). That cannot be filled, insatiable.

ἄπλος, ὅη, ὅον, contr. οὔς, ἡ, οὖν (adj. from *α*, not, and the old verb *πλέω*, from which *πλέκω*, to fold). Without a fold.—Hence, simple, plain, upright, honest.

ἄπό (prep.), governs the genitive only. The primary meaning is from, and it has reference to place, time, or the assigning of the origin or cause of a thing.—Hence, away

from, far from, from the neighbourhood of, in the relation of place; through, by, by means of, with, in assigning the cause.—In composition it denotes separation, cessation, completion, origin, &c. It frequently has the force of a negative particle, and sometimes merely strengthens the simple verb.

ἀποβαίνω, fut. *ἀποθήσομαι*, &c. from *ἀπό*, from, and *βαίνω*, to proceed). To cause to go down, to lead down.

—As a neuter, to descend, to come forth from, to disembark, to result, to happen.

ἀποβάλλω, fut. *ἀποβάλλω*, &c. (from *ἀπό*, from, and *βάλλω*, to cast). To cast away, to cast off, to lose.

ἀπόβασις, εως, ἡ (from *ἀποβαίνω*). Descent, disembarkation, departure.

ἀποβιβάζω, fut. *ἀποβιβᾶσω*, perf. *ἀποβιβᾶκα* (from *ἀπό*, from, and *βιβάζω*, to proceed). To go forth from, to disembark.

ἀποβλάπτω, fut. *ἀποβλάψω*, &c. (from *ἀπό*, from, and *βλάπτω*, to injure). To injure greatly.

ἀποβλέπω, fut. *ἀποβλέψω*, &c. (from *ἀπό*, from, and *βλέπω*, to look). Primitive meaning, to look away from other objects towards some particular one.—Hence, to look at attentively, to regard, to observe, to look towards.

ἀπογιγνώσκω, fut. *ἀπογνώσομαι*, &c. (from *ἀπό*, from, and *γιγνώσκω*, to acknowledge). To refuse to acknowledge, to renounce, to relinquish, to despair of.

ἀπογραῖφω fut. *ἀπογράψω*, &c. (from *ἀπό*, from, and *γραῖφω*, to write). To write from one book into another.—Hence, to transcribe, to copy, to enter in a register.

ἀπογνιόω, fut. *ἀπογνιώσω*, perf. *ἀπογεγνιώκα* (from *ἀπό*, from, and *γνιώω*, to lame). To lame, to enervate, to maim.

ἀποδαίω (from *ἀπό*, from, and *δαίω*, to share) has only the pres. and imperf. in the active. Used commonly as a dep. middle, *ἀποδαίομαι*, fut. *ἀποδάσομαι*, perf. *ἀποδέδωκα*

ασυαι. *To divide among, to share with, to distribute.*

ἵποδεῖ (impers. verb from ἀπό, *from*, and δεῖ, *it is wanting*). *It is wanting, there is a deficiency.—ἀποδέων, inferior.*

ἀποδείκνυμι and ἀποδεικνύω, fut. ἀποδείξω, &c. (from ἀπό, *from*, and δείκνυμι, *to show*). *To show forth, to make evident, to declare, to appoint, to assign.*

ἀποδειλῖαι, ὦ, fut. -άσω (from ἀπό, *from*, and δειλιάω, *to be timid*). *To abandon through fear.—To be timid, to be cowardly*

ἀπόδειξις, εως, ἡ (from ἀποδείκνυμι, *to make evident*). *Demonstration, proof.*

ἀποδέρω, fut. ἀποδερῶ, &c. (from ἀπό, *from*, and δέρω, *to flay*). *To strip the skin completely off, to flay.*

ἀποδέχομαι, fut. ἀποδέξομαι, &c. (from ἀπό, *from*, and δέχομαι, *to receive*). *To receive from, to admit, to assume.*

αποδιδράσκω, fut. mid. ἀποδρᾶσομαι, 1st aor. act. ἀπέδρᾶσα, perf. ἀποδέδρᾶκα, 2d aor. ἀπέδραν, ἄς, ᾶ, &c., Ionic ἀπέδρην (from ἀπό, *from*, and διδράσκω, *to run away*). *To run away from, to make one's escape.—To avoid, to shun.*

ἀποδίδωμι, fut. ἀποδώσω, &c. (from ἀπό, *from*, and δίδωμι, *to give*). *To give back, to restore, to repay, to recompense, to assign, to render.—In the middle voice, to dispose of, to sell into slavery.*

ἀπόζω, fut. ἀποζήσω and Ion. ἀποζέσω, perf. irreg., with the signification of the present, ἀπόδωδα (from ἀπό, *of*, and ὀζω, *to smell*). *To smell of, to be redolent of.*

ἀποθεν (adv. from ἀπό). *From afar, far off, at a distance.*

ἀποθερίζω, fut. ἀποθερίσω, &c. (from ἀπό, *from*, and θερίζω, *to reap*). *To cut down, to mow, to reap.*

ἀποθεσπίζω, fut. ἀποθεσπῖσω, &c. (from ἀπό, *from*, and θεσπίζω, *to divine*). *To deliver oracles, to utter an oracular response.*

ἀποθεωρέω, ὦ, fut. ἀποθεωρήσω, &c. (from ἀπό, *from*, and θεωρέω, *to behold*). *To behold from a distance, to contemplate, to watch closely, to observe.*

to behold). *To behold from a distance, to contemplate, to watch closely, to observe.*

ἀποθηλύνω, fut. ἀποθηλύνω, perf. ἀποτεθήλυκα (from ἀπό, *from*, and θηλύνω, *to enervate*). *To render effeminate, to enfeeble.*

ἀποθηρίω, ὦ, fut. ἀποθηρίωσω, perf. ἀποτεθηρίωκα (from ἀπό, *from*, and θηρίω, *to make wild*). *To render completely wild, to infuriate.*

ἀποθησανρίζω, fut. ἀποθησανρίσω, &c. (from ἀπό, *from*, and θησανρίζω, *to treasure up*). *To treasure up, to preserve carefully.*

ἀποθλίβω, fut. ἀποθλίψω, perf. ἀποτέθλιφα (from ἀπό, *from*, and θλίβω, *to press*). *To press out, to crush in the press, to express.*

ἀποθνήσκω, fut. ἀποθανοῦμαι, &c. (from ἀπό, *from*, and θνήσκω, *to die*). *To die, to perish, to lose one's life.*

ἀποικία, ας, ἡ (from ἀποικος, *away from home*). *Removal from home, emigration.—Settlement in a foreign country, a colony.*

ἀποικοδομέω, ὦ, fut. ἀποικοδομήσω, &c. (from ἀπό, *from*, and οἰκοδομέω, *to build*). *To block up by a wall, to build up, to obstruct.*

ἀποινα, ων, τά (from α, intensive, and ποινή, *compensation*), used only in the plural. *A ransom, a price paid for the release of prisoners.*

ἀποκαῶθαρσις, εως, ἡ (from ἀποκαῶθ-αίρω, *to purify*). *The act of cleansing, purification, expiation.*

ἀποκαθίστημι, fut. ἀποκαταστήσω &c. (from ἀπό, *κατά*, and ἵστημι, *to place*). *To re-establish, to replace, to restore*

ἀποκαλέω, ὦ, fut. ἀποκαλέσω, &c. (from ἀπό, *from*, and καλέω, *to call*). *To call forth, to summon, to call, to name.*

ἀποκάπνυω, fut. ἀποκάπνυω, 1st aor. ἀπεκάπνυσα, perf. not in use (from ἀπό, *from*, and κάπνυω, *to breathe*). *To breathe forth.*

ἀποκείμαι, fut. ἀποκείσομαι, &c. (from ἀπό, *from*, and κείμαι, *to lie*). *To be laid away, to be treas-*

ured up, to be reserved for use.—

To be thrown aside, to lie neglected.

ἵποκείρω, fut. ἀποκεῖω, &c. (from ἀπό, from, and κείρω, to cut). To cut off, to cut down, to despoil, to lay waste.

ἀποκινέω, ὦ, fut. ἀποκινήσω, &c. (from ἀπό, from, and κινέω, to move). To move away, to remove, to displace.

ἀποκλείω, fut. ἀποκλείσω, perf. ἀποκέκλεικα (from ἀπό, from, and κλείω, to shut up). To shut up from going out, to confine, to shut in.

ἀποκλίνω, fut. ἀποκλινῶ, &c. (from ἀπό, from, and κλίνω, to bend). To turn aside from, to dissuade, to mislead, to let fall, to incline.

ἀποκομίζω, fut. ἀποκομίσω, &c. (from ἀπό, from, and κομίζω, to carry). To carry away, to transport, to bring away.

ἀποκόπτω, fut. ἀποκόψω, &c. (from ἀπό, from, and κόπτω, to cut). To cut off, to mutilate, to shorten.

ἀποκρεμάννυμι, fut. ἀποκρεμάσω, &c. (from ἀπό, from, and κρεμάννυμι, to hang). To suspend from, to attach to.

ἀποκρίνω, fut. ἀποκρίνῶ, &c. (from ἀπό, from, and κρίνω, to separate). To separate from, to select.—In the middle voice, to return an answer, to reply, to adjudge.

ἀποκρύπτω, fut. ἀποκρίψω, &c. (from ἀπό, from, and κρύπτω, to hide). To hide from, to conceal.

ἀποκτείνω, fut. ἀποκτενῶ, &c. (from ἀπό, from, and κτείνω, to kill). To kill, to slay, to destroy, to put to death.

ἵποκνέω, ὦ, fut. ἀποκνήσω, perf. ἀποκεκνήκα (from ἀπό, from, and κνέω, to be pregnant). To bring forth, to produce.

ἀπολαμβάνω, fut. ἀπολήψομαι, &c. (from ἀπό, from, and λαμβάνω, to take). To receive from, to obtain, to intercept, to take unawares, to seize upon.

ἀπολάμπω, fut. ἀπολάμψω, &c. (from ἀπό, from, and λάμπω, to shine). To shine forth brightly, to be resplendent, to glitter, to shine.

ἀπόλαυσις, εως, ἡ (from ἀπολαύω). Advantage, pleasure, enjoyment.

ἀπολαύω, fut. ἀπολαύσομαι, perf. ἀποέλαυκα (the simple form λαύω does not occur; the verb ἀπολαύω comes from ἀπό and a root allied with λάβω, λαμβάνω). To partake of, to derive advantage from, to enjoy.

ἀπολεαίνω, fut. ἀπολεῖνῶ, perf. ἀπολελέαγκα (from ἀπό, from, and λεαίνω, to smooth). To render completely smooth, to polish.

ἀπολείπω, fut. ἀπολείψω, &c. (from ἀπό, from, and λείπω, to leave). To leave behind, to leave remaining, to abandon, to leave out, to desert, to leave off, to cease.—In the middle voice, to cause one's self to be left behind, to remain behind, to quit, to fail of, to be absent from.

ἀπολήγω, fut. ἀπολήξω, &c. (from ἀπό, from, and λήγω, to cease). To cease from, to desist, to leave off.

ἀπολιμπάνω, Ionic for ἀπολείπω.

ἀπόλις, ἰ (adj. from α, not, and πόλις, a city), gen. -ιδος. Without a city

ἀπολισθαίνω and ἀπολισθᾶνω, fut. ἀπολισθήσω, &c. (from ἀπό, from, and ὀλισθαίνω, to slide). To slide away, to slip from, to escape from.

ἀπόλλυμι, fut. ἀπολέσω, perf. ἀπόλωκα, with the Attic redup. ἀπόλώλεκα, 2d aor. ἀπόλων (from ἀπό, from, and ὀλλῦμι, to destroy). To destroy totally, to ruin, to lose.—In the middle voice, ἀπόλλυμαι, perf. ἀπόλωλα, 2d aor. ἀπόλομην. To perish, to be undone, to be utterly lost, to die.

Ἄπολλων, υνος, ὁ. Apollo, son of Jupiter and Latona, born on the island of Delos. He was the god of archery, poetry, music, and medicine. In revenge for the death of his son Æsculapius, he killed the Cyclôpes, forgers of the thunderbolts, for which act he was banished from heaven by Jupiter.

Ἀπολλώνιος, ου, ὁ. Apollonius, a poet of Alexandrêa, generally called Apollonius Rhodius, from his having lived some time at Rhodes.

ἀπολογέομαι, οὔμαι ἕτ. ἀπολογήσομαι, perf. ἀπολελόγημαι (from ἀπόλογος, a vindication). To allege in vindication of one's self, to justify one's self, to defend one's self.

ἀπολύω, fut. ἀπολύσω, &c. (from ἀπό, from, and λύω, to release). To loose from, to unbind, to set at liberty, to discharge, to acquit, to release.

ἀπομαίνομαι, fut. ἀπομαίνομαι, perf. ἀπομέμνηναι (from ἀπό, from, and μαίνομαι, to rave). To cease from raving, to become rational, to grow calm.

ἀπομανθάνω, fut. ἀπομαθήσομαι, &c. (from ἀπό, from, and μανθάνω, to learn). To unlearn, to forget, to lose the habit of.

ἀπομαραίνω, fut. ἀπομαρῶνῶ, &c. (from ἀπό, from, and μαραίνω, to wither). To dry up, to wither up, to cause to decay.—In the middle, to decay, to perish, to perish by gradual decay.

ἀπομνημόνευμᾶ, ἄτος, τό (from ἀπομνημονεύω, to relate from recollection). A narrative of memorable deeds or sayings, a narrative, a remembrance.—In the plural, memoirs.

ἀπονέμω, fut. ἀπονεμῶ, &c. (from ἀπό, from, and νέμω, to assign). To share among, to allot, to assign, to distribute, to apportion.

ἀπονενομηένως (adv. from perf. pass. part. of ἀπονοέομαι, to lose one's senses). Madly, foolishly, inconsiderately.

ἀπονίημι, fut. ἀπονήσω, &c. (from ἀπό, from, and νίημι, to enjoy). To derive profit from, to enjoy, to take pleasure in.

ἀπονίπτω, fut. ἀπονίψω, perf. ἀπονήψα (from ἀπό, from, and νίπτω, to wash). To wash off, to cleanse by washing.

ἀποξύω, fut. ἀποξύσω, &c. (from ἀπό, from, and ξύω, to scrape). To scrape off, to polish, to sharpen.

ἀποπαύω, fut. ἀποπαύσω, &c. (from ἀπό, from, and παύω, to cause to cease). To cause to cease, to hinder.—In the middle voice, to cause

one's self to cease, to cease, to dis-sist, to refrain from, to give over ἀπόπειρά, ας, ἡ (from ἀπό, from, and πείρα, a trial). A trial, an attempt, an experiment.

ἀποπέμπω, fut. ἀποπέμψω, &c. (from ἀπό, from, and πέμπω, to send). To send away, to send back, to dismiss, to discharge from.

ἀποπίπτω, fut. ἀποπεσοῦμαι, &c. (from ἀπό, from, and πίπτω, to fall). To fall from, to fail.

ἀποπλέω, fut. ἀποπλεύσομαι, &c. (from ἀπό, from, and πλέω, to sail). To sail away, to set sail, to sail back.

ἀπόπλυνμα, ἄτος, τό (from ἀποπλύνω, to wash). Water in which anything has been washed, a solution.

ἀποπνέω, fut. ἀποπνεύσω, &c. (from ἀπό, from, and πνέω, to breathe). To breathe forth life, to expire.

ἀποπνίγω, fut. ἀποπνίξω, &c. (from ἀπό, intens., and πνίγω, to strangle). To strangle, to suffocate.

ἀποπτύω, fut. ἀποπτύσω, perf. ἀποπέπτuka (from ἀπό, from, and πτύω, to spit). To spit out, as being disagreeable. Hence, to loathe, to spurn, to reject.

ἀπορέω, ὦ, fut. ἀπορήσω, perf. ἀπορήκα (from ἀπορος, completely at a loss). To be utterly at a loss, to be perplexed, to be without the means of, not to know how.

ἀπορίᾱ, ας, ἡ (from ἀ, not, and πόρος, a way through). Primitive meaning, a situation from which there is no escape.—Hence, perplexity, embarrassment, want, uncertainty.

ἀπορρήγνυμι, fut. ἀπορρήξω, &c. (from ἀπό, intens., and ρήγνυμι, to break). To tear asunder, to break in pieces, to tear off, to cast away.

ἀπόρρητος, ον (adj. from ἀπό, from, and ρέω, to speak). That cannot be uttered.—Hence, secret, prohibited, forbidden.—In the plural, τὰ ἀπόρρητα, secrets.

ἀπορρίζω, ὦ, fut. ἀπορρίζωσω, &c. (from ἀπό, from, and ρίζω, to root out). To tear up from the roots, to eradicate, to extirpate.

ἀπορρίπτω, fut. ἀπορρίψω, &c. (from ἀπό, from, and ρίπτω, to cast)

- To cast away, to tear off, to hurl from, to reject with disdain.*
- απόρροια, ας, ἡ (from ἀπορρέω, to flow from), *A flowing from, a discharge, exuding juice.*
- ἀποσβέννυμι, fut. ἀποσβέσω, &c. (from ἀπό, intens., and σβέννυμι, to extinguish). *To extinguish, to suppress, to quench.*
- ἀποσειώ, fut. ἀποσεΐσω, perf. ἀποσείσεικα (from ἀπό, from, and σείω, to shake). *To shake down from, to shake off.*
- ἀποσεύω, fut. ἀποσεύσω, 1st aor. ἀπέσσενα, dropping σ, perf. pass. ἀπέσσυμαι (from ἀπό, from, and σεύω, to drive). *To drive forth, to urge on.*—In the middle voice, ἀποσεύουαι, 1st aor. ἀπεσσενάμην, 2d aor. syncopated, ἀπεσσύμην. *To drive one's self forth, to rush forth from, to hasten onward.*
- ἀποσιωπᾶω, ὦ, fut. ἀποσιωπήσω, &c. (from ἀπό, from, and σιωπάω, to be silent). *To become silent, to remain silent.*
- ἀποσκευῇ, ἧς, ἡ (from ἀποσκευάζω, to pack up for removal). *A packing up for removal of baggage, removal, baggage.*
- ἀποσπᾶω, ὦ, fut. ἀποσπᾶσω, &c. (from ἀπό, from, and σπάω, to drag). *To tear off, to pull asunder, to drag away by force.*
- ἀποσταίω, fut. ἀποστάξω, perf. ἀπέσταχα (from ἀπό, from, and στάζω, to drop). *To fall from in drops, to exude, to distil from.*
- ἀποστέλλω, fut. ἀποστελῶ, &c. (from ἀπό, from, and στέλλω, to send). *To send away, either to or from.*—*To dismiss, to banish.*—*To send on a mission, to invest with command abroad.*
- ἀποστερέω, ὦ, fut. ἀποστερήσω, perf. ἀπεστέρηκα (from ἀπό, from, and στερέω, to deprive). *To deprive of, to despoil.*
- ἀποστεφάνω, ὦ, fut. ἀποστεφανώσω, &c. (from ἀπό, from, and στεφάνω, to crown). *To deprive of a crown.*—In the middle voice, *to deprive one's self of a crown or garland, to lay aside one's garland.*
- ἀποστιλβώω, ὦ, fut. ἀποστιλβώσω, perf. ἀπεστίλβωκα (from ἀπό, from, and στιλβώω, to make shining). *To render brilliant, to emit brilliancy, to reflect.*
- ἀποστόλος, ου, ὁ (from ἀποστέλλω, to send forth). *A naval armament, an expedition.*—*The person who directs the fitting out of a fleet, the commander of an expedition.*
- ἀποστρέφω, fut. ἀποστρέψω, &c. (from ἀπό, from, and στρέφω, to turn). *To turn from, to divert, to remove, to turn back.*—In the middle voice, *to turn one's self back, to return.*
- ἀποστροφή, ἧς, ἡ (from ἀποστρέφω). *A turning away from, aversion, a defection, a turning aside.*
- ἀποστῦγέω, ὦ, fut. ἀποστύγῃσω and ἀπόστύξω, perf. ἀπεστύγηκα and ἀπέστυχα, 2d aor. ἀπέστυγον (from ἀπό, from, and στύγέω, to hate). *To hate bitterly, to abhor, to detest.*
- ἀποσφάζω, fut. ἀποσφάξω, &c. (from ἀπό, from, and σφάζω, to slay). *To kill in cold blood, to butcher, to slaughter, to murder.*
- ἀποσφενδονᾶω, ὦ, fut. ἀποσφενδονήσω, perf. ἀπεσφενδόνηκα (from ἀπό, from, and σφενδονᾶω, to sling). *To cast from a sling, to hurl as if from a sling.*
- ἀποσχιζώ, fut. ἀποσχίσω, &c. (from ἀπό, from, and σχίζω, to cleave). *To split asunder, to disjoin, to divide, to separate.*
- ἀποσώζω, fut. ἀποσώσω, &c. (from ἀπό, from, and σώζω, to save). *To save from danger, to preserve, to bring back in safety.*
- ἀποτελέω, ὦ, fut. ἀποτελέσω, &c. (from ἀπό, from, and τελέω, to finish). *To perform completely, to accomplish, to terminate, to produce, to fulfil, to assume.*
- ἀποτεμνῶ, fut. ἀποτεμῶ, &c. (from ἀπό, from, and τέμνω, to cut). *To cut off, to retrench, to divide, to separate from.*
- ἀποτίθημι, fut. ἀποθήσω, &c. (from ἀπό, from, and τίθημι, to place). *To lay aside, to deposit, to put away, to reject.*
- ἀποτμήγω, fut. ἀποτμήξω, perf. ἀποτέμῃχα, 2d aor. ἀπέτμᾱγον (an

epic form of ἀποτέμνω). *To cut off from, to intercept from.*
 ἀπότομος, ον (adj. from ἀποτέμνω, to cut off). *Cut off, severed from, abrupt, precipitous, steep, rugged.*
 ἀποτρέπω, fut. ἀποτρέψω, &c. (from ἀπό, from, and τρέπω, to turn). *To turn aside from, to divert, to dissuade, to prevent.*
 ἀπότροπος, ον (adj. from ἀποτρέπω). *Turned away from, averted.*—Hence, *displeased.*—Also actively, *from which one turns with aversion, deserving hatred, odious, detestable, that ought to be avoided by all.*
 ἀποτυγχάνω, fut. ἀποτεύξομαι, &c. (from ἀπό, from, and τυγχάνω, to meet). *To miss the attainment of, to fail in obtaining, to lose, to be deprived of.*
 ἀποτυμπανίζω, fut. ἀποτυμπανίσω, perf. ἀποτετυμπανίκα (from ἀπό, from, and τυμπανίζω, to strike with a club). *To kill by beating.*—*To kill, to destroy.*
 ἀπούρας (1st aor. part. act. from an obsolete root, but assigned, from similarity of signification, to the verb ἀπαυράω, to despoil). *Having taken away, having deprived of.*
 ἀπουρίζω, fut. ἀπουρίσω, perf. ἀπούρικα (Ionic for ἀφορίζω). *To remove the boundaries or land-marks of, to encroach upon the boundaries of.*—The primitive meaning is, *to take away the land-marks of another's property so as afterward to dispossess him of it.*
 ἀπουσίᾱ, ας, ἡ (from ἀπούσα, fem. of pres. part. of ἄπειμι, to be absent). *Absence, want, deficiency, departure.*
 ἀποφαίνω, fut. ἀποφάνω, &c. (from ἀπό, from, and φαίνω, to show). *To make appear, to expose to view, to display, to produce, to declare.*—In the middle voice, *to display one's self to view, to announce, to proclaim, to express.*—*To appear.*
 ἀποφέρω, fut. ἀποίσω, &c. (from ἀπό, from, and φέρω, to bear). *To carry away, to transport, to bring forward, to produce.*
 ἀποφορά, ας, ἡ (from ἀποφέρω). *A*

bearing away, a contribution, a tax, tribute
 ἀποφράττω and ἀποφράσσω, fut. ἀποφράξω, perf. ἀποπέφραχα (from ἀπό, from, and φράττω, to stop up). *To obstruct, to block up, to stop up.*
 ἀποχέω, fut. ἀποχεύσω, &c. (from ἀπό, from, and χέω, to pour). *To pour out, to spill.*—*To cast away, to cause to fall from.*
 ἀποχρᾶομαι, ὦμαι, fut. ἀποχρήσομαι, perf. ἀποκέχρησμαι and ἀποκέχρημαι (from ἀπό, from, and χράομαι, middle voice, to use). *To use away from the true purpose, to misuse, to abuse.*—Also, *to make use of, to be contented with.*
 ἀποχώννυμι, fut. ἀποχώσω, &c. (from ἀπό, from, and χώννυμι, to heap up). *To keep off by throwing up dams, to obstruct, to dam up.*
 ἀποχωρέω, ὦ, fut. ἀποχωρήσω, &c. (from ἀπό, from, and χωρέω, to depart). *To go away from, to withdraw, to depart, to retire.*
 ἀποχώρησις, εως, ἡ (from ἀποχωρέω). *A withdrawing, a retreat, a departure.*
 ἀποψιλώω, ὦ, fut. ἀποψιλώσω, perf. ἀπεψίλωκα (from ἀπό, from, and ψιλώω, to make bald). *To strip off the hair.*—*To lay bare, to strip off.*
 ἀποψύχω, fut. ἀποψύξω, &c. (from ἀπό, from, and ψύχω, to breathe). *To breathe out, to breathe forth.*—*To cool, to refresh.*
 ἀπραγμόνως (adv. from ἀπράγμων). *Without occupation, indolently, idly.*
 ἀπράγμων, ον (adj. from α, not, and πᾶγμα, business). *Free from occupation, averse to active pursuits, quietly disposed, peaceable, indolent.*
 ἀπρακτος, ον (adj. from α, not, and πράσσω, to perform). *Not capable of performing, weak.*—In a passive sense, *that cannot be performed, impracticable.*
 ἀπρεπής, ἐς (adj. from α, not, and πρέπω, to become). *Unbecoming, unseemly, disgraceful.*
 ἀπρονοήτως (adv. from ἀπρονοήτος, imprudent). *Without previous reflection, improvidently, rashly.*

ἄπροσδόκητος, *ον* (adj. from *α*, *not*, and *προσδόκητος*, *expected*). *Unexpected, contrary to expectation.*

ἄπροσδοκῆτως (adv. from ἄπροσδόκητος). *Unexpectedly, suddenly, unawares.*

ἄπτερος, *ον* (adj. from *α*, *not*, and *πτερόν*, *a wing*). *Without wings.*
— *Without feathers.*

ἄπτω, fut. ἄψω, perf. ἤφα, perf. pass. ἤμμαι, perf. pass. part. ἤμμένος. *To bind to, to fasten to, to apply anything to, as fire.*—Hence, *to kindle, to light, to set fire to.*—In the middle voice, *to fasten one's self to, to lay hold of, to seize, to touch, to enjoy.*

ἄπυρος, *ον* (adj. from *α*, *not*, and *πῦρ*, *fire*). *Without fire, that needs not the action of fire, native.*

ἄπωθέω, ὦ, and ἀπώθω, fut. ἀπώσω, &c. (from ἀπό, *from*, and ὠθέω, *to push*). *To drive away, to repel, to exclude.*

ἄρ, an Epic form of ἄρα, used before a consonant.

ἄρα (conj.). *Then, therefore, yet.* ἄρα, with circumflex on first syllable, is interrogative; *is it that? is it so? whether?*—It often has the meaning of *forsooth, to wit, &c.*

Ἀραβιά, *ας, ἡ*. *Arabia*, a large country of Asia, forming a peninsula between the Arabian and Persian Gulfs.

Ἀραβικός, *ἡ, ὄν* (adj.). *Arabian.*—Ἀραβικός Κόλπος, *the Red Sea.*

Ἀραβίος, *ᾱ, ὄν* (adj.). *Arabian.*

ἄραιός, *ᾱ, ὄν* (adj.). *Thin, porous, fine.*

Ἀραψ, ἄβος, *ὁ*. *An Arabian.*—οἱ Ἀράβες, *the Arabians.*

Ἀργανθώνιος, *ον, ὁ*. *Arganthonius*, a king of Tartessus in Spain, who is said to have lived 150, and to have reigned 80, years.

Ἀργεῖα, *ας, ἡ*. *Argia*, or, as it is usually called, *Argolis*, a country of the Peloponnesus, to the east of Arcadia.

Ἀργεῖος, *ᾱ, ὄν* (adj. from Ἄργος, *Argos*). *Argive, Grecian.*—οἱ Ἀργεῖοι, in Homer a general term for the Greeks.

ἀργεῖνός, *ἡ, ὄν* (adj., *Æol. and Dor. for ἀργός*). *White, shining.*

ἀργιᾶ, *ας, ἡ* (from ἀργέω, *to be idle*). *Idleness, indolence, inactivity, quiet.*

Ἀργιλέωνις, *ἰδος, ἡ*. *Argileōnis*, the mother of Brasidas.

Ἀργοναῦται, *ῶν, οἱ*. *The Argonauts*, the heroes who went with Jason to Colchis, in the ship Argo, in search of the golden fleece.

Ἄργος, *ον, ὁ*. *Argus*. He had a hundred eyes, of which only two slept at a time; he was therefore employed by Juno to watch Io, who had been turned into a heifer by Jupiter, but he was lulled asleep and killed by Mercury.—Also, *Argus*, a son of Phryxus.

Ἄργος, *εος, con r. ους, τό*. *Argos*, the capital of Argolis. It was situated on the river Inachus, and generally regarded as the most ancient city of Greece.

ἀργός, *όν*, also, but seldom, *ός, ἡ, ὄν* (adj. contr. from ἀεργός, from *α*, *not*, and ἔργον, *work*). *Doing no work, idle, inactive.*—Of land, *not cultivated, unproductive.*

ἀργυρεῖος, *ον*, and ἀργυρέος, *ἑα, ἑον*, contr. *οὺς, ᾱ, οὖν* (adj. from ἀργῦρος, *silver*). *Made of silver, silver*
ἀργυρίον, *ον, τό* (dim. of ἀργῦρος, *silver*). *A small piece of silver, a silver coin, silver.*

ἀργυρίτις, *ἰδος, ἡ* (fem. of ἀργυρίτης, with *γῆ* understood). *A soil rich in silver.—Silver ore.*

ἄργυρος, *ον, ὁ*. *Silver.*

ἄργυρος, *ον* (adj. from ἀργός, *shining*). *White.*

Ἀργώ, *όος, contr. οὺς, ἡ*. *The Argo*, the name of the ship built by Argus for Jason and his companions when they went to recover the golden fleece.

ἀρδεύω, fut. ἀρδεύσω, perf. ἤρδευκα (a form of ἄρδω). *To give water to drink.*—Hence, *to water plants, to irrigate, to refresh, to revive.*

ἄρδην (adv. contr. from ἀέρδην from αἶρω, *to raise*). *Raised on high, wholly, utterly, entirely.*

Ἀρέθουσᾱ, *ης, Doric ας, ἡ*. *Arethusa*, a nymph of Elis, daughter

of Oceanus, and one of Diana's attendants.—Also, a fountain, in the island of Ortygia, in the harbour of Syracuse, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god of the Alphæus.

Ἀρειᾶ, ας, ἡ (from Ἄρης, *Mars*). *Arīa*, a fountain in Bœotia sacred to Mars.

ἄρέσκω, fut. ἄρέσω, perf. ἤρεκα, perf. pass. ἤρεσμαι, 1st aor. pass. ἤρεσθην (from ἄρω, *to fit*). *To fit one's self to another's wishes*.—Hence, *to suit, to please, to gratify, to appease*.

ἀρετή, ἥς, ἡ (from ἄρέσκω, *to fit*). Primitive meaning, *fitness, ability*.—Hence, *virtue, merit, valour, bravery, excellence*.—Applied to soil, *fertility*.

ἀρή, ἥς, Ionic for ἀρά, ας, ἡ. *A curse, an imprecation*.—Hence, as the consequence of a curse, *evil, injury, ruin*.

ἀρήγω, fut. ἀρήξω, perf. ἤρηχα. *To ward off from, to lend aid to, to assist*.

ἀρήν (not in use, from it the other cases are derived), gen. ἀρνός, &c., nom. pl. ἄρνες, gen. ἀρνῶν, dat. ἀρνᾶσι, in Homer ἄρνεσι, &c. *A ram, mostly a lamb*.

Ἄρης, εος, contr. ους, and Ionic ἦος, ό. *Mars*, a son of Jupiter and Juno, god of war and bloodshed.

Ἀριάδνη, ἥς, ἡ. *Ariadnē*, daughter of Minos II., king of Crete, by Pasiphæe. She was carried away by Theseus, who afterward abandoned her in the isle of Naxos.

ἀριθμέω, ὦ, fut. ἀριθμήσω, perf. ἠρίδμηκα (from ἀριθμός). *To count, to enumerate, to reckon according to*.

ἀριθμός, οὔ, ό (from ἀριθμός, *union*). *A regular order or connexion*.—Hence, *a series of numbers, enumeration, number, notation*.

Ἀριόμάνδης, ου, ό. *Ariomandes*, son of Gobryas, was, according to Callisthènes, commander of the Persian land-forces at the battle of the Eurymædon.

ἀριπρεπής, ἐς (adj. from ἀρι, an intensive particle, and πρέπω, *to be eminent*). *Very eminent, very distinguished*.

Ἀριστᾶγόρας, ου, ό. *Aristagōras*, nephew of Histæus, tyrant of Miletus, by whom he was incited to revolt against Persia. He was killed in a battle against the Persians, B.C. 499.

Ἀρισταῖος, ου, ό. *Aristæus*, son of Apollo and the nymph Cyrênē, and father of Actæon.

ἀριστᾶω, ὦ, fut. ἀριστήσω, perf. ἠρίστηκα (from ἀριστον, *breakfast*). *To breakfast*.

Ἀριστείδης, ου, ό. *Aristides*, a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of the Just.

ἀριστεῖον, ου, τό (from ἀριστεύω, *to excel*). *The palm of valour, the prize of bravery*.

ἀριστερός, ά, όν (adj.). *The left*.—ἡ ἀριστερά (χείρ understood), *the left hand*.—ἐν ἀριστερᾷ (χείρ understood), *on the left, to the left*.

ἀριστεύς, έως, ό (from ἀριστος, *the best*). *The bravest warrior, the most distinguished*.

ἀριστεύω, fut. ἀριστεύσω, perf. ἠρίστευκα (from ἀριστος, *best*). *To be the best, to be eminent, to excel, to bear off the palm, to signalize one's valour*.

ἀριστίνδην (adv. equiv. to κατ' ἀριστον, according to what is best). *With reference to merit, according to merit*.

Ἀρίστιππος, ου, ό. *Aristippus*, a philosopher of Cyrênē, disciple to Socrates, and founder of the Cyrenæic sect.

ἀριστοποιέω, ὦ, fut. ἀριστοποιήσω, perf. ἠριστοποίηκα (from ἀριστον, *breakfast*, and ποιέω, *to prepare*). *To prepare breakfast, to make breakfast ready*.—In the middle voice, *to breakfast*.

ἄριστος, η, ου (adj., irreg. superl. of ἀγαθός, *good*). *Best, most virtuous, bravest, most excellent, &c.*

Ἀριστοτέλης, εος, contr. ους, ό. *Aristotle*, a celebrated Grecian

philosopher, born at Stagīra, B.C. 384. He was a pupil of Plato's, and the instructor of Alexander the Great. He founded also the sect termed Peripatetic.

Ἀριστοφάνης, εὖς, contr. οὖς, ὁ. *Aristophānes*, a famous Greek comic poet of Athens, born in the island of Ægina.

Ἀρκαδία, ας, ἡ. *Arcadia*, a country in the centre of the Peloponnesus. Its inhabitants were generally of pastoral habits.

ἄρκενθος, ον, ἡ. *The juniper-bush*. ἄρκέω, ὦ, fut. -έσω, perf. ἤρκεκα.

To ward off, to keep off, to avert, with the accusative of the thing or person kept off, and the dative of the person or thing from which it is kept off.—*To hinder, to prevent, to restrain*.—Hence, with a dative of the person, *to aid, to assist, to succour*.—As a neuter verb, *to suffice, to be equal to*, &c.—ἀρκεῖ, *it is sufficient*.—In the middle, ἀρκέομαι, *to content one's self with, to acquiesce in*, &c.

ἄρκτος, ον, ὁ and ἡ. *A bear*.—αἱ ἄρκτοι, *the greater and smaller bears (in the heavens), the north*.—ἡ ἄρκτος, *the greater bear, the ursa major, the north*.

ἄρμα, ἄτος, τό (from ἄρω, *to join, to attach*). *A chariot*.

ἀρμάμαξά, ης, ἡ (from ἄρμα, and ἄμαξα, *a wagon?*). *A covered chariot, for conveying women and children on journeys, &c., a coach, a travelling coach*.

ἀρματηλατέω, ὦ, fut. -ήσω, perf. ἤρματηλάτηκα (from ἄρμα, and ἔλ-αύνω, *to drive*). *To drive or conduct a chariot or car, to drive a chariot, to drive*.

Ἀρμενιστί (adv.). *In Armenian, in the Armenian tongue*.—*After the Armenian fashion or manner*.

ἀρμοδίως (adv. from ἀρμόδιος, *fitting*). *In a fitting manner, conveniently, suitably*.

ἀρμόζω, fut. ἀρμόσω, perf. ἤρμοκα (from ἄρω, *to fit, to join*). *To fit, to adapt, to be fitted for, to be suited to*.—In the middle voice, *to adapt one's self, to join for one's*

self, to construct for one's self, or by one's own skill.

Ἀρμονία, ας, ἡ. *Harmonia*, or, as she is more commonly called, *Hermione*, daughter of Mars and Venus, given in marriage to Cadmus.

ἀρμοστής, οὔ, ὁ (from ἀρμόζω). *A governor*. An appellation used by the Spartans to designate the governors placed by them in the conquered cities during their hegemony.—It was the title also of governors sent by the mother state to a colony, when the latter was dependant on the former.

ἀρμοστός, ἡ, ὄν (adj. from ἀρμόζω). *Joined together, fitted, that fits close, bound together, adapted*.—*Regulated, governed, set in order*. ἀρνέομαι, οὔμαι, fut. ἀρνήσομαι, perf. ἤρνημαι. *To refuse, to deny, to assert a thing not to be*.

ἄρνυμαι (deponent middle, from the obsolete ἄρνυμι, which is from αἰ-ρω, fut. ἀρῶ, *to take up*), used only in the present and imperfect. *To obtain, to acquire*.—*To endeavour to obtain, to strive to gain*.—*To sustain, to maintain, to protect*.

ἀροτός, οὔ, ἡ (properly an adjective, with γῆ understood, from ἀρῶ, *to plough*). *Arable land*.

ἀροτρεύς, ἑως, ὁ (from ἀρῶ, *to plough*). *A ploughman, a husbandman*.

ἀρουρᾶ, ας, ἡ (from ἀρῶ, *to plough*). *Tilled land, cultivated land, a field*.

ἀρπᾶγή, ης, ἡ (from ἀρπάζω). *Robbery, seizure, rapine, forcible carrying off, pillage, &c*.

ἀρπάζω, fut. ἀρπάξω, Attic ἀρπᾶσω, perf. ἤρπαχα and ἤρπακα, 2d aor ἤρπαγον, perf. pass ἤρπασμαι. *To seize, to carry off by violence, to rob, to plunder*.

ἄρπη, ης, ἡ. *A sickle*. Hence the harpē, or sickle-shaped sword, which Perseus used in cutting off the Gorgon's head.

Ἄρπυιαι, ὧν, αἱ (from ἄρπω, obsolete form for ἀρπάζω, *to seize, to carry off*). *The Harpies*, three winged monsters, having the faces of women and the bodies of vultures.

ἀρόενικός, ἡ, ὄν (adj. from ἀρῶν, male). *Masculine, male.*

ἀρῆνωπός, ὄν (adj. from ἀρῶν, and ὤψ, the aspect). *Of a manly aspect, of a bold look.*

ἀρρηκτός, ὄν (adj. from α, not, and ῥήγνυμι, to break). *Unbroken.—Not to be broken, impenetrable.*

ἀρρῶν, ἐν (adj.). *Male, manly.—οἱ ἀρρῶνες, males.*

ἀρρητός, ὄν (adj. from α, not, and ῥητός, said). *Unsaid, unuttered.—Not to be uttered, unutterable, shameful, abominable.*

ἀρρώστω, ὦ, fut. ἀρρώσθήσω, perf. ἠρρώστηκα (from ἀρρώστος, without strength). *To be feeble, to be sick.*

ἀρρώσθημα, ἄτος, τό (from ἀρρώστω). *Sickness, a malady, a disorder.*

ἰρρώστος, ὄν (adj. from α, not, and ῥώννυμι, to be strong). *Weak, sick, feeble.*

ἄρσν, ἐν (adj., the old Attic form of ἀρῶν). *Male, masculine.—Manly, brave, vigorous.*

Ἀρσινόη, ἡς, ἡ. *Arsinōē, a city of Egypt, near Lake Moeris, called also Crocodilopōlis, from the veneration paid by the inhabitants to crocodiles.*

*Ἀρταξέρξης, ὄν, ὁ. *Artaxerxes, the second king of Persia that bore this name, was the son of Darius II. He was surnamed Mnemon, on account of his extensive memory.*

ἀρτᾶω, ὦ, fut. ἀρτήσω, perf. ἤρτηκα (from ἄρω, to join). *To attach, to hang to, to connect.—In the passive, ἀρτάομαι, to be connected or attached.—ἐξ ἀλλήλων ἤρτηται, consult note, page 57, line 3–10.*

*Ἀρτεμις, ἰδος, ἡ. *Artēmis, or Diana, daughter of Jupiter and Latona, and sister of Apollo. She was the goddess of hunting*

Ἄρ-εμίσιον, ὄν, τό. *Artemisium, a promontory of Eubœa, on which was a temple sacred to Artemis or Diana.*

ἄρτι (adv.). *Lately, just now.—ἄρτι . . . ἄρτι, now . . . now.*

ἄρτος, ὄν, ὁ. *Bread, wheaten bread (as distinguished from barley-*

bread, the Greek for which is μᾶζα), a loaf.

ἀρῶ and ἀρῶτω, fut. ἀρῶσω, perf. ἤρῶκα. *To draw up.—In the middle, ἀρύομαι, to draw up for one's self.*

ἀρχαῖος, α, ὄν (adj. from ἀρχή). *Ancient, old, of yore.—οἱ ἀρχαῖοι, the ancients, the men of earlier days.*

*Ἀρχελαός, ὄν, ὁ. *Archelāus, a king of Macedonia, son of Perdiccas II. He patronised Euripides, who died in his dominions.*

ἀρχέτας, Doric for ἀρχέτης, ὄν, ὁ (from ἀρχω, to rule). *A leader, a founder, the author of an enterprise or undertaking.*

ἀρχή, ἡς, ἡ. *The beginning, an origin.—The kingdom, the government.—A pretence for beginning or entering on a thing.—αἱ ἀρχαί, the magistrates.—ἐξ ἀρχῆς, from the first.*

ἀρχηγέτις, ἰδος, ἡ (fem. of ἀρχηγέτης, from ἀρχή, and ἡγέομαι, to lead). *A patroness, a patron-goddess.*

ἀρχηγός, οὔ, ὁ (from ἀρχή, and ἄγω, to lead). *A chief, a leader.—An author, a founder, an inventor.*

*Ἀρχίας, ὄν, ὁ. *Archīas, the person employed by Antipāter to seize Demosthenes.*

*Ἀρχιδάμος, ὄν, ὁ. *Archidāmus, son of Agesilāus, of the family of the Proclidæ.*

*Ἀρχίλοχος, ὄν, ὁ. *Archilōchus, a Greek poet, born in the island of Paros, and who flourished 688 B.C. He was noted for the bitterness of his satire.*

ἀρχιτεκτονικός, ἡ, ὄν (adj. from ἀρχιτέκτων). *Appertaining to architecture, architectural.*

ἀρχιτέκτων, ὄν, ὁ (from ἀρχω, and τέκτων, a builder). *A head builder, an architect.*

ἀρχω, fut. ἀρξω, perf. ἤρξα, perf pass. ἤρξμαι. *To begin, to take the lead, to rule, to govern.—In the middle voice, ἀρχομαι, to begin (i. e., for one's self).*

ἀρχων, ὄντος, ὁ (properly the pres. part. of ἀρχω). *A ruler.—An archon, an Athenian magistrate.*

ἄρωματίζω, fut. ἄρωματῖσω, perf. ἡρώματῖκα (from ἄρωμα, a spice). To have a spicy smell, to be aromatic.—To perfume with spices.

ἄρωματοφόρος, ον (adj. from ἄρωματα, spices, and φέρω, to produce). Producing spices.

ἄσφής, ἐς (adj. from α, not, and σᾶφής, clear). Obscure, not clear, uncertain, not to be depended on.

Ἀσδρούβας, ᾧ, ὁ. Asdrubal, son-in-law of Amilcar, whom he succeeded in the government of Spain. He was the founder of Carthago Nova, or Carthagena.

ἄσέβειᾶ, ας, ἡ (from ἄσεβής, impious). Impiety, irreverence towards the gods, irreligion.

ἄσεβής, ἐς (adj. from α, not, and σέβω, to worship). Impious, irreligious, profane.

ἄσημος, ον (adj. from α, not, and σημα, a mark). Not marked, undistinguished, obscure, unimportant.

ἄσθενεια, ας, ἡ (from ἄσθενής, weak). Weakness, feebleness, illness.

ἄσθενέω, ὦ, fut. -ήσω, perf. ἡσθένηκα (from ἄσθενής). To be weak, to be feeble, to be sick, to be ill.

ἄσθενής, ἐς (adj. from α, not, and σθένος, strength). Weak, feeble, sick.

ἄσθμα, ἄτος, τό (from ἄω, to blow). Breath, a breathing.—A deep or laborious breathing, a gasp.

Ἀσιᾶ, ας, ἡ. 1. Asia. 2. Asia Minor, now Anatoli, corrupted from Anatolia. 3. One of the Oceanides. She married Iapetus.

ἄσιτος, ον (adj. from α, not, and σίτος, food). Without food, without eating, fasting.

Ἀσκανῖος, ον, ὁ. Ascanius, son of Æneas and Creüsa.

Ἀσκανία (λίμνη), ἡ. The Ascanian Lake, in Asia Minor.

ἀσκέω, ὦ, fut. -ήσω, perf. ἡσκηκα. To exercise, to practise, to go over a thing carefully.

ἄσκησις, εως, ἡ (from ἀσκέω). Practice, a practising, exercise, application.

ἀσκητός, ἡ, ὄν (ad. from ἀσκέω) Practised, exercised.—Adorned skilfully wrought.

Ἀσκληπιεῖον, ον, τό (properly an adjective, with ἱερόν understood) A temple of Æsculapius.

Ἀσκληπιός, οὔ, ὁ. Æsculapius, εἰς of Apollo, and god of medicine. He was killed by Jupiter with a thunderbolt for restoring the dead to life.

Ἀσκρα, ας, and Ionic Ἀσκη, ης, ἡ. Ascra, a town of Bœotia, famous for having been the residence of Hesiod.

ἄσμα, ἄτος, τό (from ἄδω, to sing, perf. pass. ἤσμαι). A struin, a song.

ἄσμενος, η, ον (adj. from ἡδομαι, to please, perf. pass. part. ἡσμένος). Willing, glad, with pleasure, and the neuter, as an adverb, gladly.

ἄσμένως (adv. from ἄσμενος). Willingly, gladly, with pleasure.

ἀσπάζομαι, fut. ἀσπᾶσμαι, perf. ἡσπασμαι (from α, intensive, and σπάω, to draw). To draw close to one, to embrace, to greet, to hold in one's arms.—βίον ἀσπᾶσθαι, to embrace a mode of life, to adopt a course of living.

ἀσπαίρω, fut. ἀσπᾶρῶ, perf. ἡσπαρκα (from α, intensive, and σπαίρω, to pant). To palpitate, to pant heavily, to be convulsed, to oppose, to struggle against.

ἄσπασμα, ἄτος, τό (from ἀσπάζομαι) An embrace.

ἀσπίς, ἴδος, ἡ. A shield.—Also an asp.

ἄσπορος, ον (adj. from α, not, and σπείρω, to sow, perf. mid. ἔσπορα). Unsown, uncultivated, rugged.

ἄστεροπή, ἡς, ἡ, poetic form for ἀστραπή, ἡς, ἡ. Lightning.

ἀστήρ, ἔρος, ὁ. A star.

ἀστός, οὔ, ὁ (from ἀστυ, a city). A citizen, a fellow-citizen.

Ἀστός, οὔ, ὁ. Astus, the name of a dog.

ἀστράγαλος, ον, ὁ. A die.

ἀστράπή, ἡς, ἡ (from ἀστράπτω). Lightning.

ἀστράπτω, fut. ἀστράψω, perf. ἡστράψα (from α, intensive, and

στράπτω for στρέφω, to whirl). To lighten, to flush forth lighting.

ἄστρολογέω, ὦ, fut. -ήσω, perf. ἤστρολόγηκα (from ἄστρον, a star, and λέγω, to discourse about). To study astronomy, to turn one's attention to astronomy.

ἄστρον, ον, τό. A star, a constellation.

ἄστυ, εος, τό. A city. When Attic affairs are spoken of, ἄστυ signifies the city of Athens.

Ἀστυᾶναξ, ακτος, ὁ. Asiyānax, the name given by the Trojans, out of gratitude to the father, to Scamandrius, the son of Hector and Andromache (from ἄστυ, a city, and ἀναξ, a prince or defender).

ἄστυδε (adv. from ἄστυ, with the suffix δε, denoting motion towards). To the city.

ἄσυνεσιᾶ, ας, ἡ (from α, not, and σύνεσις, understanding). Want of understanding, folly, stupidity.

ἄσυνήθης, ες (adj. from α, not, and συνήθης, intimate). Unacquainted, unusual, unaccustomed.

ἄσφάλειᾶ, ας, ἡ (from ἀσφάλής). Security, safety.

ἀσφάλής, ἐς (adj. from α, not, and σφάλλομαι, to totter). Safe, secure.

ἀσφαλῶς (adv. from ἀσφάλής). Securely, safely, with safety.

ἰσχαλάω, ὦ, fut. -ήσω, perf. ἡσχάληκα; and ἰσχαλλῶ, fut. ἰσχαλλῶ, perf. ἡσχαλκα. To be indignant at, to be impatient at, to bear impatiently.

ἄσχετος, ον (adj. from α, not, and ἔχω, to hold, to contain, 2d aor. infin. σχεῖν). Intolerable, insupportable.

ἰσχημονέω, ὦ, fut. ἡσω, perf. ἡσχημόνηκα (from ἀσχήμων, unseemly). To do an unseemly act, to behave disgracefully, to disgrace one's self by one's conduct.

ἄσχημοσύνη, ης, ἡ (from ἀσχήμων, unseemly). Indecency, indecorum. —Deformity.

ἄσώματος, ον (adj. from α, not, and σῶμα, a body). Incorporeal.

ἴσωτος, ον adj. from α, not, and

σῶζω, to preserve). Not to b. saved.—Profligate, prodigal, a spendthrift.

ἄτακτέω, ὦ, fut. -ήσω, perf. ἡτάκτηκα (from ἄτακτος, in disorder). To be in disorder or confusion, not to keep the ranks.

Ἀταλάντη, ης, ἡ. Atalanta, a daughter of Schoeneus, king of Scyrus, and famed, as a huntress, for her speed in running.

ἀταλάφρων, ον (adj. from ἀτᾶλος, tender, and φρήν, mind). Of tender mind.—Tender, innocent.

ἄτάρ (conj.). But.

ἀτάσθαλος, ον (adj. from ἀτᾶω, to injure). Wicked, criminal, insolent, impious, ungodly, rash, overbearing, arrogant, foolish.

ἄτᾶφος, ον (adj. from α, not, and τᾶφος, a tomb). Unburied, without the rites of sepulture.

ἄτε (conj., originally the accus. plur. neuter of ὅστε, and equivalent to καθ' ἕτε). Since, inasmuch as, seeing that, because, whereas.

ἄτεκνος, ον (adj. from α, not, and τέκνον, a child). Childless.

ἀτέρμων, ον (adj. from α, not, and τέρμα, a limit). Unlimited, without limits, boundless.

ἄτη, ης, ἡ (from ἀάω, to injure?). Harm, injury, evil, wrong.—A curse, a calamity, misfortune.

ἀτιθάσσειντος, ον (adj. from α, not, and τιθασσεύω, to tame). Untamable, not to be tamed.—Untamed, fierce.

ἄτιμος, ον (adj. from α, not, and τιμή, honour). Unhonoured, contemned. —Dishonoured, deprived of all civil rights, infamous.

Ἀτλαντίς, ἰδος, ἡ (a female patronymic derived from Ἀτλας). A daughter of Atlas.—In the plural, Ἀτλαντίδες, αἱ, the Atlantides, or seven daughters of Atlas, who were made a constellation after death, under the name of the Pleiades.

ἄτοπος, ον (adj. from α, not, and τόπος, a place). Out of place, misplaced, unbecoming, improper, silly, absurd.—Uncommon, extraordinary.

Ἀτρείδης, *ον, ὁ* (patronymic from Ἀτρεΐς). *Son of Atreus*.—In the plural, Ἀτρεΐδαι, *ων, οἱ*, the *Atridae*, or *sons of Atreus*, an appellation given to Agamemnon and Menelaus.

ἀτρεκέως (adv. from ἀτρεκής, *exact*). *Truly, faithfully*.

ἀτρέμῃ, and, before a vowel, ἀτρέμῃς (adv. from *α*, *not*, and τρέμω, *to tremble*). *Quietly, gently, softly, in an under tone*.

ἀτρεμέω, *ῶ, fut. -ήσω, perf. ἤτρεμηκα* (from ἀτρεμής, *unmoved*). *To be quiet, to be tranquil, not to tremble*.

ἀτρεπτος, *ον* (adj. from *α*, *not*, and τρέπω, *to turn or move*). *Immovable, unchanging*.—*Not moved, unmoved, fixed, firm, unchanged, unaltered*.

ἄτρωτος, *ον* (adj. from *α*, *not*, and τρωέω, *to wound*). *Invulnerable*.—*Unwounded*.

Ἀττική, *ῆς, ἡ* (properly the feminine of Ἀττικός, with γῆ understood). *Attica*, a country of Greece, without the Peloponnesus, and lying to the south of Boeotia.

Ἀττικός, *ῆ, ὅν* (adj.). *Attic, of Attica*.

ἀτύξω, *fut. ἀτύξω, perf. ἤτῦχα*. *To frighten, to perplex*.—In the passive, ἀτύχομαι, *to be frightened, to be perplexed, to be powerfully agitated or wrought upon*.—ἀτυζομένην ἀπολέσθαι, consult note, page 162, line 99.

Ἄτυς, *υός, ὁ*. *Atys*, an ancient king of Lydia.

ἀτυχέω, *ῶ, fut. -ήσω, perf. ἠτύχηκα* (from ἀτυχής, *unfortunate*). *To be unfortunate*.

ἀτυχής, *ές* (adj. from *α*, *not*, and τύχη, *fortune*). *Unfortunate, unhappy*.

ἀτυχήα, *ας, ἡ* (from ἀτυχέω). *Misfortune, adversity, a misfortune, a disappointment, a failure, want of success*.

αὐ (adv.). Primitive meaning, *back, backward*; more usual signification, *again, back again, anew, once more, on the contrary, &c.*

Αὐγέας, *ον, ὁ*. *Augēas*, king of Elis, whose stables, containing an

immense number of cattle, were cleansed by Hercules after they had remained for thirty years without cleansing. The hero accomplished the task in one day, by turning upon them the waters of a river.

αὐθαδῶς (adv. from αὐθαδής, *arrogant*). *Arrogantly, obstinately, in a self-willed manner, &c.*

αὐθις (adv., a lengthened form of αὐ) *Again, anew*.

αὐλέω, *ῶ, fut. -ήσω, perf. ἠύληκα* (from αὐλός, *a pipe*). *To play on the pipe*.—*To buzz, to hum*, said of insects, and their peculiar music.

αὐλή, *ῆς, ἡ* (from αὐω, *to blow*). 1. *A courtyard, an open airy court before a dwelling, surrounded with offices and stables*.—A similar enclosure before a tent or hut.—2. *A porch, or rather hall, a palace*.

αὐλητής, *οῦ, ὁ* (from αὐλέω, *to play upon the pipe*). *A piper, one who plays upon the pipe, a musician*.

αὐλητική, *ῆς, ἡ* (properly the feminine of αὐλητικός, with τέχνη understood). *The art of playing on the pipe*.

αὐλητικός, *ῆ, ὅν* (adj. from αὐλέω, *to play upon the pipe*). *Appertaining to the pipe, relating to the art of playing upon the pipe*.

αὐλητρίς, *ίδος, ἡ* (from αὐλητής). *A female player on the pipe, a female musician*.

αὐλός, *οῦ, ὁ* (from αὐω, *to blow, to inflate*). *A pipe*.—Erroneously rendered by many a *flute*.

αὐξάνω and αὐξω, *fut. αὐξήσω, perf. ἠύξηκα, to increase, to augment, to enlarge, to cause to grow, to put forth*.—In the middle, αὐξομαι, *to grow, to prosper, to increase in size, to attain to power, to increase in popularity, to come into notice*.

αὐξησις, *εως, ἡ* (from αὐξω). *Increase, enlargement, growth*.—*The act of prolonging growth*.

αὐρος, *α, ον* (adj. from αὐω, *to dry up*). *Dry, arid, thirsty, parched*.

ἄπνους, *ον* (adj. from *α*, *not*, and ὑπνορ, *sleep*). *Sleepless, unvisited*

by sleep, never closing in sleep (said of the eye), wakeful, watchful.

αἰρά, ας, ἡ (from αὔω, to blow). A breeze, the breeze of morning, a gentle current of air.

αἰρῖον (adv.). To-morrow, on the morrow.

Αὔσονες, ων, οἱ. The Ausōnes, an ancient nation of Italy.

αἰστηρός, á, óν (adj. from αὔω, to dry up). Severe, harsh, austere, morose, sour, &c.

αὐτάρ (conj., Æolic for ἀτάρ). But, also, besides, furthermore, for, hereupon, meanwhile.

αὐτάρκης, ες (adj. from αὐτός, self, and ἀρκέω, to suffice). Satisfied, contented, having sufficient.—Sufficient, equal or competent to a thing.

αὐτε (adv. from αὐ and τε). Back again, again.—Thereupon, hereupon.—In turn.—On the other hand, on the contrary.—Moreover, farther, &c.

αὐτίκᾱ (adv. from αὐτός, the same, as though at the same instant). Immediately, instantly, straightway.

αὖτις, Ionic and Doric for αὐθις. Again.

αὐτόθι (poetic for αὐτοῦ, adv. from αὐτός). There, in that very spot.

Αὐτόλυκος, ου, ó. Autolýcus. 1. A son of Mercury and Chione, and famed for his craft in stealing. He was one of the Argonauts, and the instructor of Hercules in wrestling.—2. The name of an athlete at Athens, in the time of the thirty tyrants.

αὐτόματος, ου (adj. from αὐτός, self, and the old verb μάω, to desire). Of one's own accord, of one's own free will, spontaneous, voluntary.

Αὐτομέδων, ουτος, ó. Automēdon, the charioteer of Achilles, and, after his death, of Pyrrhus. He went to the Trojan war with ten ships.

αὐτομολέω, ὦ, fut. -ήσω, perf. ἤτομοληκα (from αὐτόμολος). To run away, to desert.

αὐτόμολος, ου, ó (from αὐτός self,

and μολέω, to go). A deserter, one who goes away to the enemy of his own accord.

Αὐτονόη, ης, ἡ. Autonōē, daughter of Cadmus and mother of Actæon.

αὐτόνομος, ου (adj. from αὐτός, self, and νόμος, a law). Independent, controlled by laws of one's own making, said of states and communities.—Pasturing in freedom, feeding at large, said of animals.

αὐτός, ἡ, ó (pron.). Self, he himself, she herself, itself.—In the oblique cases it signifies him, her, it.—In the nominative with a verb, or in the oblique cases before or after the article, and with a noun, it denotes self, for the three persons, as above given.—ὁ αὐτός, the same.—ταυτόν for τὸ αὐτό, the same thing.—ταῦτά for τὰ αὐτά, the same things.

αὐτοῦ, contracted for ἐαυτοῦ.

αὐτοῦ (adv., properly gen. sing. of αὐτός, and the same as ἐπ' αὐτοῦ τοῦ τόπου). On the same place, on the very spot. More commonly, here, there.

αὐτοφῆς, ἐς (adj. from αὐτός, and φύω, to produce). Produced by nature alone, without art.—Native, indigenous, natural, real, genuine.—τροφαὶ αὐτοφνεῖς, means of subsistence that are produced spontaneously; spontaneous nurture.

αὐτόχθων, ου (adj. from αὐτός, and χθών, the earth). Sprung from the earth, born in the land, native, indigenous.

αὖτως and αὐτως (adv.). Thus, so. αὐχὴν, ἐνος, ó. The neck.

Αὐχῖσαι, ὦν, οἱ. The Auchisæ, an African tribe, which inhabited the western part of Africa.

αὐχμηρός, á, óν (adj. from αὐχμός). Dry, squalid, neglected, ill-looking, dirty, poor of aspect, rude, rough, &c.

αὐχμός, οὔ, ó (from αὔω, to dry up) Dryness, aridity, drought.—Squalidness, &c.

αὔω, fut. αὔσω, perf. ἤκα. To dry up, to parch.

ἀφαιρέω, ὦ, fut. ἀφαιρήσω, &c. (from ἀπό, from, and αἰρέω, to take).

To take away, to remove, to deprive, to separate, to cut off, to rob, to abrogate, &c.—In the passive, ἀφαιρέομαι, fut. ἀφαιρήσομαι, perf. ἀφήρημαι, &c.

ἀφάλλομαι, fut. ἀφαλοῦμαι, perf. pass. ἀφῆλμαι, 2d aor. mid. ἀφελόμην, 2d aor. part. syncopated, in Homer, into ἀπάλμενος. **To leap from, to leap from place to place.**

ἀφάμαρτέω, ᾧ, and ἀφάμαρτάνω, fut. ἀφάμαρτήσω, &c. (from ἀπό, from, and ἀμαρτάνω, to wander, to err). **To miss a mark, to miss, to lose, to be deprived of.**

ἀφᾶνής, ἐς (adj. from α, not, and φαίνομαι, to appear). **Unseen, not visible, unknown, obscure, &c.**—ἐξ ἀφανούς, unobserved, unseen.

ἀφανίζω, fut. ἀφανίσω, perf. ἠφάνικα (from ἀφᾶνής, invisible). **To render invisible, to remove from the view, to conceal, to destroy, to annihilate.**—In the middle, ἀφανίζομαι, to disappear, to vanish.

ἄφαντος, ον (adj. from α, not, and φαίνομαι, to appear). **Not visible, unseen.**

ἀφαρπάζω, fut. ἀφαρπάσω, &c. (from ἀπό, from, and ἀρπάζω, to seize). **To seize or snatch from, to take from, to rob, to plunder.**

ἄφαιρος, ἄ, ὅν (adj. from ἀφαύω, to dry up). **Weak, feeble, powerless.**

ἰφειδῶς (adv. from ἀφειδής, prodigal). **Unsparingly, profusely, lavishly.**—Rigorously, severely, cruelly.

ἰφέλειά, ας, ἥ (from ἀφελής, simple, clear). **Sincerity, candour, freedom from art or affectation, simplicity, purity, brightness.**

ἰφελῶς (adv. from ἀφελής, simple). **Brightly, purely.**

ἀφή, ἧς, ἥ (from ἄπτω, to touch). **Touch, the sense of touch, feeling.**

ἄφθογγος, ον (adj. from α, not, and φθόγγος, sound). **Without sound, dumb, mute, silent.**

ἰφθονιᾶ, ας, ἥ (from ἄφθονος). **Abundance, opulence.**

ἰφθονος, ον (adj. from α, not, and φθόνος, envy). **Abundant, opulent.**

ἀφίημι, fut. ἀφήσω, perf. ἀφέικα, &c. (from ἀπό, from, and ἵημι, to send). **To send away, to let go, to dismiss, to allow to escape, to fling away, to neglect, to abandon, to omit, &c.**—1st aor. ἀφῆκα, 2d aor. ἀφῆν, &c.

ἀφικᾶνω, poetic form for ἀφικνέομαι. **ἀφικνέομαι**, fut. ἀφίξομαι, perf. ἀφῖγμαι, 2d aor. mid. ἀφικόμην (from ἀπό, from, and ἰκνέομαι, to come). **To come from.**—**To come to, to reach.**

ἀφίπτάμαι, fut. ἀποπτήσομαι, 1st aor. mid. ἀπεπτάμην, part. ἀποπτάμενος, 2d aor. act. ἀπέπτην, from ἀφίπτημι, which is not, however, in use in the present active, &c. (from ἀπό, from, away, and ἵπταμαι, to fly). **To fly away, to escape.**

ἀφίστημι, fut. ἀποστήσω, perf. ἀφέστηκα (from ἀπό, from, and ἵστημι, to place). **To put away from, to put aside, to remove, to repel.**—In the middle voice, ἀφίστάμαι, to withdraw one's self from a party or opinion, to give up or resign (as an office), to withdraw, to retire, &c.

ἄφλαστον, ον, τό. **The bent part of the poop of a vessel, together with the ornaments with which it was generally decorated.**—τὰ ἄφλαστα, the stern ornaments of a vessel.

ἄφνειός, ὅν (adj. from ἄφενος, wealth). **Rich, opulent.**

ἄφνω (adv.). **Suddenly.**

ἀφορᾶω, ᾧ, fut. ἀφορᾶσω, more commonly ἀπόψομαι, &c. (from ἀπό, from, and ὀράω, to see). **To see in the distance or from afar.**—**To look down, to look from.**

ἀφοριᾶ, ας, ἥ (from ἀφορος, unfruitful). **Unfruitfulness, unproductiveness.**

ἀφορίζω, fut. ἀφορίσω, &c. (from ἀπό, from, and ὀρίζω, to limit, to bound). **To separate by marking limits, to separate, to divide, to bound, to limit, to circumscribe.**

Ἀφροδίτη, ης, ἥ. **Aphrodītē**, or, as she is commonly called by her Latin name, **Venus**, the goddess of love and beauty, said to have

sprung from the foam (ἄπρός) of the sea. She was the wife of Vulcan and mother of Cupid.

ἴφροντις, ἴδος (adj. from *a*, not, and φροντίς, care). Free from care, exempt from disquietude.

ἄφρός, οὔ, ὁ. Foam.

ἄφροσύνη, ης, ἡ (from ἄφρων, foolish).

Want of sense or reason, folly.

ἄφρων, ον (adj.). Foolish, &c.

ἄφύῆς, ἐς (adj. from *a*, not, and φύῆ, natural talent). Unskilful.

ἀφύλακτος, ον (adj. from *a*, not, and φυλάσσω, to watch). Not watched, unguarded, not on his guard.

Ἀχαιία, ας, ἡ. Achaia, a country of the Peloponnēsus, lying along the Sinus Corinthiacus.

Ἀχαιοί, ὦν, οἱ. The Achæans, or people of Achaia.—In Homer, however, a name applied to the Greeks in general, though especially denoting the old Achæan stem.

ἀχαριστία, ας, ἡ (from ἀχάριστος). Ingratitude, unthankfulness.

ἀχάριστος, ον (adj. from *a*, not, and χαρίζομαι, to thank). Ungrateful, thankless.

Ἀχαρναί, ὦν, αἱ. Acharnæ, one of the most important boroughs of Attica, situate about seven miles to the northwest of Athens.

Ἀχελῷος, ον, ὁ. Achelōus, 1. a river of Epirus, rising in Mount Pindus, and, after dividing Ætolia from Acarnania, falling into the Sinus Corinthiacus. It is now the Aspro Potamo.—2. A river of Phrygia, rising in Mount Sipylus.

Ἀχερούσιος, α, ον (adj.). Acherusian.

Ἀχέρων, οντος, ὁ (from ἄχος, sorrow, and ῥέω, to flow, as if denoting "the river of sorrow"?). Achēron, a river of Epirus, rising in the mountains west of Pindus, and falling into the Ionian sea. In the early part of its course it forms the Acherusia Palus, after which it disappears under ground, rises at some distance again, and then pursues its course to the sea. From its peculiar nature it

is placed by Homer in the lower world.

ἄχθομαι, fut. ἀχθέσομαι and ἀχθήσομαι, perf. ἤχθημαι, 1st aor. pass. ἤχθέσθην (from ἄχος, a burden). To be heavily laden with sorrow, to sorrow, to grieve.—To be disgusted, to be displeased.

Ἀχιλεὺς, ἦος, ὁ, and

Ἀχιλλεύς, ἑως, ὁ. Achilles, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war. He killed Hector in single combat, and was himself afterward slain with an arrow by Paris.

ἄχλυσ, ὕος, ἡ. Gloom, darkness, thick darkness.

ἄχνυμι, not in use, but from it we have the deponent middle ἄχνυμαι, fut. ἄχνυσομαι, perf. ἤχνησμαι, (from ἄχνος, same as ἄχος). To grieve, to be sad, to be afflicted, to be distressed.—To be filled with indignant grief, to be angry.

ἄχος, εος, τό. Grief, pain.

ἄχρας, ἄδος, ἡ. A wild pear-tree.

ἄχρηστος, ον (adj. from *a*, not, and χρηστός, useful). Useless, unprofitable, valueless.

ἄχρι, and, before a vowel, ἄχρις (adv.). Up to, even to, as far as.—ἄχρις οὔ, until.—ἄχρι νῦν, until now.

ἄχώ, Doric for ἡχώ.

ἄψ (adv.). Back, backward.

ἀψιμαχία, ας, ἡ (from ἀψιμαχέω, to skirmish). A skirmish, a collision.

ἀποφῆτί (adv. from ἀπόφῆτος, noiseless). Without tumult, noiselessly, silently.

Ἀψυρτος, ον, ὁ. Absyrtus, a son of Æetes, and brother of Medæa.

ἄψυχος, ον (adj. from *a*, not, and ψυχή, life). Without life, lifeless, inanimate, senseless.

ἠώς, ὁος, contracted οὔς, ἠ, Doric for ἡώς, ἡ. Dawn.

B.

Βαβυλῶν, ὦνος, ἡ. Babylon, capital of the Babylonian empire, situated on the river Euphrates.

Βαβυλωνίος, ᾱ, ον (adj.). Babylonian.

βαδίζω, fut. βαδίσω, Attic fut. βαδῖω,

perf. *βεβάδικα* (from *βάδος*, a step).
To go, to move along, to journey, to travel.

βαῦθος, εος, τό (from *βαῦθός*, deep).
Depth.

Βαθύκολπος, ον (adj. from *βαθύς*, deep, and *κόλπος*, a bosom). *Deep-bosomed.*

Βάθυλλος, ον, ό. *Bathyllus*, a youth of Samos, a favourite of Anacreon's.

βαθύς, εἶα, ύ (adj.). *Deep, dense.*—*βαθύν κοιμᾶσθαι*, to sleep deeply or soundly.

βαίνω, fut. *βήσομαι*, perf. *βέθηκα*, 2d aor. *έβην*. *To go.*

βαίος, ά, όν (adj.). *Small.*

Βαιτική, ης, ή. *Bætica*, the southern division of Spain, so called from the river Bætis, which flowed through it. It corresponds to the modern *Andalusia*.

Βαῖτις, ἱος, ό. *The Bætis*, a river of Spain, now the *Guadalquivir*.

Βακτηρία, ας, ή (from the old verb *βάζω*, fut. *βάξω*, same as *βαίνω*, to go, to walk). *A staff.*

Βακτριανός, ή, όν (adj.). *Bactrian.*

Βακτριανή, ης, ή (properly the feminine of *Βακτριανός*, with *χώρα* understood). *Bactriāna*, a country of Upper Asia, now forming part of *Cabulistan*.

Βάκτριος, α, ον (adj.). *Bactrian.*

βάκτρον, ον, τό (from the old verb *βάζω*, fut. *βάξω*, same as *βαίνω*, to go). *A staff.*

Βακχεύω, fut. *βακχεύσω*, perf. *βεβάκχευκα* (from *Βάκχος*). *To be inspired by Bacchus, to rave, to celebrate the orgies of Bacchus.*

Βάκχη, ης, ή (from *Βάκχος*). *A female Bacchanalian, a Bacchante.*

Βάκχος, ον, ό. *Bacchus*, son of Jupiter and Semélê, was the god of wine. He married Ariadne, after she had been abandoned by Theseus in the isle of Naxos.

βαλάνειον, ον, τό. *A bath.*

Βαλλῆαρες, ών, οί. *Baleāres*, the ancient name of the islands *Majorca* and *Minorca*. The word is derived from *βάλλειν*, to throw, from the expertness of the inhabitants in the use of the sling.

βάλλω, fut. *βᾶλῶ*, perf. *βέβληκα*, 2d aor. *έβᾶλον*. *To throw, to cast, to strike, to beat down, to lay down*—In the middle voice, *to lay for one's self.*

βάπτω, fut. *βάψω*, perf. *βέβυφα*, 2d aor. *έβᾶφον*. *To dip, to plunge, to immerse.*—Hence, *to dye.*

βάρανθρον, ον, τό. *A gulf, an abyss, a deep cavern.*—Also, the name of a deep pit at Athens, into which those convicted of capital crimes were thrown and left to perish.

βαρβαρικός, ή, όν (adj. from *βάρβαρος*). *Foreign, barbarous, barbarian.*

βάρβαρος, ον (adj.). *One who is not a Greek, foreign.*—Hence, as removed from the refinement of Greece, *uncultivated, rude, unpolished, barbarous, barbarian.*—As a noun, *Βάρβαρος*, ον, ό, a foreigner, a barbarian, applied particularly to the Persians.

βάρβιτος, ον, ό and ή, and *βάρβιτον*, ον, τό. *A lyre.*

βᾶρέω, ώ, fut. *βᾶρήσω*, perf. *βεβάρηκα*, perf. part. *βεβάρηώς*, syncopated for *βεβάρηκώς* (from *βάρος*, a heavy burden). *To burden, to load heavily, to weigh down.*—Hence, *to oppress, to afflict.*

βᾶρέως (adv. from *βᾶρύς*, heavy). *Heavily, grievously, hardly, oppressively, impatiently.*

Βάρκας, ά, ό. *Barcas*, the founder of a celebrated Carthaginian family, to which Hamilcar and Hannibal belonged.

βᾶρος, εος, τό. *A weight, a load, a burden.*—Hence, *affliction, distress.*

βᾶρύνω, fut. *βᾶρύνῶ*, perf. *βεβάρυνκα* (from *βᾶρύς*). *To load heavily, to burden, to press down under a load, to incommode.*—Hence, *to weigh down with grief, to afflict, to distress.*

βᾶρύς, εἶα, ύ (adj. from *βᾶρος*, a weight). *Heavy, weighty, burdensome, grievous.*

βᾶρῦτης, ητος, ή (from *βᾶρύς*). *Weight, heaviness, distress, difficulty, affliction.*

βᾶσανίζω, fut. **βᾶσανίσω**, Attic fut. **βασανῖω**, perf. **βεβᾶσανίκα** (from **βᾶσανος**). *To apply to a touchstone to ascertain the quality of anything.—Hence, to test, to examine carefully, to put to the test, to torture.*

βᾶσανος, *ον, ἡ*. *A touchstone to try the quality of metals.—Hence, a test, a trial, an inquiry, an examination.*

βασίλειᾱ, *ας, ἡ* (with long final *α*, from **βασίλειω**, *to reign*; whereas **βασίλειᾱ**, with short final *α*, comes from **βασίλεις**, and signifies a queen). *The sovereign power, royalty, a realm, a kingdom.*

βασίλειον, *ον, τό*, and in the plural **βασίλειᾱ**, *ων, τά*. *A royal mansion, a palace.* In strictness, however, a mere adjective, **δῶμα**, *a building*, being understood with **βασίλειον**, and **δῶματα**, in the plural, with **βασίλεια**.

βασίλειος, *ον* (adj. from **βασίλεις**). *Pertaining to a king, kingly, royal, regal.*

βασίλεις, *έως, ὁ*. *A king, a monarch.* When **βασίλεις** stands without a case depending on it, in Greek writers, *the king of Persia* is meant.

βᾶσιλεύω, fut. **βασιλεύσω**, perf. **βεβασίλευκα** (from **βασίλεις**). *To have the power of a king, to rule over, to reign over, to be a king, to govern.*

βασίλικός, *ἡ, ὄν* (adj. from **βασίλεις**, *a king*). *Kingly, regal, royal.*

βᾶσις, *εως, ἡ* (from **βαίνω**, *to go*). *A going forward, a step, progress.*

—Also that on which one goes or stands, *a foot, a base, a pedestal.*

βασκαίνω, fut. **βασκᾶνῶ**, perf. **βεβᾶσκαγκα** (from **βάσχω**, *to speak*). *To bind with a spell, to bewitch, to injure by the evil eye.*

βασκάνιᾱ, *ας, ἡ* (from **βάσκανος**). *The act of binding with a spell.—Envy, detraction, calumny.*

βάσκανος, *ον* (adj. from **βασκαίνω**). *Injuring by magic spells, or by the evil eye.—Hence, from the feeling that induces such acts, envious, slanderous, calumnious.*

βαστάζω, fut. **βαστάσω**, perf. **βεβαστάκα**. *To lift up, to carry, to bear away, to hold, to support.*

βάψῃ, *ἡς, ἡ* (from **βάπτω**, *to dye*). *An immersion into colouring matter.—Colouring liquid, dyestuff, colouring.*

βδάλλω, fut. **βδᾶλῶ**, perf. **έβδαλκα**. *To draw off by suction, to milk.*

βδελλύτω, fut. **βδελλύξω**, perf. **έβδελλύχα**. *To excite disgust.—In the middle voice, to have disgust excited in one's self, to feel disgust, to loathe, to abhor, to detest.*

βέβαιος, *α, ον, and ος, ον* (adj.). *Secure, firm, steady, permanent, to be relied on.*

βεβαιώω, *ῶ, fut. βεβαιώσω*, perf. **βεβεβαίωκα** (from **βέβαιος**). *To render secure, to make firm, to assure, to strengthen, to confirm.*

βεβαίως (adv. from **βέβαιος**). *Firmly, securely, permanently.*

βείομαι, poetic for **βέομαι**.

βέλεμνον, *ον, τό*, poetic for **βέλος**. *An arrow, a dart.*

Βελέριον, *ον, τό*. **Bölērĭum**, a promontory of Britain, now the *Land's End* in Cornwall.

βέλος, *εος, τό* (from **βάλλω**, *to cast*). *Any missile cast at a distant object.—An arrow, a dart, a javelin.*

βελτίων, *ον* (adj., irreg. comp. to **ἀγαθός**). *Better, braver, more virtuous, preferable.—Superl. βέλτιστος, η, ον, best, &c.*

βέομαι (an old epic present from **βάω**, **βείω**, **βαίνω**, *to go*, generally, though not always, with a future signification). *To go on in life, to continue to live, to live.*

βέρεθρον, *ον, τό*, Ionic for **βάραθρον**. *An abyss, &c.*

Βῆλος, *ον, ὁ*. **Bēlus**, a king of Egypt, son of **Ερᾶφους** and **Libya**, and father of **Agēnor**.

βῆμα, *ἄτος, τό* (from **βαίνω**, *to go*). *A step, a pace, a step to mount upon.—Hence, a judgment-seat, the public tribunal from which the orators spoke.*

βιά, *ας, ἡ*. *Strength, force, power, violence, constraint.*

βιάζω, fut. **βιάσω**, perf. **βεβιάκα** (from **βία**). *To accomplish by an exer-*

tion of strength.—Hence, to force, to compel, to use violence in order to perform, to drag down by force.

βίαιος, α, ον (adj. from βία). Violent, powerful, oppressive.

βιβλίον, ον, τό (dim. of βιβλος). A small book, a treatise, a tablet, a letter.

βίβλος, ον, ἡ. A book.—Properly, the inner bark of the papyrus, of which paper was first made.

βιβρώσκω, fut. βρώσω, perf. βέβρωκα, 2d aor. ἔβρων. To eat, to devour, to consume.

βίος, ον, ὁ. Life, a life, a mode of life, the means of supporting life, a livelihood.

βίος, οὔ, ὁ (note the difference of accent from that of βίος, life). A bow.

βίωω, ὦ, fut. βιώσω, perf. βεβίωκα, 2d aor. ἐβίων, 2d aor. part. βιούς. To live.

Βίων, υνος, ὁ. Bion. 1. A native of Borysthēnes, was sold as a slave. His master left him large possessions, upon which he went to Athens and studied philosophy.—2. Bion, a Greek poet, born near Smyrna, for an account of whom see page 12.

βλάβη, ης, ἡ. Injury, wrong, harm.

βλάπτω, fut. βλάψω, perf. βέβλᾰφα, 2d aor. ἐβλάβον. To obstruct one in his course.—Hence, to injure, to harm, to wrong.

βλαστᾶνω and βλαστέω, ὦ, fut. βλαστήσω, perf. βεβλάστηκα, 2d aor. ἐβλαστον. To bud, to sprout, to shoot forth, to grow, to come forth.

βλασφημέω, ὦ, fut. βλασφημήσω, perf. βεβλασφήμηκα (from βλάσφημος, defaming). To injure one by speaking against him, to slander, to calumniate, to blaspheme.

βλέμμα, ἄτος, τό (from βλέπω). An object of sight, an aspect, a look.—A glance.

βλέπω, fut. βλέψω, perf. βέβλεφα. To see, to behold, to look at, to look towards.—βλέπω πρὸς, to face, to be turned in the direction of.

βλέφαρον, ον, τό (from βλέπω). An eyelid.

βληχᾶμαι, ὦμαι, fut. βληχῆσομαι, perf. βεβλήχημαι (from βληχή, a bleating). To bleat.

βοᾶω, ὦ, fut. βοήσω, perf. βεβόηκα (from βοή, a loud cry). To cry aloud, to shout, to call out, to call upon for aid, to roar, to chirp, to cackle.

βόεος, ᾱ, ον (adj. from βοῦς, an ox). Made of ox's hide, of oxhide.

βοή, ἥς, ἡ. A loud cry, a shout, a cry for help, clamour, noise, a cry, a sound.

βοήθειᾱ, ας, ἡ (from βοηθέω). Assistance, succour, support.

βοηθέω, ὦ, fut. βοηθήσω, perf. βεβοήθηκα (from βοή, a cry for help, and θέω, to run?). To run to relieve upon hearing a cry for aid.—Hence, to bring assistance, to offer succour, to aid, to help.

βοήθημα, ἄτος, τό (from βοηθέω). Assistance, succour, a source of aid, a remedy.

βοηθός, ον (adj. from βοηθέω). Aiding, assisting.—As a noun, βοηθός, οὔ, ὁ, a helper, an assistant.

βόθρος, ον, ὁ (from the same root with βαθύς, deep). A deep pit, a ditch, a hole, an excavation.

Βοιωτάρχης, ον, ὁ (from Βοιωτοί, the Bæotians, and ἄρχω, to rule). A Bæotarch, a chief magistrate of the Bæotian confederacy.

Βοιωτής, οὔ, ὁ. A Bæotian.

Βοιωτία, ας, ἡ. Bæotia, a country of Greece Proper, lying to the northwest of Attica.

Βοιωτίς, ἴδος, ἡ (fem. adj. from Βοιωτός, a Bæotian). Bæotian.—As a noun, with γυνή understood, a Bæotian woman.

βολή, ἥς, ἡ (from βάλλω, to throw). A throw, a cast, a hit, a blow.

βορά, ᾱς, ἡ (from βιβρώσκω, to eat 2d aor. ἔβρων). Food, fodder provisions.

βόρατον, ον, τό. The savin, a species of juniper.

Βορέας, ον, and Att. Βορῆας, ᾱ, ὁ. Boreas, the name of the north wind. He was the son of Astræus and Aurora.—Also, the north wind, the north.

βόρειος, ᾱ, ον, and ος, ον (adj.

from βορέας). *Of the north, northern.*
 Βορυσθένης, εος, contracted ους, ό. *The Borysthēnes, a large river of Scythia, falling into the Euxine Sea. It is now called the Dnieper.*
 βόσκημᾶ, ἄτος, τό (from βόσκω, to feed). *A herd.*
 βόσμορον, ου, τό. *Bosmōrum, an unknown Indian plant. Consult note, page 108, line 27.*
 βόσπορος, ου, ό (from βοῦς, an ox, and πόρος, a passage). *Bospōrus, a long and narrow sea which an ox may swim over. The name was applied to two straits: the Thracian, connecting the Propontis with the Euxine, now the Straits of Constantinople; and the Cimmerian, connecting the Palus Mæotis with the Euxine, now the Straits of Jenicali.*
 βόστρυχος, ου, ό. *A lock of hair, a tress.*
 βότρυς, υος, ό. *The grape, a cluster of grapes, a bunch of grapes.*
 βούβρωστις, εως, ή (from βον, an inseparable particle denoting great size, excess, &c., and βιβρώσκω, to devour). *Excessive hunger, voracious appetite.*
 Βουκολέω, ὦ, fut. βουκολήσω, perf. βεβουκόληκα (from βουκόλος). *To pasture oxen, to tend a herd of cattle, to be a herdsman.*
 Βουκόλος, ου, ό (from βοῦς, an ox or cow, and κόλον, food). *A herdsman, a grazier.*
 Βούλευμᾶ, ἄτος, τό (from βουλεύω). *The result of deliberation, a resolve, counsel.*
 Βουλεύω, fut. βουλεύσω, perf. βεβούλευκα (from βουλή, counsel, will). *To counsel, to advise, to deliberate, to plan.—In the middle voice, to deliberate with one's self.—Hence, as the result, to come to a determination, to resolve.*
 Βουλή, ης, ή. *Will, counsel, intention, purpose, resolution.*
 βούλησις, εως, ή (from βούλομαι, to wish). *Wish, desire, will, intention.*
 Βουληφόρος, ου (adj. from βουλή, counsel, and φέρω, to bring, to of-

fer). *Giving counsel, presiding in council.*
 βούλομαι, fut. βουλήσομαι, perf. βεβούλημαι (from βουλή, will). *To will, to wish, to desire, to resolve, to prefer.*
 βοῦς, βοός, ό. *An ox, a bull.—ή βοῦς, a cow.—Also, cattle generally.*
 Βούσιρις, ἰδος, ό. *Busiris, a king of Egypt, son of Neptune and Libya, who sacrificed all foreigners that came to his dominions to Jupiter. He was slain, together with his son, by Hercules.*
 Βούτης, ου, ό. *Būtes, a Persian general. See note, p. 131, l. 21-28.*
 βραδέως (adv. from βραδύς, slow). *Slowly, heavily.*
 βραδύνω, fut. βραδυνῶ, perf. βεβράδυνκα (from βραδύς). *To render slow, to retard.—As a neuter, to delay, to wait, to be tardy.*
 βραδύς, εἶα, ύ (adj.). *Slow, tardy, heavy, dull, late, stupid.*
 Βρασιδας, ου and ἄ, ό. *Brasidas, a famous general of Lacedæmon, slain in the defence of Amphipolis against the Athenians.*
 βραχεῖα (adv., properly accus. pl. neut. of βραχύς, short). *Shortly, little, briefly, not far.*
 βραχεῖα, ων, τά (neut. plur. of βραχύς, used as a noun). *Shoals, quicksands, shallows.*
 βραχίον, ονος, ό. *The arm.*
 βράχος, εος, τό (from βραχύς). *A shoal, a quicksand.—Used most commonly in the plural, τὰ βράχεια, shoals, &c.*
 βραχύς, εἶα, ύ (adj.). *Short, small, little, brief, scanty.—βραχύ, acc. sing. neut., used adverbially, briefly, shortly, not far.—ἐν βραχεῖ, in a short space of time.*
 βρέγμᾶ, ἄτος, τό. *A scull.*
 Βρεττανιᾶ, ας, ή. *Britain.*
 Βρετανική, ης, ή (with νῆσος, an island, understood). *The Isle of Britain, Britain.*
 Βρεττανικός, ή, όν (adj.). *British.*
 Βρεττάνός, ου, ό. *A Briton, an inhabitant of Britain.*
 βρέφος, εος, τό. *An infant, a young child, a child.*

ὀρέχω, fut. βρέξω, perf. βέβρεχα, perf. mid. βέβροχα, 2d aor. ἐβράχον. *To wet, to moisten, to bedew, to shower upon, to soften.*

βριῦρός, ᾧ, ὄν (adj. from βριάω, *to strengthen*). *Strong, powerful, violent.*

Βρόμιος, ου, ὁ (from βρόμος, *noise*; alluding to the noisy revels of the Bacchantes). *Bromius, a surname of Bacchus.*

Βοοῖμιος, ᾧ, ὄν (adj. from βρόμος, *noise*). *That makes a loud noise, noisy, riotous, bacchanalian.*

Βροντᾶω, ᾧ, fut. βροντήσω, perf. βεβρόντηκα (from βροντή, *thunder*). *To thunder.*

Βροντή, ἧς, ἡ. *Thunder.* As opposed to κεραυνός, it denotes the *noise of the thunder*, in Latin *tonitru*; whereas κεραυνός means the *thunderbolt* (i. e., lightning), in Latin *fulmen*.

Βροτοίεις, εσσα, εν (adj. from βρότος, *gore*). *Covered with gore, sprinkled with blood, bloody.*

Βροτός, οὔ, ὁ. *A mortal, a human being, a man.*

βρόχος, ου, ὁ. *A cord with a noose. —A cord, a rope.*

Βρῦχᾶμαι, ὦμαι, fut. βρῦχήσομαι, perf. βεβρῦχημαι (from βρῦχω, *to roar loudly*). *To roar, to bellow, to low, to howl.*

Βρῦχηθμός, οὔ, ὁ (from βρῦχω, *to roar loudly*). *A roaring, a bellowing, a howling.*

βρῦω, fut. βρῦσω, perf. βέβρῦκα. *To bubble up. —To spring up, to bud forth, to sprout up, to put forth buds, to be in full bloom.*

Βυζάντιον, ου, τό. *Byzantium, a town situate on the Thracian Bosphorus. It is now Constantinople.*

Βυζάντιος, ου, ὁ. *An inhabitant of Byzantium, a Byzantine.*

βυθίος, ᾧ, ὄν (adj. from βυθός). *Lying in the depths of the sea. —Hence, deep in the sea, submerged, deep.*

βυθός, οὔ, ὁ (Æolic for βάθος). *Depth, the deep, the sea.*

βύρσα, ἧς, ἡ. *A hide, a skin.*

Βύρσα, ἧς, ἡ (from the Punic word

Basra, a citadel, by a transposition of sr). *Byrsa, a citadel in Carthage, on which was the temple of Æsculapius.*

βωκόλος, ω, Doric for βουκόλος, ου, ὁ. *A herdsman.*

βῶλος, ου, ἡ. *A clod of earth, a lump, a mass.*

βωμός, οὔ, ὁ (from βαίνω, *old form βάω, to go*). *A step, an elevation, an altar.*

βωστρέω, ᾧ, fut. βωστρήσω, perf. βεβώστρηκα (formed from βοάω, *to call out*). *To call aloud for, to make proclamation for.*

βώτας, ᾧ, Doric for βούτης, ου, ὁ. *A herdsman, a keeper of herds.*

Γ.

γαῖ, Doric for γῆ.

Γάγγης, ου, ὁ. *The Ganges, a famous river of India.*

γαῖα, ας, ἡ (poet. for γῆ). *The earth*

γάλα, ακτος, τό. *Milk.*

γάλαξίας, ου, ὁ (from γάλα, *with κύκλος, understood*). *The milky way, the galaxy.*

Γαλαταί, ὄν, οἱ. 1. *The Galatians, inhabitants of Galatia.*—2. *The Gauls, the inhabitants of ancient Gaul.*

Γαλατία, ας, ἡ. *Galatia, a country of Asia Minor, lying west of Pontus and northeast of Phrygia.*—2. *The name of ancient Gaul among the Greeks.*

Γαλατικός, ἡ, ὄν (adj.). *Gallic.*

γάληνη, ἧς, ἡ. *A calm at sea, a calm.*

Γαλῆνη, ἧς, ἡ. *Galēnē, one of the Nereids.*

Γαλλία, ας, ἡ. *Gaul, an extensive country of Europe, comprising considerably more than modern France.*

Γαλλικός, ἡ, ὄν (adj.). *Gallic.*

γάλῳς, ω, and Attic γάλως, ω, ἡ. *A sister-in-law.*

γάμέω, ᾧ, fut. γάμῃσω, γαμέσω, and Attic γάμῳ, 1st aor. ἐγάμησα and ἐγημα, perf. γεγαμηκα. *To take to wife, to marry (said of the man).*—In the middle voice, γαμέομαι, οὔμαι, *to marry, to be given in marriage (said of the female).*

γάμῆλιος, ον (adj. from γαμέω). *Of or belonging to marriage, nuptial.*
 γάμος, ον, ό (from γάμέω, to marry).
The marriage ceremony, marriage, nuptials.

Γανῦμήδης, εος, contr. ους, ό. *Ganymēdes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jove, and made cup-bearer of the gods in the place of Hēbē.*

γάρ (conj.). *For.* It is never used at the beginning of a sentence; is employed sometimes in interrogations with the force of *then*; as, τίς γάρ; *who then?*

γαστήρ, τέρος, contr. τρός, ή. *The belly, the stomach.*—Hence, *appetite, greediness.*

γαστρίμαργος, ον, ό (from γαστήρ and μάργος, *gluttonous*). *A greedy eater, a glutton, a gormandizer.*

γαυλός, ον, ό. *A milk-pail, a bucket.*

γαυρώω, ώ, fut. γαυρώσω, perf. γεγαύρωκα (from γαῦρος, *proud*). *To render proud, to make proud.*

—In the middle voice, *to render one's self proud, to be elated.*

γε (an enclitic particle, of a limiting or distinctive force). *Indeed, at least, in particular, yet.*—έγωγε, *I for my part*; σύγε, *thou for thy part*, &c.

Γεδρωσίᾱ, ας, ή. *Gedrosia, a barren province of Persia, lying along the Red Sea. It is now called Mekran.*

γεινομαι (a poet. form from the old verb γένω, to beget), used only in the pres., imperf., and 1st aor. *To beget, to bring forth, to bear, to be born.*—1st aor., έγεινάμην, always transitive.

γειτνιάσις, εως, ή (from γειτνιάζω). *Neighbourhood, vicinity, proximity.*

γειτνιάζω and γειτνιάω, ώ, fut. γειτνιάσω, perf. γεγειτνιάκα (from γείτων). *To be neighbouring, to be near, to border upon, to adjoin.*

γείτων, ον (adj. from γέα, γή, *land*). *Neighbouring, contiguous.*—As a noun, ό γείτων, *a neighbour.*

γελάω, ώ, fut. γελάσω, perf. γεγέλᾱκα. *To laugh, to smile*—*To laugh at, to deride, to ridicule.*

γελοῖος, α, ον (adj. from γελάω. *Laughable, ridiculous.*

γέλως, ωτος, ό (from γελάω). *Laughter, a laugh, a smile.*

γέμω, fut. γεμῶ, perf. γεγέμηκα, perf. mid. γέγομα. *To be filled, to be loaded, to be full, to be loaded with.*

γενεά, ᾱς, ή (from γένος, *a race*). *Generation, birth, a family, a race.*

γενειάζω, fut. γενειᾶσω, perf. γεγενειᾶκα and γενειᾶω, ώ, fut. γενειήσω, perf. γεγενείηκα (from γένειον). *To have a beard, to be bearded, to attain the age of manhood.*

γενειάς, ᾱδος, ή (from γένειον, *the chin*). *The chin, the hair on the chin, the beard.*

γενειήτης, ον, ό (from γενειάω). *Bearded.*

γένειον, ον, τό. *The chin, the beard.*

γένεσις, εως, ή (from the obsolete γένω, to beget). *Generation, origin, creation, birth, formation.*

γενετή, ῆς, ή (from γένος, *a race*). *Birth, origin.*

γενναῖος, ᾱ, ον (adj. from γέννᾱ, poetic for γένος, *a race*). *Of a noble race, noble, excellent, generous, brave.*—Used as a noun in the neuter, γενναῖον, ον, τό, *that which is inborn, noble disposition, generous sentiment.*

γενναίως (adv. from γενναῖος). *Nobly, generously, bravely, gallantly.*

γεννᾶω, ώ, fut. γεννήσω, perf. γεγέννηκα (from γένος). *To beget, to bear, to generate, to bring forth, to produce.*

γένος, εος, contr. ους, τό (from the old verb γένω, to beget). *Birth, a race, lineage, descent, a kind, a family, a tribe, a nation, a species.*

γεραιός, ον, ό (properly an adj. from γῆρας, *old age*, with ἀνήρ understood). *An old man, an elder.*

γέρᾱνος, ον, ό. *A crane.*

γέρας, ᾱτος, sync. ᾱος, contr. ως, τό. *A reward given to merit, as distinguished generally from what one receives by lot, or by equal distribution.*—*Honour, dignity, rank, esteem, an expression of esteem.*

Γερμανιά, ας, ή. *Germany.* This name was applied by the ancient

not only to Germany, but also to Denmark, Sweden, and the neighbouring countries, comprising about one third part of Europe.

Γερμανοί, ὧν, οἱ. *The Germans.*

γέρον, ον, τό. *Anything made of osier twigs interwoven, wicker-work, a wicker shield.*

γέρον, ον (adj.). *Old, aged, advanced in years.*—As a noun, γέρον, οντος, ὁ, *an old man*; οἱ γέροντες, *the old, the aged.*

γεῦμα, ἄτος, τό (from γεύομαι). *The thing tasted, meat, drink.*—Also, taste, the act of tasting.

γεῦω, fut. γεύσω, perf. γέγευκα. *To give to taste.*—In the middle voice, to give to one's self to taste, to taste, to partake of, to enjoy.

γεφυρώω, ὦ, fut. γεφυρώσω, perf. γεφυρώκα (from γεφυρά, a bridge). *To make a bridge, to build a bridge over, to connect by a bridge, to bridge.*

γεωγραφέω, ὦ, fut. γεωγραφήσω, perf. γεγεωγράφηκα (from γέα, γῆ, the earth, and γράφω, to describe). *To write a description of the earth, to be a geographer.*

γεώδης, ἐς (adj. from γέα, γῆ, earth, and εἶδος, appearance). *Resembling earth, earthy.*—Rich, fertile. —In the neuter, as a noun, τὸ γεῶδες, *earthy matter.*

γεωλοφίᾱ, ας, ἡ (from γέα, γῆ, the earth, and λόφος, an elevation). *A slight elevation of ground, a hill, a mound, a hillock, an eminence.*

γεωργέω, ὦ, fut. γεωργήσω, perf. γεωργήκα (from γεωργός). *To cultivate land, to subsist by tilling land, to be a husbandman.*

γεωργίᾱ, ας, ἡ (from γεωργέω). *Cultivation of the soil, husbandry.*—In the plural, αἱ γεωργίαι, *the labours of the husbandman, agricultural operations.*

γεωργικός, ῆ, ὄν (adj. from γεωργός). *Pertaining to a husbandman, agricultural, engaged in agriculture, rural, rustic.*—As a noun, in the neut. plural, τὰ γεωργικά, *agricultural pursuits, branches of agriculture, matters appertaining to agriculture.*

γεωργός, οὔ, ὁ (from γέα, γῆ, earth, and ἔργον, work). *A cultivator of the soil, a husbandman, a farmer.*
γεωρῦχος, ον (adj. from γέα, γῆ, and ὀρύσσω, to dig). *Digging in the earth.*

γῆ, γῆς, contr. from γέα, γέας, ἡ. *The earth, the ground, land, soil.*

Γῆ, Γῆς, ἡ (as a proper name). Γᾶα or Terra, the same as Earth, the most ancient of all the divinities after Chaos.

γηγενής, ἐς (adj. from γῆ, and γένος, a race). *Sprung from the earth, earth-born, aboriginal.*

γηθέω, ὦ, and γήθω, fut. γηθήσω, perf. γεγήθηκα, perf. mid. (with a present signification) γέγηθα (from γαίω, to rejoice). *To rejoice, to be glad.*

γηραιός, ἄ, ὄν (adj. from γῆρας). *Old, aged, advanced in years.*

γῆρας, ἄτος, by syncope ᾠος, contr. ὤς, τό. *Old age, advanced age.*

γηράσκω and γηρᾶω, ὦ, fut. γηρᾶσω, γεγήράκα (from γῆρας). *To grow old, to be old.*

Γηρύονης, ον, ὁ. Geryōn, a monster having three bodies and three heads, who lived in the island of Gades, on the coast of Spain. He himself was killed, and his flocks and herds were carried off, by Hercules.

γίγας, αντος, ὁ. *A giant.*—οἱ Γίγαντες, *the Giants, sons of Cælus and Terra.*

γίνομαι (later form γίνομαι), fut. γενήσομαι, perf. γεγένημαι, perf. mid. γέγονα, 2d aor. mid. ἐγενόμην (from the obsolete γένω, to beget). *To become, to exist, to be, to spring, to arise, to be born.*—Perf. mid. part., in neut., as a noun, γεγονός, ὅτος, τό, *the occurrence, the event.*

γιγνώσκω (later form γινώσκω), fut. γνώσομαι, perf. ἔγνωκα, 2d aor. ἔγνω, 2d aor. part. γνούς (from γνοέω, a form of νοέω, to perceive). *To know, to perceive, to discern, to understand, to recognise, to decide.*

Γλαῦκος, ον, ὁ. Glaucus, 1. A son of Minos II. king of Crete, and

Pasiphæë; he was smothered in a vessel of honey.—2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.

γλαυκῶπις, ἴδος, ἡ (from γλαυκός, bluish-green, and ὤψ, the eye). *Having eyes of a bluish-green.*—An epithet of Minerva, from the fierce expression of her eyes, which resembled those of the lion, &c.

γλαυζ, κός, ἡ. *A screech-owl, an owl.*

γλαῦρος, ἄ, ὄν (adj. from γλάφω, to hollow out). *Hollowed (as if by a chisel).*—Hence, polished, elegant, ornamental, fine, pretty.

γλυκερός, ἄ, ὄν (a poetic form of γλυκός). *Sweet, agreeable, pleasant.*

γλυκῦθυμία, ας, ἡ (from γλυκός, and θυμός, spirit). *Sweetness of disposition, gentleness, tenderness.*

γλυκός, εἶα, ὅ (adj.). *Sweet, agreeable, gentle, kind, pleasant.*

γλωσσά, ης, and Att. γλωττᾶ, ης, ἡ (from γλώξ, same as γλωχίν, a point?). *The tongue.*

γνώθος, ου, ἡ (from κνάω, to scrape). *The jaw, the cheek, the jaw-teeth.*

γνῶφειον, ου, τό (from γνάπτω, to card wool). *A fuller's shop.*

γνήσιος, ἄ, ὄν (adj. contr. from γενέσιος, natal). *Sprung from the same origin, of the same race.*

Γνίφων, ωνος, ὁ. Gniphon.

γνώμη, ης, ἡ (from γινώσκω, to know). *The faculty of judgment, reason.*—Good sense.—Opinion, knowledge, understanding, mind, counsel, deliberation.

γνώμων, ου (adj. from γινώσκω, to know). *Discerning, discovering.*—As a noun, γνώμων, ωνος, ὁ and ἡ, a discoverer, an investigator, a judge, the index of a dial.

γνωρίζω, fut. γνωρίσω, perf. ἐγνώρικα. *To know, to recognise.*

γνώριμος, ου (adj. from γνωρίζω). *Known, recognised, well-known, famous, distinguished.*

γοᾶω, ὦ, fut. γοήσω, perf. γεγόηκα, irreg. 1st aor. ἐγόηνα, 2d aor. ἔγοον. *To lament, to bewail, to deplore.*

γονεύς, ἑως, ὁ (from γένω, obsolete,

to beget). *A father*—In the plural, οἱ γονεῖς, parents.

γονή, ἡς, ἡ (from the old verb γένω to beget). *That which is produced offspring, a race, production, origin.*

γόνυ, γόνυτος, poet. gen. γούνυτος contr. γουνός, τό. *The knee.*—Poet. plural, γούνα, γούνων, &c.

γός, ου, ὁ, and γόη, ης, ἡ (from γοᾶω, to lament). *Lamentation, wailing, mourning.*

Γοργίας, ου Doric ᾱ, ὁ. Gorgias, a celebrated rhetorician who lived at Athens about 430 B.C. He was surnamed Leontinus, from Leontini in Sicily, his native town.

Γοργώ, ὄος, contr. οὔς, and Γοργών, ὄνος, ἡ. *A Gorgon.*—αἱ Γοργόνες, the Gorgons, three sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, all immortal except Medusa.

Γοργώ, ὄος, contr. οὔς, ἡ. Gorgo, the daughter of Cleomēnes.

Γόρτυνᾶ, ης, ἡ. Gortyna, a city of Crete, next to Cnossus in importance.

γοῦν (adv. for γε, οὖν). *Then at least.*—Therefore, certainly, then, for, at least, now, accordingly.

γραῖα, ας, ἡ (fem. of γραῖος, contr. for γεραίός, old, with γυνή, woman, understood). *An old woman, an aged female.*

γράμμα, ἄτος, τό (from γράφω, to write). *Any written character or figure, a letter of the alphabet.*—In the plural, τὰ γράμματα, a number of letters put together.—Hence, an epistle, literature, learning, the sciences, languages, letters, elementary studies.

γραμματεὺς, ἑως, ὁ (from γράφω, to write). *A writer, a secretary.*

γραῦς, ἁός, ἡ (from γεραίός, old). *An old woman, an aged female attendant.*

γραῦφειον, ου, τό (from γράφω, to write). *An instrument to write with, a stylus or style.* See note on page 49, line 24.

γραφή, ης, ἡ (from γράφω). *A writing, a painting.*—A charge, an

indictment or *legal accusation* of a public delinquent. The term employed for a charge in a private suit was *δίκη*.

γράφω, fut. γράψω, perf. γέγραφα. *To scratch, to trace marks or lines.*

—Hence, *to paint, to represent, to delineate.*—*To write, to write down, to propose a law.*—In the middle voice, *to cause a person's name to be written down by the magistrate, to accuse, to prosecute.*

Γρύλλος, ου, ό. Gryllus, a son of Xenophon, who killed Epaminondas, and was himself slain at the battle of Mantinēa, B.C. 363.

γρύψ, ύπός, ό. A griffon, a fabulous animal, partaking of the nature of the lion and eagle.

γυίον, ου, τό. A limb, a member.

γυμνάω, fut. -άσω, perf. γεγύμνακα (from γυμνός, naked). *To lay bare.*—*To exercise naked.*—*To exercise, to practise.*

γυμνασίον, ου, τό (from γυμνάω). *A place where gymnastic exercises are taught, a school for exercise, a gymnasium.*—In the plural, τὰ γυμνάσια, *gymnastic exercises.*

γυμνής, ήτος, ό (from γυμνός, naked). *Naked, poorly clad, bare.*

γυμνήτης, ου, ό, and γυμνήτις, ίδος, ή (from γυμνός, naked). *Naked, bare, destitute.*

Γυμνησίαι, ων, αί (νήσοι understood). *Gymnēsiai*, the Greek name of the *Baleāres*.

γυμνικός, ή, όν (adj. from γυμνός, naked). *Of or pertaining to gymnastic exercises, gymnastic.*

γυμνόπους, ουν, gen. -ποδος (adj. from γυμνός, and πούς, a foot). *Barefooted.*

γυμνός, ή, όν (adj.). *Naked, bare, not clothed, thinly clad, without an outer garment.*—*Destitute, poor.*

γυμνώω, ώ, fut. -ώσω, perf. γεγύμνωκα (from γυμνός). *To make bare, to strip, to uncover, to expose to view.*

γυναικεῖος, α, ου (adj. from γυνή). *Of or pertaining to women, womanish, feminine, female, effeminate.*

γυνή, γυναικος, ή. A woman, a fe-

male, a wife.—Voc. sing. γύναι, from the old nominative γύναιξ.

γύψ, ύπός, ό. The vulture.

Γωβρύας, ου, ό. Gobryas, a Persian, one of the seven noblemen who conspired against the usurper Smerdis.

γωνος, ου, ό, and γωνία, ας, ή. An angle, a corner, a retired place.

Δ.

δαδοῦχος, ου, ό (from δάς, contr. for δαίς, a torch, and έχω, to hold).

A torch-bearer.

δαιδάλεος, α, ου (adj. from δαιδάλλω, to work skilfully). *Highly ornamented, skilfully wrought, variegated.*

Δαίδαλος, ου, ό. Dædālus, a famous Athenian artist, who built the Cretan labyrinth for King Minos. Having been confined in this along with his son, they made their escape by means of wings formed of feathers and wax.

δαιμόνιος, α, ου, and ος, ου (adj. from δαίμων). *Proceeding from the divinity, divine, godlike.*—*Strange, infatuated.* See note on page 156, line 39.

δαίμων, ονος, ό. A divinity, a deity, a genius or guardian spirit.—*For tune, chance, fate.*

δαίνυμι, fut. δαίσω, perf. δέδαικα (from δαίω, to divide). *To divide, to distribute.*—Hence, *to give a feast, to entertain.*—In the middle voice, δαίνυμαι, &c., *to feast.*

δαίρω, same as δέρω.

δαίς, ίδος, contr. δάς, δαδός, ή. A torch. See δάς.

δαιτός, υος, ή (Ionic for δαίς, a feast, from δαίω, to divide). *A feast, an entertainment, a banquet.*

δάκνω, fut. mid. δήξομαι, perf. δέδηχα, 2d aor. έδάκον (most of the tenses are formed from the obsolete δήκω). *To bite, to sting* (said of a serpent, also of a bee), *to wound.*

δάκρυ, υος, τό (poet. for δάκρυνον). *A tear.*—In the plural, *tears, lamentations, &c.*

δακρῦεις, όεσσα, όεν (adj. from δάκρυνον). *Shedding tears, weeping*

—Sing. neut. used as an adverb, *δακρύνειν*, *tear-fully*, *amid tears*.
δακρύνειν, ου, τό. *A tear*.—Weeping, *lamentation*.—Applied also to the *exuding juices* of trees.
δακρυχέων, έουσα, εον (pres. part. from *δακρυχέω*, to shed tears, of which no other part is used by Homer). *Shedding tears*, *weeping*, *pouring forth tears*.
δακρύνω, fut. -ύσω, perf. *δεδάκρυκα* (from *δάκρυνον*). *To weep*, *to shed tears*, *to lament*.
δακτυλήθρᾱ, ας, ή (from *δάκτυλος*, a finger, with ending *θρα*, *θρα*, denoting the instrument). *A fingertip*, *a covering for the fingers*.
δακτύλιος, ου, ό (from *δάκτυλος*). *A ring for the finger*, *a ring*.
δάκτυλος, ου, ό. *A finger*.—*ό μέγας δάκτυλος*, the thumb.—*δάκτυλος ποδός*, a toe.
δαμάω and *δαμαῶ*, ὦ, fut. *δαμάσω*, perf. *δέδημκα* (as from *δέμω*), 2d aor. *έδαμον*. *To tame*, *to subdue*, *to bring under the yoke*, *to break* (said of horses).
δάμαλις, εως, ή. *A heifer*, *a calf*.
Δανᾶη, ης, ή. *Danāē*, daughter of Acrisius, king of Argos, and mother of Perseus by Jupiter.
Δανᾶος, οὔ, ό. *Danāus*, a son of Belus, who sailed from Egypt with his fifty daughters, on account of a dissension with his brother Aegyptus, and settled at Argos in Greece. From him the people of that city were called *Δαναοί*, *Danāi*, a name which was afterward applied to all the Greeks.
δανείζω, fut. -είσω, and Att. -ειῶ, perf. *δεδάνεικα* (from *δάνος*, a loan). *To loan out*, *to lend on interest*, *to lend*.—In the middle voice, *to cause to be lent unto one's self*, *to borrow*.
δᾶος, εος, τό (from *δαίω*, to burn). *A torch*.
δᾶπνη, ης, ή (from *δᾶπνᾶω*, to expend). *Expense*, *waste*, *prodigality*, *cost*.
δᾶπνήμα, ἄτος, τό (from the same). *Expense*, &c.
δαπέδον, ου, τό (from *δᾶ*, Doric for *γῆ*, earth, and *πέδον*, a basis) *A*

floor, *a pavement*, *a foundation*, *a piece of ground*.
Δαρδανείς, ὧν, οἱ. *Dardanians*, inhabitants of Dardania, a region north of Macedonia, afterward called Dacia Mediterranea.
Δαρδανίδης, ου, ό (patronymic from *Δάρδανος*, *Dardānus*). *Son* or *descendant of Dardanus*.
Δαρδανίος, α, ου (adj.). *Trojan*.
Δαρειος, ου, ό. *Darius*, the name of three kings of Persia.
δάς, δᾶδος, ή (contr. from *δαίς*, from *δαίω*, to burn). *A torch*, *a firebrand*.
δασμολόγος, ου, ό (from *δασμός*, tax, and *λέγω*, to collect). *A tax-collector*, *an excise-officer*.—*An extortioner*.
δασμός, οὔ, ό (from *δαίω*, to divide, perf. pass. *δέδαμαι*). *Division*, *allotment*.—*Tax*, *tribute*.
δάσος, εἰς, ύ (adj.). *Thick*, *close set*.—*Covered with hair*, *bristly*, *shaggy*.
δάφνη, ης, ή. *Laurel*, or, more accurately, *bay*, *a laurel-tree*, *a bay-tree*.
Δάφνη, ης, ή (as a proper name) *Daphnē*, daughter of the river Penēus. She was changed into a laurel-tree to avoid the pursuit of Apollo.
δαφνηφόρος, ου (adj. from *δάφνη*, and *φέρω*, to bear). *Bearing laurel*, *crowned with laurel*.—As a substantive, *δαφνηφόρος*, ό, *the laurel-bearer*.
Δάφνης, ἴδος, ό. *Daphnis*, a shepherd of Sicily, son of Mercury by a Sicilian nymph.
δαψιλειᾶ, ας, ή (from *δαψιλής*). *Profusion*, *abundance*, *prodigality*.
δαψιλής, ές (adj. from *δάπτω*, to consume). *Abundant*, *profuse*, *rich*, *sumptuous*, *liberal*.
δαψιλῶς (adv. from *δαψιλής*). *Abundantly*, *profusely*, *richly*, &c.
δέ (a particle). *But*, *however*, *yet*, *therefore*, *moreover*, *while*, *now* *δέ*, in the latter member of a proposition, stands opposed to *μέν* in the former. As an enclitic, *δε* is appended to nouns to denote *motion to or towards*. Compare *Ἀθήναζε*.

ἑησις, εως, ἥ (from δέω, to want).

Want, need.—Also, prayer, supplication, entreaty.

δεῖ (an impersonal verb), fut. δεήσει, 1st aor. ἐδέησε, perf. δεδέηκε, pres. inf. δεῖν, pres. part. δέον. *It is necessary, it is fitting, it must.*—δεῖ τινα, one should, one must.—δεῖ τινος, something is wanting.—μικροῦ δεῖν, to want but little, to be on the point of.—As an adverbial phrase, almost, nearly.

δείγμα, ἄτος, τό (from δεικνύμι, to show). *A specimen, a sample, example.*

δεῖδω, fut. δέισω, perf. δέδεικα, perf. mid. δέδοικα, δέδια and δειδία, imp. δειδίθι. *To fear, to dread, to stand in awe of.*—*To be anxious.*

δεικνύμι and δεικνύω, fut. δείξω, perf. δέδειχα. *To show, to point out, to disclose, to make apparent, to represent.*

δείλη, ης, ἥ. *The evening, the decline of the day, the afternoon.*

δειλιάω, ὦ, fut. -ιάσω, perf. δεδειλιάκα (from δειλός). *To be timid, to act in a cowardly manner.*

δειλός, ἥ, ὄν (adj. from δείδω, to fear). *Fearful, timorous, cowardly.*—*Wretched, unfortunate.*—As a noun, ὁ δειλός, the coward.

δαιμάινω, fut. -μᾶνῶ, perf. δεδέιμαγκα (from δαῖμα, fear). *To fear, to stand in awe, to be terrified.*

δαινός, ἥ, ὄν (adj.). *Frightful, terrible, dreadful.*—*Strong, powerful.*—*Grievous, dire, bad, vexatious.*—*Wonderful.*—As a noun, in the neut. plural, τὰ δαινά, evils, calamities.—In the neuter sing., as an adverb, δαινόν, sternly, &c.

δαινότης, ητος, ἥ (from δαινός). *The quality causing terror or amazement.*—*Power, force, skill, cunning.*—*Difficulty, danger.*

δαινῶς (adv. from δαινός). *Terribly, dreadfully, strongly, greatly, &c.*

δειπνέω, ὦ, fut. -ήσω, perf. δεδείπνηκα, Attic 2d perf. δέδειπνα (from δειπνόν). *To take supper, to dine.*

δειπνόν, ου, τό. *A supper, a meal, a feast, an entertainment.* The δειπνόν was the principal meal

among the Greeks, and corresponded to the *cæna* of the Romans, which was taken about 3 o'clock in the afternoon.

δειπνοποιέω, ὦ, fut. -ήσω, perf. δεδείπνοποίηκα (from δειπνόν, and ποίεω, to make). *To prepare supper.*—In the middle voice, to cause supper to be prepared for one's self, to sup, to take the evening meal.

δείρω, a later form of δέρω. *To flay, &c.* See δέρω.

δέκα (numeral adj. indecl.). *Ten.*

δεκάδαρχία, ας, ἥ (from δεκαδάρχης, a commander of ten). *The command of a decade, the office of a decurio, a decadarchy.*

δεκάπηγος, υ (adj. from δέκα, and πήγος, a cubit). *Ten cubits long.*

δέκατος, η, ου (numeral adj. from δέκα). *The tenth.*—In the neut. sing., as an adverb, δέκατον, in the tenth place, tenthly.

δέλεαρ, ἄτος, τό. *A bait, a lure.*

Δέλτα, τό (indecl.). *The fourth letter of the Greek alphabet.*—Also, the Delta, a triangular island formed at the mouth of the Nile by the mud and sand deposited by the river; so called from its resemblance to the Greek delta.

δελφίν and δελφίς, ἴνος, ὁ. *A dolphin.*

Δελφοί, ὦν, οἱ. *Delphi, a small but famous city of Phocis, in Greece, situated on the southern side of Mount Parnassus, and containing a celebrated oracle of Apollo.*

δελνιον, ου, τό (from δέμω, to construct). *A bedstead, a couch.*

δενδρᾶεις, ᾗσσα, ᾗεν, Doric for δένδρηεις, ἥσσα, ἦεν (adj. from δένδρον, a tree). *Abounding in trees, woody.*

δενδρίτης, ου, ὁ, and δενδρίτις, ἴδος, ἥ (from δένδρον). *Trained on trees.* See note on page 96, line 33.

δένδρον, ου, and δένδρος, εος, τό. *A tree.*

δεξιᾶ, ᾗς, ἥ (fem. of δεξιός, with χεῖρ understood). *The right hand.*—ἐν δεξιᾷ, on the right hand, to the right.

δεξιόομαι, οὔμαι, fut. -ώσομαι, perf

δεδεξιῶμαι (from δεξιός). *To take by the right hand, to grasp the right hand.*

δεξιός, ὁ, ὄν (adj. from δέχομαι, to take). *The right, on the right.—Dexterous, skilful.—Auspicious, favourable.—In the neut. plural, τὰ δεξιὰ (μέρη understood), the right.*

δεξιτερός, ὁ, ὄν (adj., poetic for δεξιός). *On the right, &c.*

δέος, εὐος, τό (from δείδω, to fear). *Fear, dread.*

δέρμα, ἄτος, and δέρος, εὐος, τό (poetic for δέρμα). *A skin, a hide.*

δέρμα, ἄτος, τό (from δέρω). *A hide, a skin (of the crocodile).*

δέρω, fut. δερῶ, perf. δέδαρκα, 2d aor. δῶρον, perf. mid. δέδορα. *To skin, to flay, to bare.—To flay by stripes, to scourge.*

δέσμα, ἄτος, τό (from δέω, to bind). *A bond, a fastening.—In the plural, τὰ δέσματτα, ornaments for the head.*

δεσμεύω, fut. -εύσω, perf. δεδέσμευκα (from δεσμός, a fetter). *To fetter, to bind.*

δεσμός, οὔ, ὁ (from δέω, to bind). *A fetter, a chain, a bond or tie.—In the plural, τὰ δεσμί.*

δεσμοτήριον, ον, τό (from δεσμός, to bind). *A prison.*

δεσπότης, ον, ὁ (from δεσπόζω, to rule absolutely). *A lord, a master, a despot.*

Δευκαλίων, ωνος, ὁ. *Deucalion, son of Prometheus, married Pyrrha, daughter of Pandora. When Jupiter destroyed mankind by a flood, Deucalion and Pyrrha alone were saved.*

δεῦρο (adv.). *Hither. Used with verbs of motion. It is employed also in calling to any one, by way of encouragement or request; and if addressed to only one individual, then δεῦρο is used; but if to more than one, δεῦτε is employed.*

δεῦτε (adv.). *Hither. See δεῦρο. εὔτερος, α, ον (numeral adj.). Second.—δευτέρων (neut. taken adverbially), secondly.*

δεῦω, fut. δευήσω, perf. δεδεύηκα (poetic for δέω). *To want. It is*

used more frequently in the middle voice, δεύομαι, to be in want.

δέχομαι, fut. δέξομαι, perf. δέδεγμαι. *To receive, to take, to succeed to.—To receive an attack, to sustain an onset.—To lie in wait for.*

δέω, fut. δήσω, perf. δέδεκα, perf. pass. δέδεμαι. *To bind, to chain, to fetter.*

δέω, fut. δεήσω, perf. δεδέηκα. *To want, to need.—It is usually impersonal in the active.—In the middle, δέομαι, with the genitive, To want, to need, to require, to ask for, to request, to entreat, to pray for.*

δή (conj.), a strengthened form of δέ. *Now, certainly, truly, indeed, assuredly.—Yet, but then, in fine, then.—Often used ironically, for sooth.—ἀλλ' ἄγε δή, but come then.—πῇ δή; where then?—καὶ δή, and even.—ἐνταῦθα δή, thereupon then.*

δῆμα, ἄτος, τό (from δάκνω, to bite). *A bite, a wound with the teeth, a sting (of a serpent).*

δῆιος, α, ον (adj., Ionic for δάιος, from δαίς, a furious combat). *Hostile.*

δηῖω, ὦ, fut. -ώσω, perf. δεδηῖωκα (from δῆιος). *To ravage, to lay waste.*

δηλονότι (adv. for δηλον ὅτι, it is evident that). *Evidently, without doubt, namely.*

Δῆλος, ον, ἡ. *Dēlos, one of the Cyclādes, which floated beneath the waves until Neptune fixed it firmly to receive Latona, and made it manifest to the view (δηλον). Hence its name. The modern appellation is Sdille.*

δῆλος, η, ον (adj.). *Manifest, evident, clear, apparent, visible, known.*

δηλῶ, ὦ, fut. -ώσω, perf. δεδήλωκα (from δῆλος). *To make manifest, to make known, to show forth, to explain, to announce.*

δημαγωγέω, ὦ, fut. -ήσω, perf. δεδημαγωγήκα (from δημαγωγός). *To be a popular leader, to be a demagogue.*

δημαγωγία, ας, ἡ (from δημαγωγέω).

The act of influencing or leading the people.—The office or station of popular leader.

δημῳγωγός, οὐ, ὁ (from δῆμος, the people, and ἄγω, to lead). A popular leader, a demagogue.

Δημᾶδης, οὐ, ὁ. Demādes, an Athenian, who, from a sailor, became an orator. He was taken prisoner by Philip at Chæronea, and was afterward put to death by Cassander, B.C. 318.

Δημᾶρτος, οὐ, ὁ. Demarātus, the son and successor of Ariston on the throne of Sparta, B.C. 526.

Δημήτηρ, τερος, contr. τρος, and Δημήτρα, ας, ἡ. Ceres, called by the Greeks *Dēmēter*, goddess of corn and harvests. The name is thought to come from δῆ for γῆ, the earth, and μήτηρ, mother, making Ceres identical with "mother earth," and the great principle of fertility that pervades its bosom.

Δημήτριος, οὐ, ὁ. Demetrius. 1. A son of Antigōnus and Stratonice. He was surnamed *Poliorcētes*, from his skill in besieging cities, employing for that purpose machines and engines of his own invention, and of stupendous size.—2. Surnamed *Phalēreus* (three syllables), from his native place, Phalērum in Attica. He was made governor of Athens by Cassander, B.C. 312, and became at first very popular; but, after having governed the city for the space of ten years, was driven out by Antigonus and Demetrius Poliorcētes. The fickle Athenians now heaped as many contumelies upon his name as they had previously bestowed honours upon him.—3. A Cynic philosopher, who flourished at Rome during the reign of Nero.

δημιουργέω, ᾧ, fut. -ήσω, perf. δεδημιούργηκα (from δήμιος, public, and ἔργον, work, a trade). To exercise a trade.—To make, produce, to fabricate, to perform in general.

δημοκρατέομαι, οὔμαι, fut. -ήσομαι, perf. δεδημοκράτημαι (from δῆμος, the people, and κρατέω, to rule).

To have a democratical form of government, to possess a democracy (said of a people).

δῆμος, οὐ, ὁ. The people, the populace.—A borough, a territory, a land.—A democracy, a democratical form of government.—οἱ δῆμοι, the boroughs into which Attica was divided, amounting in all to 174.

δημός, οὐ, ὁ. Fat.

Δημοσθένης, οὐς, ὁ. Demosthēnes, the most celebrated of the Grecian orators, a native of the borough of Pæania in Attica.

δημοσιεύω, fut. -εύσω, perf. δεδημοσίευκα (from δημόσιος). To make public, to publish, to divulge.—Neuter, to be public, to be in common.

δημόσιος, α, ον (adj. from δῆμος, the people). Public.—δημοσίᾳ, at the public expense, supply δαπάνη.—παρερχόμενος εἰς τὸ δημόσιον, coming before the people or into public.—ὁ δημόσιος, the public executioner, supply δούλος.—τὰ δημόσια, public affairs.

δημότης, οὐ, ὁ (from δῆμος, a borough). One of the same borough.—One of the people.—A private individual.

δημοτικός, ἡ, ὄν (adj. from δημότης). Appertaining to the people, republican.—Well-disposed, popular, affable.

Δημόφιλος, οὐ, ὁ. Demophilus.

δημώδης, ες (adj. from δῆμος, the populace, and εἶδος, appearance). Common, vulgar, public.—Commonly received, prevalent among the people, popular.

Δημόναξ, ακτος, ὁ. Demōnax, a celebrated philosopher of Crete.

δῆτα (particle from δῆ). Then, now, in a word, without doubt, surely, very likely, probably.—Often ironical, forsooth, &c.

διά (prep. governing the genitive and accusative). With the genitive it signifies through, by means of in, by, &c. Thus, δι' Ἑλλάδος, through Greece; διὰ βίου, through or during life; διὰ νυκτός, by night; δι' ἔτους, for a year, year.

ly; δι' ἑαυτοῦ, *by means of himself*; δι' ὀρκῶν, *by means of oaths*; δι' ὑποψίας, *in suspicion*; διὰ χειρὸς, *in one's hand, in hand, &c.*—With the accusative, *through, on account of, &c.*; as, διὰ πόντον, *through the deep*; διὰ τοῦτο, *on this account, for this reason*; διὰ τί; *wherefore? on what account? why?*—In composition it has often the force of *dis-* in English, and of *dis, trans, tra,* in Latin, denoting passage, &c. It frequently, too, has the force of *thoroughly*.

διαβαίνω, fut. διαβήσομαι, &c. (from διά, *through or over*, and βαίνω, *to go*). *To go through or over, to cross, to pass over.*—διαβεβηκώς τοῖς ποσίν, see note, page 58, line 7-18.

διαβάλλω, fut. διαβᾶλῶ, &c. (from διά, *through*, and βάλλω, *to cast*). *To throw or cast through, to transpierce, to slander, to calumniate, to render suspicious, to denounce.*—*To pass over, to cross.*

διάβασις, εως, ἡ (from διαβαίνω). *A crossing, a passing over, a passage across.*

διαβᾶτος, ἡ, ὅν (adj. from διαβαίνω). *To be passed or crossed over, fordable, passable.*

διαβιβάζω, fut. διαβιβᾶσω, perf. διαβεβίβακα (from διά, *through*, and βιβάζω, *to cause to go*). *To cause to pass through or over, to transport, to carry through or over, to assist one in departing, to help off.*

διαβλέπω, fut. διαβλέψω, &c. (from διά, *thoroughly*, earnestly, and βλέπω, *to look*). *To look earnestly, to see clearly, to see through.*

διαβοᾶω, ῶ, fut. διαβοήσω, &c. (from διά, *thoroughly*, and βοᾶω, *to shout*). *To shout aloud, to cry aloud, to noise abroad, to render famous or infamous.*—In the passive, διαβούομαι, ῶμαι, *to be celebrated, to become famous.*

διαβοητός, ὅν (adj. from διαβοᾶω). *Cried aloud, noised abroad, celebrated, rendered famous.*—*Discredited, notorious, infamous.*

διαβολή, ἡς, ἡ (from διαβάλλω, *to slander*). *Slander, calumny, a slanderous accusation, a reproach.* διαγίγνομαι, fut. διαγενήσομαι, &c. (from διά, *through*, and γίγνομαι, *to exist, &c.*). *To hold out, to subsist, to continue to live on.*—*To intervene, to elapse.*

διαγιγνώσκω, fut. διαγνώσομαι, &c. (from διά, *thoroughly*, and γινώσκω, *to know*). *To know thoroughly or accurately, to distinguish, to discriminate (i. e., to know between), to ascertain clearly, to decide.*

διαγράφω, fut. διαγράψω, &c. (from διά, *throughout*, and γράφω, *to write, to delineate, &c.*). *To delineate, to sketch, to describe.*—*To draw up a list.*—*To distribute, to assign, &c.*

διαῖγω, fut. διάξω, &c. (from διά, *through*, and ἄγω, *to lead*). *To transport, to lead or convey beyond, or to the other side.*—*To pass, to pass one's time, to continue.*

διαγωνίζομαι, fut. διαγωνίσομαι, &c. (from διά, *thoroughly*, and ἄγωνίζομαι, *to contend*). *To contend strenuously, to fight vigorously, to strive resolutely.*

διάδημα, ἄτος, τό (from διαδέω, *to bind around*). *A diadem, a band or fillet around the brow.*

διαδίδωμι, fut. διαδώσω, &c. (from διά, *through*, and δίδωμι, *to give*). *To transmit, to pass from one to another, to propagate, to spread, to circulate.*—*To partition, to distribute.*

διαζώννυμι, fut. διαζώσω, perf. διεζώκα (from διά, *thoroughly*, and ζώννυμι, *to encircle*). *To encircle as with a girdle.*

διάθεσις, εως, ἡ (from διατίθημι, *to arrange*). *Condition.*—*Delivery, action, gesture.*

διαθήκη, ἡς, ἡ (from διατίθημι, *to dispose, to arrange*). *A will, a testament.*

διαίνω, fut. διᾶνῶ, perf. δεδίαγκα. *To moisten, to wet.*

διαίρέω, ῶ, fut. διαιρήσω, &c. (from διά, *through*, and αἰρέω, *to take*). *To divide, to cut through, to sep*

erate.—To distinguish, to determine.

δι-ίρω, fut. διῶρω, &c. (from διά, through intervening space, and αἶρω, to raise). To lift up, to elevate, to raise, to encourage.

δαιτῶ, ης, ῆ. A mode of life, a plan of life, means of support, subsistence, diet, regimen.—An abode, a dwelling, an apartment, a chamber.

δαιτῶ, ὦ, fut. δαιτήσω, perf. δεδιήτηκα (from δαίτα). To feed, to maintain, to prescribe a certain mode of life or regimen.—To act as umpire, to accommodate differences.

δαιτητής, οὔ, ὁ (from δαιτῶ). A judge, an umpire, an arbitrator.

διακαθαίρω, fut. διακαθάρῶ, &c. (from διά, thoroughly, and καθαίρω, to cleanse or purify). To cleanse thoroughly, to purify completely, to cleanse, to purify.

διακαίω, fut. διακαύσω, &c. (from διά, through, and καίω, to burn). To burn through, to burn up, to set completely on fire, to blaze out upon.—To inflame, to arouse, to excite, to kindle up.

διακαλύπτω, fut. διακαλύψω, &c. (from διά, denoting division or separation, and καλύπτω, to cover). To uncover.

διακείμει, future διακείσομαι, &c. (from διά, completely, throughout, and κείμει, to lie). To be established, to be ordained.—To be disposed or affected, to be in a particular state of body or mind.—εὖ διακείσθαι, to be well.—κακῶς διακείσθαι, to be ill.—εἰρηνικῶς διακείσθαι, to be peaceably disposed.

διακείρω, fut. διακερῶ, &c. (from διά, thoroughly, and κείρω, to shear). To shear off, to cut off, to cut in pieces.—To render null and void, to rescind, to despoil.

διακελεύομαι, future διακελεύσομαι, perf. διακεκέλευμαι (from διά, thoroughly, and κελεύω, to order, &c.). To order earnestly, to command.—To exhort, to encourage, to advise, to warn, to persuade, &c.

διακληρώω, ὦ, fut. διακληρώσω, &c. (from διά, throughout, and κληρώω, to cast lots). To distribute by lot, to transfer or dispose by lot, to choose by lot.—In the middle, διακληροῦμαι, to obtain by lot, to draw lots.

διακομίζω, fut. διακομίσω, &c. (from διά, through, over, and κομίζω, to carry). To convey through, to carry over, to transport, to introduce.—In the middle, to pass from one place to another, to pass over

διακονέω, ὦ, fut. διακονήσω, perf. δεδιᾶκόνηκα, and διακονέομαι, οὔμαι (from διᾶκονος). To wait upon, to serve, to attend upon.—To administer, to manage.—To perform any function for another.

διακονίω, fut. διακονίσω, &c. (from διά, thoroughly, and κονίω, to cover with dust). To cover with dust.—In the middle, διακονίομαι, to cover one's self with dust, as the athlētæ were accustomed to do before commencing their exercises, to prepare for combat.—To raise a cloud of dust around one.

διᾶκονος, ου, ὁ and ῆ (from an obsolete verb, διᾶκω or διήκω, akin to διώκω). An attendant, a servant, a waiter.—One who acts for another.

διακόσιοι, αι, α (numeral adj.). Two hundred.

διακόσμησις, εως, ῆ (from διακοσμέω, to regulate). Arrangement, regulation, disposition, administration.

διακρίνω, fut. διακρίνῶ, &c. (from διά, denoting separation, &c., and κρίνω, to judge). To separate, to distinguish, to discern, to determine, to decide between, &c.

διακῦμαίνω, fut. διακυνμῶ, perf. διακεκύμαγκα (from διά, thoroughly, violently, and κυμαίνω, to raise in waves). To raise up in waves, to render stormy, to make turbulent, &c.

διακωλύω, fut. διακωλύσω, &c. (from διά, thoroughly, and κωλύω, to restrain). To impede, to hinder, to restrain, to keep from.

διαλαμβάνω, fut. διαλήψομαι, &c. (from διά, denoting separation, or

division, and λαμβάνω, to take). To take a share or portion, to participate in.—To separate, to divide, to distinguish between.—To occupy, to take up, to cover, to fill, &c.

διαλέγω; fut. διαλέξω, &c. (from διά, denoting separation, and λέγω, to choose, &c.). To choose between, to select, to set apart.—In the middle voice, to discourse, to converse, to confer, to utter, &c.

διαλείπω, fut. διαλείψω, (from διά, denoting separation, and λείπω, to leave). To leave an intermediate space, to let an interval of time elapse, to intermit, to omit, to forbear, &c.

διάλεκτος, ου, ή (from διαλέγω). A dialect, a language, discourse, language.

διάλεξις, εως, ή (from διαλέγομαι). A conference, a conversation.

διάλιθος, ου (adj. from διά, thorough, and λίθος, a precious stone). Ornamented with precious stones.

διαλλάγή, ης, ή (from διαλλάσσω). A reconciliation.

διαλλάσσω, fut. διαλλάξω, &c. (from διά, thoroughly, and ἀλλάσσω, to change). To change, to alter, to substitute.—To reconcile, to terminate a difference as umpire.—To depart from, to be distant from, to distinguish.—In the passive, to be reconciled, &c.—In the middle, to become reconciled, to exchange with one another, &c.

διάλυσις, εως, ή (from διαλύω, to separate). A reconciliation, a pacification.—In the plural, the terms of a treaty, the conditions of a reconciliation.

διαλύω, fut. διαλύσω, &c. (from διά, thoroughly, and λύω, to separate). To dissolve, to separate, to loosen, to discharge, to abolish, to destroy, to arrange differences, to reconcile.—In the middle, to become reconciled, to enter into a treaty with.

μαχάομαι, fut. διαμαχέσομαι, and Attic διαμαχοῦμαι, &c. (from διά, thoroughly, and μάχομαι, to fight). To fight resolutely, to fight to the

end, to contend manfully.—To give battle, to engage.

διαμείβω, fut. διαμείψω, &c. (from διά, thoroughly, and μείβω, to change). To exchange, to change.—In the middle, to exchange, to change, to traffic, &c.

διαμένω, fut. διαμενῶ, &c. (from διά, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.

διαμετρέω, ῶ, fut. διαμετρήσω, &c. (from διά, through, and μετρέω, to measure). To measure through, to measure thoroughly, to measure off, to proportion, to distribute.

διάμετρος, ου, ή (properly an adj. with γραμμή, a line, understood, from διαμετρέω). A diameter, a line drawn through a central point, &c.

δάμμος, ου (adj. from διά, thoroughly, and ἄμμος, sand). Sandy throughout, entirely sandy.

διαμονή, ης, ή (from διαμένω). Continuation, perseverance, duration, &c.

διανέμω, fut. διανεμῶ, &c. (from διά, denoting separation, and νέμω, to assign). To divide, to distribute, to allot, to assign, &c.

διανίστημι, fut. διαναστήσω, &c. (from διά, thoroughly, and ἀνίστημι, to place up). To arouse, to make to stand up, to erect, to rear.—To stand upright.

διανοέομαι, οὔμαι, fut. διανοήσομαι, perf. διανενόημαι (from διά, thoroughly, and νοέομαι, to reflect). To reflect carefully, to reflect, to conceive in mind, to consider of, to design, to intend, &c.

διανομή, ης, ή (from διανέμω). A distribution, an allotment, a division.

διαπαντός (adv. from διά, through, and παντός, gen. sing. of πᾶς, with χρόνον understood). Always, continually.—Everywhere, thoroughly, wholly. When it has these latter meanings, some other noun, and not χρόνον, must be supposed to be understood.

διαπερᾶω, ῶ, fut. διαπερᾶσω, and Ionic διαπερήσω, &c. (from διά, through, and περάω, to pass). To pass through or over, to cross.

διαπέτομαι, fut. διαπετήσομαι, and contr. διαπτήσομαι, &c. (from διά, through, and πέτομαι, to fly). To fly through, to fly.

διαπίπτω, fut. διαπεσοῦμαι, &c. (from διά, through, and πίπτω, to fall). To fall through, to fall in pieces or apart, to decay, to fall away.

διαπλέκω, fut. διαπλέξω, &c. (from διά, through, and πλέκω, to weave, &c.). To interweave, to intertwine, to weave, to braid.

διαπλέω, fut. διαπλευσομαι, &c. (from διά, through, and πλέω, to sail). To sail through, to sail over, to sail to.

διαπνέω, fut. διαπνεύσω, &c. (from διά, through, and πνέω, to breathe, to blow). To breathe through, to blow through.—To recover breath, to revive.—In the passive, διαπνέομαι, to be ventilated.

διαπόμπιμος, ον (adj. from διαπέμπω, to send away). Sent away, despatched, transported.

διαπονέω, ὦ, fut. διαπονήσω, &c. (from διά, thoroughly, and πονέω, to labour). To bestow careful labour upon, to elaborate, to perfect, to toil, to procure by toil, &c.

διαπορέω, ὦ, fut. διαπορήσω, &c. (from διά, thoroughly, and ὑπορέω, to be at a loss). To be in great want, to be embarrassed, to be quite at a loss.

διαπορθέω, ὦ, fut. διαπορδήσω, &c. (from διά, thoroughly, and πορθέω, to ravage). To ravage, to destroy, to lay waste, &c.

διαπράσσω, fut. διαπράξω, &c. (from διά, thoroughly, and πράσσω, to do). To finish, to complete, to effect, to bring to pass.—To put an end to, to destroy.

διαπρεπής, ἐς (adj. from διά, thoroughly, and πρέπω, to become). Very becoming, distinguished, conspicuous, remarkable, splendid, illustrious, excellent.

διαπυνθάνομαι, future διαπτεύσομαι, &c. (from διά, thoroughly, and πυνθάνομαι, to inquire, &c.). To make strict or diligent inquiry, to examine thoroughly, to inquire, &c.

διάπυρος, ον (adj. from διά, thoroughly, and πῦρ, fire). Glowing, red hot, fiery, &c.

διαρκής, ἐς (adj. from διαρκέω, to suffice). Sufficient.—Equal to, capable of holding out.—Lasting, durable, constant.—Supplied with means of subsistence.

διαρπάζω, fut. διαρπάσω and διαρπάξω, &c. (from διά, thoroughly, and ἄρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.

διαρρέω, future διαρρέυσω, &c. (from διά, through, and ρέω, to flow). To flow through, to flow away, to escape, to pass away rapidly, to perish.

διαρρήγνυμι, future διαρρήξω, &c. (from διά, thoroughly, and ρήγνυμι, to break). To break in pieces, to tear, to burst, to break through.

διάρρυθτος, ον (adj. from διαρρέω, to flow through). Well watered, irrigated.

διασεύομαι, fut. διασεύσομαι, 1st aor. διεσεσνάμην, perf. pass. διέσσυμαι, 2d aor. mid. διεσσύμην (from διά, through, and σεύομαι, to stir one's self, to move rapidly). To pass through rapidly, to rush through, to hasten through.

διασκάπτω, fut. διασκάψω, &c. (from διά, through, and σκάπτω, to dig). To dig through, to dig into, to undermine.

διασκεδάννυμι, fut. διασκεῶσω, perf. διεσκέδακα (from διά, thoroughly, and σκέδαννυμι, to scatter). To dissipate, to disperse, to scatter, to spread abroad.

διασπᾶω, ὦ, fut. διασπᾶσω, &c. (from διά, denoting separation, and σπᾶω, to draw, to drag). To draw apart, to drag apart, to tear asunder, to tear in pieces.—To distract, harass.—In the passive, to be distracted, to be harassed, with cares, business, &c.

διασπείρω, fut. διασπερῶ, &c. (from διά, thoroughly, and σπείρω, to sow, to scatter). To disseminate widely, to scatter up and down, to disperse.

διάσπασις, εως, ἡ (from διά, apart

and ἱστᾶμαι, to stand). Distance, intermediate space.—An interval, a cleft.—Disagreement, dissension, discord.

διάστημα, ἄτος, τό (from διά, apart, and ἱστᾶμαι, to stand). Intermediate space, distance, an interval, &c.

διαστρώννυμι, fut. διαστρώσω, perf. διέστρωκα (from διά, thoroughly, and στρώννυμι, to spread). To spread out carpets, couch-coverings, &c., to smooth down couch-coverings, &c., to lay out, to prepare a place for an entertainment, to get ready a place for a public meeting.

διασχίζω, fut. διασχίσω, &c. (from διά, through, and σχίζω, to split). To split, to cut open, to sever, to divide.

διασώζω, fut. διασώσω, &c. (from διά, thoroughly, and σώζω, to save). To save from any danger, to carry through safely.

διαταράσσω, fut. διαταράξω, &c. (from διά, thoroughly, and ταρασσω, to disturb). To trouble, to agitate, to alarm, to disturb, to throw into embarrassment.

διατείνω, fut. διατενῶ, &c. (from διά, through, and τείνω, to extend). To stretch out, to extend, to aim at, to tend to, to appertain to, to concern, &c.

διατειχίζω, fut. διατειχίσω, &c. (from διά, through, and τειχίζω, to draw a wall, to fortify). To draw a wall across, to obstruct with a wall.

διατελέω, ὦ, fut. διατελέσω, &c. (from διά, thoroughly, and τελέω, to complete). To finish, to accomplish.—To continue, to persevere, to remain. Connected with a participle, it expresses the continuation of a state or condition; as, διατελῶ ποιῶν, I continue doing. διατελεῖ ἔχων, he continues having.

διατέμνω, fut. διατεμῶ, &c. (from διά, through, and τέμνω, to cut). To cut through, to split, to divide, to sever.

διατηρέω, ὦ, fut. διατηρήσω, &c. (from διά, thoroughly, and τηρέω,

to keep). To observe, to preserve, to keep.

διατίθημι, fut. διαθήσω, &c. (from διά, thoroughly, and τίθημι, to place). To dispose, to arrange, to set in order, &c.

διατρέφω, fut. διαθρέψω, &c. (from διά, thoroughly, and τρέφω, to nourish). To nourish, to support, to bring up, to provide for.

διατριβή, ἥς, ἡ (from διετριβην, 2d aor. pass. of διατρίβω). Delay, time spent in, a mode of life, abode, sojourn, occupation, zealous application.—A place of amusement, sport, conversation.—τὴν διατριβὴν ποιεῖσθαι, to abide.

διατρίβω, fut. διατρίψω, &c. (from διά, thoroughly, and τρίβω, to spend, &c.). To abide, to tarry, to pass time, to live, to spend time.

διατροφή, ἥς, ἡ (from διατρέφω). Support, nourishment.

διατυπώω, ὦ, fut. διατυπώσω, perf. διατετύπωκα (from διά, thoroughly, and τυπώω, to make an impression). To form, to fashion, to figure, to represent.

διανγής, ἐς (adj. from διά, thoroughly, and ἀνγή, splendour). Brilliant, splendid, bright.

διαφῶγω (obsolete form, from which comes διεφῶγον, as a 2d aor. to διεσθίω). To eat through, to bite through, to bite severely.

διαφῶνής, ἐς (adj. from διά, thoroughly, and φαίνωμαι, to appear). Transparent, clear, bright, manifest.

διαφερόντως (adv. from διαφέρω, to excel). Conspicuously, especially, in an especial degree, remarkably.

διαφέρω, fut. διοίσω, &c. (from διά, through, and φέρω, to bring, &c.). To bring or carry through, to carry.—To differ from another.—To surpass, to excel, to be eminent, to be different.

διαφεύγω, fut. mid. διαφεύξομαι, &c. (from διά, through, and φεύγω, to flee). To flee through, to flee across, to escape.

διαφθείρω, fut. διαφθερῶ, &c. (from διά, thoroughly, and φθείρω, to

destroy). *To ruin totally, to destroy, to corrupt.*

διαφλέγω, fut. διαφλέξω, perf. διαπέφλεχα (from διά, thoroughly, and φλέγω, to burn). *To burn completely, to consume, to burn through.*

διαφορά, ᾤς, ἡ (from διαφέρω, to differ). *A difference, an alteration, a change.—A controversy, a feud.*

διάφορος, ον (adj. from διαφέρω, to differ). *Different, distinguished, remarkable, eminent, excelling.*

διαφύη, ἥς, ἡ (from διαφύω, to grow between). *An interval.—A vein, a seam, in mining.*

διαφυλάσσω, fut. διαφυλάξω, &c. (from διά, thoroughly, and φυλάσσω, to guard). *To preserve, to watch over carefully, to guard effectually, to watch, to observe narrowly.*

διαχαίνω, fut. διαχᾶνω, &c. (from διά, thoroughly, and χαίνω, to gape). *To open the mouth widely, to gape widely, to gape.*

διάχρυσος, ον (adj. from διά, thoroughly, and χρῦσός, gold). *Gilded over.*

διδασκαλεῖον, ον, τό (from διδάσκω). *A school, a place of instruction.*

διδασκάλιον, ον, τό (from διδάσκω). *The fee of a teacher, pay for instruction.*

διδάσκω, fut. διδάξω, perf. δεδιδύχα. *To teach, to instruct.—In the middle, to cause to be instructed.*

διδυματόκος, ον (adj. from δίδυμος, twin, and τίκτω, to bring forth). *Bringing forth twins, the mother of twins.*

Διδύμοι, ων, οί. 1. *The Twins, the constellation Gemini.*—2. *A place in the vicinity of Miletus, in Asia Minor, where Apollo (hence surnamed Didymæus) had a celebrated temple and oracle. The priests who served here were called Branchidæ.*

ἰδύμος, ον (adj. from δίς, twice). *Double, twin.*—As a noun, δίδυμος, ὁ and ἡ, *a twin child.*

Διδώ, ὅς, contr. οὗς, ἡ *Didō* daughter of Belus king of Tyre, and wife of Sichæus. After the murder of her husband by Pygmalion, she fled with a few followers and founded Carthage in Africa.

δίδωμι, fut. δώσω, perf. δέδωκα, 2d aor. ἔδων, perf. pass. δέδομαι, 1st aor. pass. ἐδόθην. *To give, to bestow, to permit, to grant, to assign, to deliver.*

διείργω, fut. -είρξω, &c. (from διά, between, and εἶργω, to separate). *To separate between, to divide, to keep apart.*

διέξιμι, fut. -είσομαι, &c. (from διά, completely, and ἔξιμι, to go forth). *To go altogether out of.*—Hence, *to pass through, to traverse, to go over.*—*To read over, to narrate.*

διεξέρχομαι, fut. -ελεύσομαι, &c. (from διά, completely, and ἐξέρχομαι, to go out of). *To go completely out of.*—*To go through, to pass over, to come forth.*

διέξοδος, ον, ἡ (from διά, completely, ἐξ, out, and ὁδός, a way). *A passage out, a way through, an issue, an exit.*

διεργάζομαι, fut. -ᾶσομαι, &c. (from διά, completely, and ἐργάζομαι, to achieve). *To perfect, to accomplish.*—*To destroy.*

διέρχομαι, fut. -ελεύσομαι, &c. (from διά, through, and ἔρχομαι, to go). *To go through, to cross over.*—*To go over in mind, to consider.*—*To narrate, to treat.*

διευκρύνω, ᾤ, fut. -ῶ, perf. διευκρίνηκα (from διά, thoroughly, and εὐκρύνω, to arrange in order). *To arrange accurately, to examine into for the purpose of arranging to discuss.*

διέχω, fut. -έξω, &c. (from διά, asunder, and ἔχω, to have or hold). *To divide, to open, to cleave.*—As a neuter, *to stand asunder, to be distant, to be apart, to extend.*

διηγέομαι, οὔμαι, fut. -ηγῆσομαι, &c. (from διά, through, and ἡγέομαι, to lead). *To lead through.*—Hence, *to relate at length, to recount, to declare.*

διήγημα, ἄτος, το (from διηγέομαι).

A narration, a recital.

διήκω, fut. -ήξω, &c. (from διά, through, and ἴκω, to come). To come through, to traverse, to reach through, to extend to.

διηνεκής, ἐς (adj. from διά, through, and ἡνεκής, extended). Extended throughout, continuous, uninterrupted, perpetual.—Persevering.

διίστημι, fut. διαστήσω, &c. (from διά, asunder, and ἵστημι, to place). To separate, to put asunder, to cause dissension.—As a neuter, to be distant, to be at variance.—διαστηκός, distant.

δικάζω, fut. -ᾶσω, perf. δεδίκασκα (from δίκη, justice). To render justice, to judge, to pronounce sentence, to decide.—In the middle voice, to cause justice to be rendered to one's self, to go to law.

δικαιολογία, ας, ἡ (from δικαιολογέω, to plead a cause). A pleading of one's cause, pleading in self-defence, justification.

δικαιοπράγῃω, ᾧ, fut. -ήσω, perf. δεδικαιοπράγηκα (from δίκαιος, just, and πράσσω, to do or act). To do what is just, to act justly.

δίκαιος, ᾧ, ον (adj. from δίκη, justice). Just, upright.—ὁ δίκαιος, the Just, an epithet of Aristides.—παρὰ τὸ δίκαιον, contrary to justice.

δικαιοσύνη, ης, ἡ (from δίκαιος). Justice.

δικαίως (adv. from δίκαιος). Justly, with reason.

δικαστήριον, ον, τό (from δικάζω, to pronounce sentence, with ending τήριον, denoting place). A place where sentence is pronounced, a judgment-seat, a tribunal.

δικαστής, οὔ, ὁ (from δικάζω, to pronounce sentence). A judge.

δίκελλα, ης, ἡ. A mattock, a pickaxe, a spade.

δίκη, ης, ἡ. Justice, right, a suit or action at law, penalty, punishment, atonement.—Adverbially, κατὰ δίκην, or δίκην (κατὰ understood), after the manner of, like, answering to the Latin *instar*.

Δίκη, ης, ἡ. *Dictē*, one of the three Hours, goddess of justice.

Δικταῖος, α, ον (adj.). *Dictæan*, of *Dictē*, an epithet of Jupiter, from Δίκτη, *Dictē*, a mountain in Crete where he was concealed from his father Saturn.

διμηνος, ον (adj. from δίδς, twice, and μῆν, a month). Of two months, two months old.

διμορφος, ον (adj. from δίδς, twice, and μορφή, a form). Having a double form, of a double form, of the mixed nature of two.—Of a mixed nature.

διό (conj. for δι' ὃ, from διά, on account of, and ὃ, which). On which account, wherefore.—Therefore, on this account.

Διογένης, εος, contr. ους, ὁ. *Dio-gēnes*, a celebrated Cynic philosopher of Sinōpē.

Διόθεν (adv. from Διός, gen. of Ζεύς, Jupiter, with ending *θεν*, denoting motion from). From Jupiter.

διοικέω, ᾧ, fut. -ήσω, &c. (from διά, thoroughly, and οἰκέω, to manage). To regulate, to administer, to dispose, to direct, to govern.

διοικητής, οὔ, ὁ (from διοικέω). An administrator, a director, an overseer.

Διομήδης, εος, ὁ. *Diomēdes*. 1. Son of Tydeus and Deiphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war.—2. A king of Thrace, who fed his horses with human flesh.

Διονῦσιος, ον, ὁ. *Dionysius*, a celebrated tyrant of Syracuse, raised to that rank from the station of a private citizen.

Διόνῦσος, ον, ὁ. *Bacchus*.

διόπερ (conj. for δι' ὅπερ, on account of which). Wherefore, on which account, whence.—Therefore.

ἐξορθόω, ᾧ, fut. -ώσω, perf. διώρθωκα (from διά, thoroughly, and ὀρθόω, to straighten). To make straight, to rectify, to restore, to re-establish, to repair, to remedy.

διορίζω, fut. -ῶσω, &c. (from διά, be-

between, and ὀρίζω, to limit). To set limits between, to bound, to separate, to divide.

διούρσσω, fut. -ύξω, &c. (from διά, through, and ὀρύσσω, to dig). To dig through.

ἴδιος, α, ον (adj. contr. from διῖος, from Διός, gen. of Ζεύς, Jupiter). Properly, of or from Jupiter.—More commonly, divine, godlike.—Illustrious, distinguished.

Διόσκουροι, ων, οἱ (from Διός, gen. of Ζεύς, Jupiter, and κοῦροι, Ion. for κόροι, sons). Dioscūri, or sons of Jupiter, an epithet of Castor and Pollux.

διότι (for διὰ ὅτι, on which account). Wherefore.—On this account, because, therefore, that.—As an interrogative, wherefore? why?

διωτρεφής, ἑς (adj. from Διός, gen. of Ζεύς, Jupiter, and τρέφω, to bring up). Brought up by Jupiter, Jove-nurtured.

Διοφῶν, ὦντος, ὁ. Diōphon.

δίπλαξ, ἄκος, ἡ (from δίς, twice, and πλάξ, a fold). A double robe. See note on page 161, line 66.

διπλάσιάζω, fut. -ᾶσω, perf. δεδιπλάσιάκα (from διπλάσιος). To double, to redouble.

διπλάσιος, ᾱ, ον (adj. from δίς, twice, and πλῆσιος, equal). Twice as much, double.

διπλός, ὅη, ὅον, contr. οὗς, ἡ, οὖν (adj. from δίς, twice, and πλέω, an old form of πλέκω, to fold). Twofold, double.—Hence, ample, spacious.

δίπους, ον, gen. -ποδος (adj. from δίς, and πούς, a foot). Two-footed, biped.

δίς (numeral adv.). Twice, double, in two parts.—Separately.

δίσκος, ου, ὁ (from δῖκεῖν, to fling). A discus, a quoit, a disk.

ἑισσός, ἡ, οἱ, and Att. διτρός, ἡ, ὄν (adj. from δίς, twice). Double.—Two, in the plural.

δισχίλιοι, αι, α (num. adj. from δίς, twice, and χίλιοι, a thousand). Two thousand.

δίφορος, ου, ὁ (contr. from διφόρος, from δίς, double, and φέρω, to bear).

Primitively, a chariot seat holding two persons.—A double seat, a seat, a throne.

διφύης, ἑς (adj. from δίς, double, and φύνη, nature). Of a double nature, of a twofold nature.

δίχηλος, ον (adj. from δίς, in two parts, and χηλή, a cloven foot). Cloven-footed, with cloven hoofs, two-toed.

δίψα, ης, ἡ. Thirst.—Longing.

διψᾶω, ᾶ, fut. -ήσω, perf. δεδιψήκα (from δίψα). To thirst, to be thirsty.—To long for.

δίω, imperf. ἐδιον, perf. mid., with signification of the present, δέδια (an old epic form for δέιδω). To fear, to be afraid, to flee. A peculiarity of this verb is, that the active voice is always employed by Homer to express the intransitive signification, while the transitive one is expressed by the passive form, δίομαι, inf. δίσσθαι, subj. διώμαι, to cause to flee, to frighten away, &c.

διωγμός, οὔ, ὁ (from διώκω). Pursuit, prosecution, persecution.

διώκω, fut. -ώξω, perf. δεδιώχα. To put in motion, to pursue, to prosecute, to expel.

διώξις, εως, ἡ (from διώκω). Pursuit, prosecution.

διώρυξ, ὕχος, ἡ (from διά, through, and ὀρύσσω, to dig). A canal, a trench.

δμωή, ἡς, ἡ (fem. of δμώς, from δᾶμάω, to subject). One reduced to subjection, a female slave.—A maid-servant, a female attendant.

δοῖά, dual indecl., and δοιοί, δοιαί, δοιά plural (an Epic form of δύο). Two, both.

δοκέω, ᾶ, fut. -ήσω, and δόξω, perf. δέδοχα, perf. pass. δέδογμαι. To think, to be of opinion, to appear, to seem, to suppose, to pretend.—Impersonal, δοκεῖ, 1st aor. ἔδοξε, &c., it seems good, it pleases, it appears, it seems fitting (with the dative).

δόκος, οὔ, ἡ. A beam.

δόλιος, ᾱ, ον (adj. from δόλος, a stratagem). Cunning, crafty, artful, deceitful.

δομος, ου, ὁ (from δέμω, to construct).

A building, an edifice, a house, a mansion.

δόναξ, ἄκος, ὁ (from δονέω, as it is easily shaken by the wind). A reed.

δονέω, ὦ, fut. -ήσω, perf. δεδόνηκα. To bend, to agitate, to shake, to disturb.

δόξα, ης, ἡ (from δοκέω, to think). Opinion, notion, supposition, belief, fame, notoriety, glory, esteem.

δώρα, ἄς, ἡ (from δέρω, to flay). A skin, a hide.

δορκάς, ἄδος, ἡ (from δέδορκα, perf. mid. of δέρκω, to see; from its quick sight). An antelope.

δόρπον, ου, τό. Supper, the evening meal.

δόρυ, δοῦρατος, Ion. δούρατος, contr. δουρός. A spear.—Poetic plural, δούρα, gen. δούρων, &c.

δορυφόρος, ου, ὁ (from δόρυ, and φέρω, to carry). A spearman, a soldier of the body-guard.

δόσις, εως, ἡ (from δίδωμι, to give). A gift, a present.

δουλεύω, fut. εὔσω, perf. δεδούλευκα (from δοῦλος, a slave). To be a slave, to serve.

δούλη, ης, ἡ (from δοῦλος). A female slave.

δούλιος, ου (adj. from δοῦλος). Of slavery, servile.—δούλιον ἡμῶν, the day of slavery.

δοῦλος, ου, ὁ (from δέω, to bind). A slave.

δουλῶω, ὦ, fut. -ώσω, perf. δεδούλωκα (from δοῦλος). To enslave, to subjugate.

δοῦπος, ου, ὁ (akin to κτύπος, from τύπτω, to strike). A heavy sound, clash, clangour, noise.

Δοῦρις, ἴδος, ὁ. Dūris, an historical writer, a native of Samos.

δράκων, οντος, ὁ (from δρᾶκῶν, 2d aor. part. of δέρκω, to see; from the piercing sight assigned by the ancients to their fabled dragon). A dragon, a serpent.

Δράκων, οντος, ὁ. Draco, an Athenian lawgiver, who lived B.C. 623; he was noted for the extreme severity of his laws.

δράμα, ἄτος, τό (from δρᾶω, to act).

An action, a representation of an action, a play, a drama.

δραπέτης, ου, ὁ (from διδράσκω, δράω, to run away). A runaway slave, a fugitive.

δραπέτιδας, ου, Doric for δρᾶπετίδης, ου, ὁ (from the same). A runaway slave, a runaway.

δρασμός, οὔ, ὁ (from διδράσκω, to run away). Flight, escape.

δοαχμή, ἥς, ἡ (from δράσσω, to grasp with the hand). Primitive meaning, a handful (i. e., of obōli, the term obolus being here used in its primitive meaning of a spike).—Hence, a drachma, an Athenian coin worth seventeen cents, five mills.

δρᾶω, fut. ᾶσω, perf. δέδρᾶκα. To do, to be active.—To perform, to deal with.

δρέπανον, ου, τό (from δρέπω, to break off). A sickle, a scythe, a curved sword, a goad.

δριμύλος, ου (adj. from δριμύς, sharp). Somewhat sharp, painful, pungent.

δρομαῖος, α, ου, and ος, ου (adj. from δρόμος). Of or for running, running, on a run.

δρομῆς, ἄδος, (adj. from δρόμος). Used for running, swift of foot, fleet.

δρόμος, ου, ὁ (from δέδρομα, perf. mid. of obsolete δρέμω, assigned to τρέχω, to run). Running, the course, a race-course, a chase.—ἵππον δρόμος, a day's journey on horseback.

δρόσος, ου, ἡ. Dew.

Δρύας, αντος, ὁ. Dryas, the name of the father and of the son of Lycurgus, king of Thrace.

δρυμός, οὔ, ὁ (from δρυς). A forest, a wood.—Poet. plural, τὰ δρυμά.

δρυς, ὅς, ἡ. An oak tree, a tree (of any kind).

δύνάμει, fut. -ήσομαι, perf. δεδύνημαι. To be able, to have power, I can, to avail, to be worth, to mean.

δυνάμεις, εως, ἡ (from δύναμαι). Power, ability, influence, force, efficacy, worth.—In the plural, αἱ δυνάμεις, forces, troops.

δυναστείᾱ, ας, ἡ (from δυναστεύω). *Authority, government, rule.*

δυναστεύω, fut. -εύσω, perf. δεδυνάστευκα (from δυνάστης). *To exercise sovereign power, to govern, to rule over.*

δυνάστης, ον, ὁ (from δύναιμι, to be powerful). *One who possesses sovereign power, a sovereign, a lord, a despot, a ruler.*

δυνάτος, ἡ, ὅν (adj. from δύναμις, to be able). *Having ability, able, capable, powerful, influential.*—ὡς δυνατόν, *as far as possible, as much as possible.*

δύο and δύω, nom. and accus. dual; gen. and dat. δυοῖν, Attic δυεῖν; plural, δύω, δυῶν, δυσὶ, δύω. *Two.*

δυσάμμορος, ον (adj. from δύς, a negative particle, here used intensively, and ἄμμορος, unhappy). *Very unfortunate, ill-fated.*

δυσειδεῖα, ας, ἡ (from δυσειδής). *Deformity, unsightly appearance, ugliness.*

δυσειδής, ες (adj. from δύς, a negative particle, and εἶδος, appearance). *Of an unbecoming appearance, ill-favoured, deformed, ugly.*

δυσεῖσβολος, ον (adj. from δύς, denoting difficulty, and εἰσβολή, an irruption). *Difficult to enter, difficult of access, impregnable.*

δυσέλκτος, ον (adj. from δύς, denoting difficulty, and ἐλίσσω, to roll). *Difficult to unravel, much involved, complicated.*

δυσέξοδος, ον (adj. from δύς, denoting difficulty, and ἐξοδος, a departure). *From which a departure is difficult, inextricable.*

δυσέργος, ον (adj. from δύς, a negative particle, and ἔργον, labour). *Slow in working, inactive, sluggish.*—*Laborious, toilsome.*

δυσημερία, ας, ἡ (from δυσημερέω, to have ill success). *Ill success, misfortune.*

δυσθυμία, ας, ἡ (from δύσθυμος, dejected). *Dejection, despondency, despair.*

δύσις, εως, ἡ (from δύνω, to go down). *The setting (of the sun), sunset.*—*The west.*—*A descent.*

δυσκατέρητος, ον (adj. from δύς,

with difficulty, and καρτερέω, to endure). *Difficult to endure, insupportable.*

δυσκατάνοητος, ον (adj. from δύς, with difficulty, and κατανοέω, to comprehend). *Difficult of comprehension, unintelligible.*

δυσκατὰπολέμητος, ον (adj. from δύς, with difficulty, and καταπολεμέω, to conquer in war). *Hard to subdue, unconquerable.*

δυσμάθης, ἐς (adj. from δύς, with difficulty, and μαθεῖν, 2d aor. inf. of μανθάνω, to learn). *Slow to learn, learning with difficulty.*

δύσμαχος, ον (adj. from δύς, with difficulty, and μάχομαι, to contend). *Hard to contend with.*

δυσμενής, ἐς (adj. from δύς, denoting aversion, and μένος, mind). *Ill-disposed, hostile.*

δυσμή, ἡς, ἡ (poet. for δύσις, from δύνω, to go down.). *Sunset, the west.*—*Descent.*

δύσμορος, ον (adj. from δύς, a negative particle, and μόρος, fate). *Ill-fated, unfortunate, wretched.*

δυσσυμβολος, ον (adj. from δύς, with difficulty, and συμβάλλω, Att. for συμβάλλω, to hold intercourse). *Difficult to have dealings with.*—*Difficult to confer with.*

δυσοίκητος, ον (adj. from δύς, with difficulty, and οἰκέω, to inhabit). *Difficult to be inhabited, uninhabitable.*

δυσπᾶθέω, ᾧ, fut. -ήσω, perf. δεδυσπάθηκα (from δυσπαθής, suffering severely). *To suffer severely.*—*To be impatient.*

Δύσπαρις, ἴδος, ὁ (from δύς, a privative particle, and Πάρις, Paris). *Ill-fated Paris.*

δυσπειθῶς (adv. from δυσπειθής, stubborn). *Stubbornly, reluctantly.*

δυσπερίληπτος, ον (adj. from δύς, a negative particle, and περιλαμβάνω, to enclose). *Difficult to encompass.*—*Hard to understand.*

δυσπίστως (adv. from δύσπιστος, incredulous). *Incredibly, mistrustfully.*

δύσπορος, ον (adj. from δύς, with dif

faculty, and *πόρος*, a *passage*).
Difficult to pass.—Difficult.
δύσποτος, *ον* (adj. from *δύς*, a negative particle, and *πότος*, *fate*).
Ill-fated, unhappy.
δύστηνος, *ον* (adj. from *δύς*, a negative particle used intensively, and *στένω*, to *groan*). *Wretched, miserable, unfortunate.*
δυστυχέω, *ῶ*, fut. *-ήσω*, perf. *δεδυστύχηκα* (from *δυστυχής*, *unlucky*).
To be unhappy, to be unlucky.
δυσφορέω, *ῶ*, fut. *-ήσω*, perf. *δεδυσφόρηκα* (from *δύσφορος*, *insupportable*). *To be heavily afflicted, to bear impatiently, to grieve.*
δυσχείμερος, *ον* (adj. from *δύς*, used intensively, and *χείμα*, *winter*).
Extremely cold, very inclement.
δυσχεραίνω, fut. *-ράνῶ*, perf. *δεδυσχέραγκα* (from *δυσχερής*). *To be unable to endure, to abhor, to be averse to.*
δυσχερής, *ές* (adj. from *δύς*, with *difficulty*, and *χείρ*, a *hand*). *Awkward in doing a thing, clumsy.—*
Offensive, vexatious.—Opposing, contradictory, morose, disagreeable, &c.
δύω, *δυνῶν*, &c., poet. for *δύο* (num. adj.). *Two.*
δύνω and *δύνω*, fut. *δύσω*, perf. *δέδυνκα*, 2d aor. *ἔδυν*, and middle, with the same signification, *δύομαι*, &c.
To go into or under, to enter, to go beneath, to set, to go down.
δωδέκατος, *η*, *ον* (num. adj.), poet. for *δωδέκατος*. *The twelfth.*
δώδεκα (indecl. num. adj., contr. from *δύο*, *two*, and *δέκα*, *ten*).
Twelve.
δωδέκατος, *η*, *ον* (num. adj. from *δώδεκα*). *The twelfth.—*Neuter singular as an adverb, *δωδέκατον*, *twelfthly*.
Δωδωνίς, *ἶδος* (adj.). *Dodonēan, of Dodōna*, a town of Epirus, where were a grove and oracle of Jupiter.
δῶμα, *ἄτος*, *τό* (from *δέμω*, to *build*).
An edifice, a house, an abode.
δωρεά, *ᾱς*, *ῆ* (from *δῶρον*, a *gift*).
A gift, a present.
δωρεάν (adv., properly acc. sing. of *δωρεά*). *As a gift, gratis.*
δωσέσθαι, *οὔμαι*, fut. *-ήσεται*, perf.

δεδώρηται (from *δῶρον*, a *gift*).
To bestow upon as a gift, to give.
Δωριεύς, *ἑως*, *ὁ*. *A Dorian.*
Δωρίς, *ἶδος* (adj. used only in the feminine). *Dorian.—*As a noun, with *γυνή* understood, *a Dorian female.—*With *γῆ* understood, *Doris*, a small district of Greece, situate to the south of Thessaly.—
Also, Doris, a goddess of the sea, daughter of Oceanus and Tethys.
δῶρον, *ον*, *τό* (from *δόω*, root of *δίδωμι*, to *give*). *A gift, a present.*

Ε.

ἐάν, Att. *ἤν* (conj. contr. from *εἰ* and *ἄν*), mostly with the subjunctive mood. *If, in case, whether.—ἐὰν μή*, unless, if not, except.
ἐαρ, *ἄρος*, *τό*, contr. *ἦρ*, *ἦρος*, *τό*.
The spring.
ἐαντοῦ, *ῆς*, *οὔ* (reflex. pron., nominative wanting). *His own, her own, its own, of himself, of herself, &c.*
Used often by the Attics also for the first and second persons.
ἐᾶω, *ῶ*, imp. *ἐἶω*, fut. *ἐᾶσω*, perf. *ἐἶακα*. *To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.*
ἐᾶων: see note on page 165, line 55.
ἐβδομήκοντα (num. adj. from *ἑβδομος*, with numeral suffix). *Seventy.*
ἑβδομος, *η*, *ον* (num. adj. from *ἐπτά*, seven). *The seventh.—*Neuter sing. as an adverb, *ἑβδομον*, *seventhly*.
ἔβενος, *ον*, *ῆ*. *Ebony.*
ἐγγίνομαι, fut. *ἐγγενήσομαι*, &c. (from *ἐν*, *in*, and *γίνομαι*, to *be born*). *To be born in.—*Perf mid. *ἐγγέγᾱ*.
ἐγγίζω, fut. *ἴσω*, perf. *ἤγγικα* (from *ἐγγύς*, *near*). *To draw near, to approach.*
ἐγγονος, *ον*, *ὁ*. *A grandson.—A descendant.*
ἐγγράφω, fut. *-γράψω*, &c. (from *ἐν*, *in*, and *γράφω*, to *write*). *To enroll, to inscribe, to register.*
ἐγγυᾶω, *ῶ*, fut. *-ήσω*, 1st aor. *ἐνεγύησα*, perf. *ἐγγεγύηκα* (from *ἐγγύη*, *surety*). *To give as security, to pledge one's self, to promise, to deliver.—To betroth.*

ἐγγύθεν (adv. from ἐγγύς, with termination *θεν*, denoting *motion from*). *From near, close by, near.*

ἐγγύς, (adv.). *Near, at hand.—Soon.—Comparative ἐγγυτέρω and ἐγγιον, nearer.—Superlative ἐγγυτάτω and ἐγγιστα, nearest, next.*
ἐγείρω, fut. -ερῶ, perf. ἤγερκα, with Att. redupl. ἐγήγερκα, perf. mid. ἐγρήγορα, with the signification of the present. *To awaken, to excite, to arouse, to animate.*

ἐγκαθεύδω, fut. -ευδήσω, &c. (from ἐν, *in*, and καθεύδω, *to sleep*). *To sleep in, to lie down upon.*

ἐγκάλεω, ᾧ, fut. -καλέσω, &c. (from ἐν, *upon*, and καλέω, *to call*). *To call upon.—To summon, to prosecute, to accuse, to reproach, to inculcate.*

ἐγκαλύπτω, fut. -ύψω, &c. (from ἐν, *in*, and καλύπτω, *to hide*). *To hide in, to envelop.—In the middle voice, to hide one's self in anything, to conceal one's self.—To envelop one's self.*

ἐγκαρτερέω, ᾧ, fut. -ήσω, &c. (from ἐν, *in*, and καρτερέω, *to be firm*). *To persist firmly in, to endure, to hold out, to persevere.*

ἐγκαταλείπω, fut. -λείψω, &c. (from ἐν, *in*, and καταλείπω, *to abandon*). *To leave behind in, to abandon in, to leave, to desert.*

ἐγκαυμα, ἄτος, τό (from ἐγκαίω, *to imprint by burning*). *The print of a burn, a brand, a burn.*

ἐγκειμαι, fut. -είσομαι, perf. wanting (from ἐν, *in*, and κείμαι, *to lie*). *To lie in.—To be intent upon, to press upon, to insist, to urge.*

ἐγκελεύω, fut. -εύσω, &c. (from ἐν, *on*, and κελεύω, *to urge*). *To call on in order to excite, to encourage.*

ἐγκέφαλος, ον, ὁ (from ἐν, *in*, and κεφάλῃ *the head*). *The brain.*

ἐγκλημα, ἄτος, τό (from ἐγκαλέω, *to accuse*). *An accusation, a charge, a reproach.*

ἐγκλίνω, fut. -κλινῶ, &c. (from ἐν, *on*, and κλίνω, *to bend*). *To lean upon, to bend down, to incline, to give a slant to.*

ἐγκλίσις, εως, ἡ (from ἐγκλίνα). *An inclination, a bend, oblique direction.*

ἐγκονέω, ᾧ, fut. -ήσω, perf. ἐγκεκόνηκα (from ἐν, *in*, and κόνις, *dust*). *To be covered with dust from speed.—Hence, to make haste.*

ἐγκράτεια, ας, ἡ (from ἐγκρατής). *Self-control, moderation, abstinence.*

ἐγκρατής, ἐς (adj. from ἐν, *in*, and κράτος, *power, control*). *Having power over, possessed of, continent, temperate, moderate.*

ἐγκρύπτω, fut. -ύψω, perf. ἐγκέκρυφα (from ἐν, *in*, and κρύπτω, *to conceal*). *To conceal in, to cover.*

ἐγκωμιάζω, fut. -ᾶσω, perf. ἐγκεκομήακα (from ἐγκώμιος). *To praise ἐγκώμιος, ον (adj. from ἐν, in, and κῶμος, a festive assembly). Pertaining to festivities at which the praises of heroes were sung.—Hence, celebrating in song or with music, &c., panegyrical.—In the neuter, ἐγκώμιον, ον, τό (with ἔπος understood). A song in praise of any one, encomium, praise, a eulogy.*

ἐγχειρίδιον, ον, τό (from ἐν, *in*, and χεῖρ, *the hand*). *A handle, a dagger.—Primitive meaning, anything taken in the hand.*

ἐγχειρίζω, fut. -ῖσω, perf. ἐγκεχείρικα (from ἐν, *in*, and χεῖρ, *the hand*). *To place in the hands.—To deliver, to consign, to intrust.*

ἐγχευς, νος, Att. εως, ἡ. *An eel.*

ἐγχέω, fut. ἐγχεύσω, &c. (from ἐν, *into*, and χέω, *to pour*). *To pour into one vessel from another.—To pour into, to pour out, to fill up.—1st aor. ἐνέχεα.*

ἐγχώριος, ον (adj. from ἐν, *in*, and χώρα, *a country*). *Born in a country, native, indigenous.—οἱ ἐγχώριοι (ἄνθρωποι understood), the inhabitants of a country.*

ἐγώ, gen. ἐμοῦ and μοῦ (pers. pron.). *I.—In Attic, with enclitic γε for emphasis, ἐγωγε, I at least, I for my part.*

ἐγών, poet. for ἐγώ, used before a vowel.

ἐδάφος, εος, τό (from ἔδος, *a basis*).

That on which anything rests, a foundation.—The ground.

ἔδεσμα, ἄτος, τό (from ἔδω, to eat).

Food, victuals.

ἔδητύς, ὅς, ἡ (from ἔδω, to eat).

Food.—Feasting.

ἔδνον, ον, τό (used only in the plural). Plural ἔδνα, Ionic ἔεδνα, τά, *bridal presents.*

ἔδος, εος, τό (from ἔζομαι, to sit down). *A seat, a dwelling, an abode.*

ἔδω, fut. ἔδέσω and ἔδομαι, perf. ἔδῃδοκα, aor. act. in use is ἔφαγον, from the obsolete φάγω, perf. pass. ἔδήδεσμαι, 1st aor. pass. ἠδέσθην.

To eat, to devour, to consume.

ἔδωδή, ἧς, ἡ (from ἔδω). *Food, victuals, feasting.*

ἔδωδῖμος, ον (adj. from ἔδωδή). *Edible, good for food.*

ἔειπεῖν, poet. for εἶπεῖν.

ἔέργω, poet. for εἶργω.

ἔζομαι, fut. ἔδοῦμαι, perf. wanting, 1st aor. ἐζέσθην. *To seat one's self, to sit down, to sit.*

ἐθέλω, fut. ἐθελήσω, perf. ἠθέληκα. *To will, to wish, to feel inclined.*

ἐθίζω, fut. ἐθίσω, perf. εἰθίκα (from ἔθος, custom). *To accustom, to habituate.—As a neuter, to be wont, to be accustomed.—Perf. pass., with the signification of the present, εἰθισμαι, I am wont.*

ἔθνος, εος, τό. *A nation, a people.*

ἔθος, εος, τό (from ἔθω). *Habit, custom, usage.*

ἔθω, the pres. used only in the part. ἔθων. *To be wont.—Perf. mid., with the signification of the present, εἴωθα, I am wont.—κατὰ τὸ εἰωθός, according to custom.—ὥσπερ εἴωθε, as is customary.*

εἰ (conditional particle). *If, whether*, joined with the indicative and optative in Attic writers, but in the epic writers with the subjunctive also.—With the indicative it signifies *since*, and when followed by γάρ, *oh that! would that!*—εἰ καί, *although*.—εἰ μὴ, *unless*.—εἴτις, *if any one*, also used for ὅστις.

εἶαρ, ἄρος, τό, poet. for ἔαρ. *Spring.*

εἶδος, εος contr. ους, τό (from εἶδω,

to see). *The look, aspect, exterior, form, figure, appearance.*

εἶδω. *To see*.—An old verb, from which εἶδον, ἴδε, ἰδοίμι, &c., remain in use as aorist to ὁράω.—In the middle, εἶδομαι, 1st aor. εἰσάμην. *To be seen, to appear, to seem.*

εἶδω (present always used in the signification *to see*). Tenses from it with the signification *to know*, &c., fut. εἰδήσω, more commonly εἰσομαι, perf. (from γιγνώσκω) ἔγνωκα.—Perf. mid. οἶδα, *I have comprehended*, and, consequently, *I know*, thus acquiring the force of a present, while the pluperfect ἠδεῖν takes the signification of the imperfect, *I knew*.—Perf. imp. ἴσθι, opt. εἰδείην, subj. εἰδῶ, inf. εἰδέναι, part. εἰδώς, νῖα, ὅς.

εἰδωλον, ον, τό (dim. from εἶδος, a form). *An image, a statue, a representation.*

εἶθε (from εἰ, a particle of wishing). *Oh that! would that!* joined with the optative mood, and with the aorist indicative.

εἰκάω, fut. -ᾶσω, perf. εἰκάκα, Att. ἡκάκα, perf. pass. εἰκασμαι, Att. ἡκασμαι (from εἰκός). *To make like, to liken.—To compare, to conjecture, to represent.—In the middle, to liken one's self, to assume a form.*

εἵκελος, ον (adj. from εἰκός). *Like, resembling.*

εἰκός, ὅτος, τό (neut. of εἰκώς, part. of εἰκα, perf. mid. of the obsolete εἴκω). *That which is like, that which is probable, what is right, the natural, the reasonable.—ὥς εἰκός, as is natural, as is the custom.*

εἴκοσι (num. adj.). *Twenty.*

εἴκοσῖτέσσαρες, α (num. adj. from εἴκοσι, and τέσσαρες, four). *Twenty-four.*

εἰκοστός, ἡ, ὄν (num. adj. from εἴκοσι). *The twentieth.*

εἰκότως (adv. from εἰκότος, gen. of εἰκός). *Justly, rightly, properly.*

εἴκω, fut. εἴξω, perf. εἴχα. *To yield, to give way.*

εἴκω, obsolete in the present, fut. εἴξω, perf. mid., with a present

signification, *μοικα*, pluperf., with the signification of the imperfect, *ἐμοικειν*. *To be like, to resemble, to appear, to seem.*—*μοικε* (used as an impersonal), *it seems, it is fit.*—Perf. part. *μοικώς*, Att. *εμοκώς*, *resembling, like*.

εμοκόν, όνος, ή (from *εμοκω*). *A likeness, an image, a delineation, a statue.*

Ειλειθνια, ας, ή. *Ilithyia*, called also *Lucina*, the goddess who presided over childbirth.

ειλιπους, ουν (adj. from *ειλω*, *to roll*, and *πους*, *the foot*). *Bent-footed*, i. e., *rolling the feet in walking*; an epithet of oxen, from their peculiar manner of walking, owing to their joints being more loosely set than those of other animals.

ειλω, more commonly *ειλέω*, fut. *ειλήσω* and *ελσω*, 1st aor. *ελσα*, perf. pass. *εελμαι*, aor. pass. *εαλην*, inf. *αληναι*, part. *αλείς*. *To roll up, to press together, to confine, to shut up.*

Ειλωτης, ου, ό. *A Helot*. The Helots were so called from Helos, a town of Laconia, which was taken by the Spartans, who reduced the inhabitants to slavery.

ειμα, ατος, τό (from *ειμαι*, perf. pass. of *εννυμι*, *to clothe*). *Clothing, a garment.*

ειμαρμένον, ου, τό (neut. of *ειμαρμένος*, Att. for *μεμαρμένος*, perf. pass. part. of *μειρομαι*, *to obtain by lot*). *A decree of destiny, destiny, fate.*

ειμι, fut. *εσομαι*, imperf. mid. *ημην*. *To be, to exist, to live.*—*ουκ εστι*, *it is not possible.*—*εσθ' ότε*, *sometimes, at times.*

ειμι, imperf. *ηειν*, fut. mid. *εσομαι*, 2d aor. act. *ιον* and poet. *ηιον*. *To go, to go on a journey, to travel.*—*εις χειρας ιεναι*, *to come to an engagement, to join battle.*

ειν, poet. for *εν*. *In*, &c.

εινατρες, ων, αι. *A husband's brothers' wives.*

εινατος, poet. for *εννατος*. *The ninth.*

εινεκα, poet. for *ενεκα*. *On account of*, &c.

ειπον, inf. *ειπειν*, part. *ειπόν* (2d aor. of the old verb *ειπω*, not in use), assigned as aorist to *φημι*. *To say, to speak, to utter.*

ειπερ (conj. from *ει* and *περ*). *If however, although, even though.*

ειποθι (adv. from *ει*, *if*, and *ποθι*, *anywhere*). *If anywhere.*

ειργω, fut. *ειρξω*, perf. *ειρχα*. *To shut in, to enclose.*—But *ειργω*, with lenis, *to shut out, to keep off from, to forbid, to prevent, to restrain.*

ειρεσια, ας, ή (from *ερεσσω*, *to row*). *Rowing.*

ειρηνη, ης, ή. *Peace.*—As a proper name, *Irenē*, one of the three hours, goddess of peace.

ειρηνικως (adv. from *ειρηνικός*, *peaceable*). *Peaceably, in peace, quietly.*

ειρκτή, ης, ή (from *ειργω*, *to confine*). *A place of confinement, a prison.*

εις (prep., governs the accusative only). *To, into, relating to, with respect to, on, on account of, for, against.*—In the relations of time *εις* signifies *towards, for, during, at.*—With numerals it signifies *about, as many as, to the number of.*—Frequently *εις* is joined with the genitive, where some noun is understood; as, *εις Αιδου*, supply *δωμα*; *εις τα όπισω*, *backward*; *εις τουτο* (with the genitive), *to such a degree of.*

εις, μια, εν (num. adj.). *One.*

εισαγω, fut. *-αζω*, &c. (from *εις*, *to*, and *αγω*, *to bring*). *To lead into, to introduce, to bring forward.*

εισβαινω, fut. *-βήσομαι*, &c. (from *εις*, *into*, and *βαινω*, *to go*). *To go into, to enter, to go on board.*

εισβάλλω, fut. *-βάλλω*, &c. (from *εις*, *into*, and *βάλλω*, *to throw*). *To throw into, to rush upon, to make an irruption, to invade.*—*To discharge itself, to empty.*

εισδύω and *εισδύνω*, fut. *εισδύσω*, &c. (from *εις*, *into*, and *δύω*, *to go down*). *To go down into, to creep into, to descend into.*—Middle voice, *εισδύομαι*, &c., with the same signification.

εισειδον, inf. *εισιδειν*, &c. (from *εις*, *into*, and *ιδω*, *to look*), assigned as

2d aor. to εἰσοράω. *To look into, to gaze at, to behold.*
 εἰσείμι, &c. (from εἰς, into, and εἶμι, to go). *To go into, to enter, to come into.*
 εἰσερχομαι, fut. εἰσελεύσομαι, &c. (from εἰς, into, and ἔρχομαι, to come). *To come into, to enter, to go into, to pay a visit.*
 εἰσέτι (adv. from εἰς, into, and ἔτι, still). *Unto a still longer time, still farther, yet longer, still, besides.*
 εἰσηγέομαι, οὔμαι, fut. -ηγήσομαι, &c. (from εἰς, into, and ἡγέομαι, to lead). *To lead forth into, to bring forward, to introduce, to propose, to induce.*
 εἰσηγητής, οὗ, ὁ (from εἰσηγέομαι). *One who brings forward, a proposer, an introducer, an inventor.*
 εἰσοδος, οὐ, ἡ (from εἰς, into, and ὁδός, a path or way). *A way into, an entrance.*
 εἰσόκε, Doric for εἰσόκα (poetic for εἰς ὁ κε). *Till, until, as or so long as.*
 εἰσοράω, ᾧ, fut. in use εἰσόφωμαι, &c. (from εἰς, into, and ὁράω, to look). *To look into, to see into, to behold, to gaze upon.*
 εἰσορμίζω, fut. -ορμίσω, perf. εἰσώρμικα (from εἰς, into, and ὀρμίζω, to bring to a harbour). *To bring a ship into port.*
 εἰσφέρω, fut. εἰσείσω, &c. (from εἰς, into, and φέρω, to bring). *To bring into, to bring in.—To introduce, to propose.*
 εἰσφορέω, ᾧ, fut. -ήσω, &c. (from εἰς, into, and φορέω, a form of φέρω, to bring). *To bring into, to store up, to collect.*
 εἰσχέω, fut. εἰσχεύσω, &c. (from εἰς, into, and χέω, to pour). *To pour into, to pour out, i. e., into another vessel.—In the middle, to pour itself into, to empty into, to flow into.*
 εἴσω (adv. from εἰς, into), and ἔσω. *Within, into, to.*
 εἴτα (adv.). *So then, thereupon, thus then, therefore, next.*
 εἴτε (conj. from εἰ and τε). *Whether.*
 —εἴτε εἴτε, *whether or, as as, either . . . or.*

εἷς, neuter εἷτι (from εἰ, if, and τις, any one). *If any one.*
 ἐκ, before a vowel ἐξ (prep., governs the genitive only). *Out, out of, from, away from, beyond.* It is employed in the relations of time, place, and cause or origin: 1st. As to the place, *out of, from the interior of*, which supposes that one has been *inside of*, whereas ἀπό means *from near, from the vicinity of*. 2d. As to time, ἐξ οὗ, *from the time that, since, after which*; ἐκ πολλοῦ, *long since, for a long time*. 3d. The cause, &c. *Through, by means of, by.* In composition it denotes *out, away, forth, utterly, completely, &c.*
 Ἑκάδη, ης, ἡ. *Hecuba*, daughter of Dymas, according to Homer, but, according to others, of Cisseus; and wife of Priam, king of Troy.
 ἕκαστος, η, ον (adj.). *Each, every, every one.*
 ἕκαστοτε (adv. from ἕκαστος). *Each time, every time, continually.*
 ἑκάτερος, ᾧ, ον (adj. from ἐκάς, separate). *Either of two taken separately, each one, one or other, both.*
 ἐκατέρωθεν (adv. from ἐκάτερος). *From either side, on both sides.*
 ἑκάτι, Doric for ἑκητι. *By the favour of, by the pleasure of, on account of.*
 ἐκατόμβη, ης, ἡ (from ἐκάτῳ, a hundred, and βοῦς, an ox). *A hecatomb, properly, a sacrifice of a hundred oxen or victims; a solemn sacrifice.*
 ἐκατόμπυλος, ον (adj. from ἐκάτῳ, a hundred, and πύλη, a gate). *Hundred-gated, having a hundred gates.*
 ἐκατόν (num. adj. indecl.). *A hundred.*
 ἐκατοστός, ἡ, ὅν (num. adj. from ἐκατόν). *The hundredth.*
 ἐκβαίνω, fut. -βήσομαι, &c. (from ἐκ, out, and βαίνω, to go). *To go forth from, to disembark, to descend from.*
 ἐκβάλλω, fut. -βᾶλῶ, &c. (from ἐκ, out of, and βάλλω, to cast). *To cast out of, to discharge from.—*

To drive forth, to eject, to expel, to banish.

ἐκβιβρώσκω, fut. ἐκβρώσω, &c. (from ἐκ, completely, and βιβρώσκω, to eat up). To devour completely, to consume utterly, to eat up.

ἐκβοᾶω, ᾧ, fut. -βοήσω, &c. (from ἐκ, out, aloud, and βοάω, to cry). To cry out aloud, to proclaim, to call aloud for, to make loud proclamation for.

ἐκβολή, ῆς, ἡ (from ἐκβάλλω). A discharge, the mouth of a river.

ἐκγελάω, ᾧ, fut. -γελάσω, &c. (from ἐκ, out, aloud, and γελάω, to laugh). To laugh aloud, to laugh out.

ἐκγονος, ον, ὁ (from ἐκγίγνομαι, to be born of). Offspring, a descendant.

ἐκδέρω, fut. -δερῶ, &c. (from ἐκ, completely, and δέρω, to flay). To flay completely, to strip the hide completely off.

ἐκδέχομαι, fut. -δέξομαι (from ἐκ, from, and δέχομαι, to receive). To receive from, to succeed to, to expect.—To stretch away, to extend.

ἐκδέω, fut. -δήσω, &c. (from ἐκ, from, and δέω, to fasten). To fasten from, to bind to.

ἐκδιδάσκω, fut. -διδάξω, &c. (from ἐκ, thoroughly, and διδάσκω, to teach). To teach thoroughly, to instruct carefully, to inform fully.

ἐκδίδωμι, fut. ἐκδώσω, &c. (from ἐκ, away, and δίδωμι, to give). To give away, to yield up, to publish.

ἐκδιώκω, fut. -διώξω, &c. (from ἐκ, out, and διώκω, to drive). To drive out, to put to flight, to pursue.

ἐκδύω and ἐκδύνω, fut. δύσω, &c. (from ἐκ, out, and δύω, to come). To come forth out of, to appear, to step out.—To put off, as armour, to undress, i. e., to come out of one's armour or clothes.

ἐκεῖ (adv.). There, in that place.

ἐκεῖθεν (adv. from ἐκεῖ, with endingθεν denoting motion from). From that place, thence, thenceforward, from the following circumstance.

ἐκεῖνος, ἡ, ο (pron.). He, she, it.—This, that.—Primitive meaning,

that person or thing there, the root being ἐκεῖ.

ἐκτερίζω, fut. -ῖσω, perf. ἐκτεθέρικα (from ἐκ, completely, and θεορίζω, to mow). To mow down, to reap.

—Also, to gather in the crop.

ἐκθνήσκω, fut. -θάνομαι, &c. (from ἐκ, completely, and θνήσκω, to die). To be quite dead, to perish.—Also, to lie as dead.

ἐκθορέω, ᾧ, fut. -ήσω, perf. ἐκτεθόρηκα, 2d aor. ἐξέθορον (from ἐκ, from, and θορέω, a later form for θρώσκω, to leap). To leap from, to spring up from.

ἐκκαθαίρω, fut. -καθάρῶ, &c. (from ἐκ, thoroughly, and καθαίρω, to cleanse). To cleanse out thoroughly, to eviscerate.—To purify: with τὸν βίον, to purify life, i. e., to free it from everything lawless and violent.

ἐκκαίδεκα, (num. adj. indecl. from ἕξ, six, καί, and, and δέκα, ten). Sixteen.

ἐκκαλέω, ᾧ, fut. -έσω, &c. (from ἐκ, out, and καλέω, to call). To call out, to summon forth, to convoke.

ἐκκαλύπτω, fut. -ύψω, &c. (from ἐκ, off, from, and καλύπτω, to cover). To uncover, to unveil, to expose, to disclose, to reveal.

ἐκκάμνω, fut. -κάμομαι, &c. (from ἐκ, out of, through, and κάμνω, to toil). To toil through, to be wearied out.

ἐκκειμαι, fut. -κείσομαι, &c. (from ἐκ, out, and κείμεν, to lie). To lie exposed, to lie open, to be public.

ἐκκλησία, ας, ἡ (from ἐκκαλέω, to convoke). An assembly of the people convoked by heralds, a public assembly.

ἐκκλίνω, fut. -κλινῶ, &c. (from ἐκ, from, and κλίνω, to bend). To bend from a straightforward course, to turn to one side, to go out of the way, to give way, to incline.

ἐκκομίζω, fut. -ῖσω, &c. (from ἐκ, out, and κόμίζω, to carry). To carry out for interment.

ἐκλάμπω, fut. -λάμψω, &c. (from ἐκ, out, and λάμπω, to shine). To shine out brightly, to shine brilliantly.

ἐκλανθάνω, fut. -λήσω, &c. (from ἐκ, totally, and λανθάνω, to cause to forget). To cause total oblivion.—In the middle, to forget completely.

ἐκλείπω, fut. -λείψω, &c. (from ἐκ, out, and λείπω, to leave). To leave out, to omit.—To leave behind, to forsake.—As a neuter, to disappear, to die.—In the middle, to be inferior to, to cease.

ἐκλύω, fut. -λύσω, &c. (from ἐκ, from, and λύω, to loose). To loose from, to release, to soften, to dissolve.—To wear out, to exhaust.

ἐκνήφω, fut. -νήψω, &c. (from ἐκ, from, and νήφω, to be sober). To become sober, i. e., from having been intoxicated.

ἐκούσιος, ᾱ, ον and ος, ον (adj. from ἐκών, willing). Voluntary, of one's own accord, spontaneous.

ἐκουσίως (adv. from ἐκούσιος). Voluntarily, willingly, spontaneously.

ἐκπέμπω, fut. -πέμψω, &c. (from ἐκ, out, and πέμπω, to send). To send out, to send away, to send forth to battle, to dismiss.

ἐκπέρθω, fut. -πέρσω, &c. (from ἐκ, totally, and πέρθω, to destroy). To destroy totally, to sack.

ἐκπετάννυμι, fut. -πετάσω, perf. ἐκπεπέτακα, syncopated into ἐκπέπτακα, perf. pass. ἐκπέπταμαι, 1st aor. pass. ἐξεπετάσθην (from ἐκ, out, and πετάννυμι, to spread). To spread out, to unfold, to expand.—To open, to untwine and cast away. See note, page 175, verse 43.

ἐκπέττω and ἐκπέσσω, fut. -πέψω (from a form πέπτω), &c. (from ἐκ, thoroughly, and πέττω, to cook). To cook thoroughly, to hatch.

ἐκπήγνυμι, fut. -πήξω, &c. (from ἐκ, firmly, and πήγνυμι, to fasten). To join or fasten firmly, to congeal, to freeze, to benumb.

ἐκπηδάω, ᾱ, fut. -ήσω, &c. (from ἐκ, forth, and πηδάω, to spring). To sally forth, to spring forth from, to rush out of.

ἐκπίπτω, fut. -πεσοῦμαι, &c. (from ἐκ, out of, and πίπτω, to fall). To fall out of, to be banished from,

to escape from, to rush forth, to proceed from, to spread abroad, to be imparted to.

ἐκπλέω, fut. -πλεύσομαι, &c. (from ἐκ, out of, and πλέω, to sail). To sail out of, to sail away.

ἐκπληξίς, εως, ἡ (from ἐκπλήσσω). Sudden terror, consternation, awe.

ἐκπλήσσω, fut. -πλήξω, &c. (from ἐκ, completely, suddenly, and πλήσσω, to strike). To strike with sudden alarm, to terrify, to throw into consternation, to stun.

ἐκπνέω, fut. -πνεύσω, &c. (from ἐκ, forth, and πνέω, to breathe). To breathe forth, to expire, to die, i. e., to breathe forth life.

ἐκποδών (adv. from ἐκ, from, and ποδών, gen. pl. of πούς, the foot). From before the feet.—Hence, out of the way, apart, away.—ἐκποδών ποιεῖσθαι, to put out of the way, to despatch, to remove.

ἐκπολέμω, ᾱ, fut. -ώσω, perf. ἐκπεπολέμωκα (from ἐκ, completely, and πολεμώ, to make war). To involve in war, to arouse to open war, to exasperate, to embroil.

ἐκπονέω, ᾱ, fut. -πονήσω, &c. (from ἐκ, out, and πονέω, to work). To work out, to produce by labour.—Hence, to adorn, to beautify.

ἐκπρεπής, ἐς (adj. from ἐκπρέπω, to excel). Excelling, illustrious.

ἐκπύρρω, ᾱ, fut. -ώσω, perf. ἐκπεπύρωκα (from ἐκ, completely, and πυρρώ, to set on fire). To set all on fire, to wrap in flames, to destroy by fire.

ἐκρέω, fut. ἐκρεύσομαι, Attic 2d aor. ἐξεῤῥῶην, &c. (from ἐκ, out, and ῥέω, to flow). To flow out of, to flow away.—To slip out of, to escape.

ἐκρίπιζω, fut. -ῖσω, &c. (from ἐκ, completely, and ῥίπιζω, to fan or blow). To fan or blow into a flame, to rekindle.—To revive.

ἐκρίπτω, fut. -ρίψω, &c. (from ἐκ, off, and ῥίπτω, to cast). To cast off, to fling away.

ἐκσοβέω, ᾱ, fut. -σοβήσω, perf. ἐκσεσόβηκα (from ἐκ, away, and σοβέω, to drive.). To drive away, to frighten away.

ἐκστᾶσις, εως, ἡ (from ἐξίστημι, to displace). A displacing, disorder.
—Mental distraction, alienation, insanity.

ἐκτείνω, fut. -τείνω, &c. (from ἐκ, out, and τείνω, to stretch). To stretch out, to extend.

ἐκτῆκω, fut. -τήξω, &c. (from ἐκ, away, and τήκω, to melt). To melt away, to dissolve.—To consume.

ἐκτίθημι, fut. ἐκθήσω, &c. (from ἐκ, out, and τίθημι, to place). To put forth, to expose.

ἐκτίνω, fut. -τίσω, &c. (from ἐκ, off, and τίνω, to pay). To pay off, to repay, to atone for, to pay.

ἐκτοθι (adv. from ἐκτός, outside, with ending θι, denoting place where). On the outside, out of, without.

ἐκτοπίζω, fut. -τοπίσω, perf. ἐκτετόπικα (from ἐκ, away from, and τόπος, a place). To remove from one's usual abode, to retire, to depart.

Ἑκτόρεος, η Ion. for ᾱ, ον (adj. from Ἑκτωρ, Hector). Of or belonging to Hector.

Ἑκτορίδης, ου, ό (patronymic from Ἑκτωρ, Hector). Son of Hector, epithet of Astyanax.

ἐκτός (adv. from ἐκ, out). Outside, without, away from.—ἡ ἐκτὸς θάλασσα, the outer sea, i. e., the Atlantic Ocean.

ἕκτος, η, ον (num. adj. from ἕξ, six). The sixth.—Neut. sing. as an adverb, ἕκτον, sixthly.

ἐκτοτε (adv. from ἐκ, from, and τότε, then). From that time, since then, thence.

ἐκτρέπω, fut. -τρέψω, &c. (from ἐκ, from, and τρέπω, to turn). To turn away from, to avert.—In the middle, to turn one's self aside, to deviate.—To change one's form, to transform one's self.

ἐκτρέφω, fut. -θρέψω, &c. (from ἐκ, completely, and τρέφω, to bring up). To bring up from infancy, to nurture, to support.

ἔτρεχω, fut. -θρέξομαι, more commonly -δραμοῦμαι, &c. (from ἐκ, from, and τρέχω, to run). To run

from, to rush forth, to spring forth.

ἐκτρύφω, ᾱ, fut. -ήσω, &c. (from ἐκ, completely, and τρυφάω, to be given to pleasure). To be wholly given to pleasure, to be sunk in luxury, to indulge in luxury.

ἐκτυφλῶ, ᾱ, fut. -ώσω, &c. (from ἐκ, completely, and τυφλῶ, to blind). To make completely blind, to deprive wholly of sight.

Ἑκτωρ, ορος, ό. Hector, son of Priam and Hecuba, the most valiant of all the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκῦρά, ᾱς, Ionic ἐκῦρή, ῆς, ἡ. A mother-in-law.

ἐκφανλίζω, fut. -ίσω, &c. (from ἐκ, completely, and φανλίζω, to despise). To hold in utter contempt to despise.

ἐκφέρω, fut. ἐξοίσω, &c. (from ἐκ, forth, and φέρω, to carry). To carry forth or out, to bring forward, to produce.—To publish, to make known, to discover.—In the passive, -ομαι, 1st aor. ἐξηνέχθην, to be carried forth, to be driven from the right course.

ἐκφεύγω, fut. -εύξω, &c. (from ἐκ, from, and φεύγω, to flee). To flee from, to avoid, to escape.

ἐκφύλλασσω, and Att. -φύλλάττω, fut. -άξω, &c. (from ἐκ, carefully, and φυλάσσω, to watch). To watch carefully, to wait for.

ἐκχέω, fut. -χεύσω, &c. (from ἐκ, out, and χέω, to pour). To pour out, to spill, to empty.—To waste. ἐκών, οὔσα, όν (adj.). Voluntary, willing, of one's own accord.

ἐλαϊά, ας, ἡ. An olive-tree, an olive. ἐλαιον, ου, τό (from ἐλαία). Olive oil, oil.

ἐλασσώω, ᾱ, fut. -ώσω, perf. ἡλάσσωκα (from ἐλάσσω, less). To render less, to diminish, to reduce, to depress.—In the middle, to render one's self less than, to be inferior to.

Ἐλαῖται, ας, ἡ. Elatēa, the most important city of Phocis next to Delphi, situated near the Cephissus. It is now called Elephlia.

ἐλάτη, ης, ἡ. *The pine-tree, the fir-tree.*

ἐλάττωμα, ἄτος, τό (from ἐλαττώω, to reduce). *Reduction, diminution, loss.*

ἐλάττων, ον, Att. for ἐλάσσων, ον (adj. from poet. ἐλαχύς, and assigned as the irregular comparative to μικρός). *Smaller, less, worse, inferior, &c.*

ἐλαύνω, fut. ἐλᾶσω, Att. ἐλῶ, perf. ἤλακα, and with Att. redup. ἐλήλακα (from the old verb ἐλάω, to urge onward). *To drive, to press hard on, to put to flight.—To advance, to ride, to proceed.—To beat out, to work (of metals).—ἐλαύνειν κόπην, to pull an oar, to row.*

ἐλαῖφος, ον, ὁ. *A stag.*

ἐλαφρός, ἅ, ὄν (adj.). *Light, easy to be borne.*

ἐλαφρῶς (adv. from ἐλαφρός). *Lightly, nimbly, gently, &c.*

ἐλάχιστος, η, ον (adj., superl. of ἐλαχύς, an old form; it is assigned as the irregular superlative to μικρός). *Smallest, least, &c.*

ἐλαχύς, εἶα, ὅ (adj., an old poetic form for μικρός). *Small, little, short, worthless.—From it are formed ἐλάσσων and ἐλάχιστος, assigned as the irregular comparative and superlative to μικρός.*

ἐλάω, an old verb rarely used in the present. From it the tenses of ἐλαύνω are formed.

ἐλεαίρω, fut. ἐλεᾶρῶ, perf. ἤλεαρκα (from ἔλεος, pity). *To pity, to take pity on.*

ἐλεγεία, ας, ἡ, and ἐλεγείον, ον, τό (from ἔλεγος, an elegy). *A poem in elegiac measure, an elegy, a poem.* See note, page 119, line 10.

ἐλέγχος, ον, ὁ (from ἐλέγχω). *A proof, conviction.*

ἐλέγχω, fut. ἐλέξω, perf. ἤλεγχα. *To refute, to convict, to convince.*

ἐλεεινός, ἡ, ὄν (adj. from ἔλεος, pity). *Pitiable, exciting pity, affecting, sad, meriting compassion.*

ἐλεέω, ὦ, fut. ἐλέήσω, perf. ἤλέηκα (from ἔλεος, pity). *To pity, to commiserate.*

ἐλεημοσύνη, ης, ἡ (from ἐλεήμων,

compassionate). *Compassion.—Alms, bounty.*

ἐλειος, ον (adj. from ἔλος, a marsh). *Marshy, swampy.*

ἐλελίζω, fut. ἐλελίξω, perf. εἰλέλιχα (poet. for ἐλίσσω). *To brandish, to cause to thrill, to quiver, &c.*

Ἑλένη, ης, ἡ. *Helēna, daughter of Leda by Jupiter, and wife of Menelaus, king of Sparta. She was the most beautiful woman of her age, and her abduction by Paris was the cause of the Trojan war.*

ἔλεος, ον, ὁ. *Pity, compassion, mercy.—Fem., the goddess of Mercy.*

ἐλευθερίᾱ, ας, ἡ (from ἐλεύθερος). *Freedom, liberty.*

ἐλεύθερος, ᾱ, ον (adj. from ἐλεύθω, an old form for ἐρχομαι, to come and go). *Free, i. e., having the right to come and go where one pleases.*

ἐλευθερόω, ὦ, fut. -ώσω, perf. ἤλευθέρωκα (from ἐλεύθερος). *To free, to emancipate, to release, to liberate, to deliver.*

Ἑλεσίνιος, α, ον (adj.). *Eleusinian.*

Ἑλεσινόθεν (adv. from Ἑλευσίς, with ending -θεν denoting motion from). *From Eleusis.*

Ἑλευσίς, ἱνος, ἡ. *Eleusis, a city of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres, called, from the place, Eleusinian.*

ἐλεφαντιστής, οὔ, ὁ (from ἐλέφας) *An elephant hunter.*

ἐλέφας, αντος, ὁ and ἡ. *The elephant.—Ivory.*

Ἑλικών, ὠνος, ὁ. *Helicon, a famous mountain in Bœotia, near the Gulf of Corinth, sacred to Apollo and the Muses.*

ἐλκεσίπελος, ον (adj. from ἔλκω, to trail, and πέπλος, a robe). *Long-robed, whose garments sweep the ground.*

ἐλκηθμός, εὔ, ὁ (from ἔλκω, to drag). *A dragging away into captivity.*

ἔλκος, εος, τό. *A wound.*

ἐλκύω, fut. -ῶσω, perf. εἴλκυκα (a later form for ἔλκω) *To drag, &c.*

ἐλκω, fut. ἐλξω, perf. εἴλχα. *To*

draw, to drag, to pull along, to trail on the ground.—To drink.

Ἑλλάς, ἄδος, ἡ. *Hellas.* The term was first applied to a city and region of Thessaly, where Hellen reigned, but afterward extended to all Thessaly, and finally to the whole of Greece, Thessaly itself excluded. Whence, in later writers, *Ἑλλάς* is to be translated *Greece*.

Ἑλλη, ἡς, ἡ. *Hellē*, daughter of Athāmas and Nephēlē, sister to Phrixus. She fled from her father's house with her brother, being carried through the air on a golden ram; but in her passage she became giddy, and fell into that part of the sea afterward called from her Hellespont.

Ἑλλην, ἡρος, ὁ. 1. *Hellen*, son of Deucalion and Pyrrha, king of Phthiōtis, in Thessaly.—2. *A Greek*.—οἱ *Ἕλληνες*, *the Greeks*, so called as tracing their descent from the mythic Hellen.

Ἑλληνικός, ἡ, ὅν (adj. from *Ἑλλην*, *a Greek*). *Grecian, Greek*.

Ἑλληνίς, ἴδος, ἡ (fem. adj.). *Grecian*.

Ἑλλήσποντος, ου, ὁ (from *Ἑλλης*, *of Hellē*, and *πόντος*, *the sea*). *The Hellespont*, a narrow strait between Europe and Asia, near the Ægæan Sea. It is now called *the Dardanelles*.

ἑλλήπις, ἐς (adj. from *ἐλλείπω*, *to leave behind*). *Defective, imperfect, wanting*.

ἐλλοχῶ, ὦ, fut. -ήσω, &c. (from *ἐν*, *in*, and *λοχάω*, *to lie in wait*). *To lie in wait for in any place.—To lay snares for.*

εἰλῶ, the theme of *ἔλσαι*, *ξελμαι*, &c., assigned to *εἶλω*. See *εἶλω*.
ἔλος, εος, τό. *A marsh, a wet meadow*.

ἐλπίζω, fut. -ῖσω, perf. ἤλπικα (from *ἐλπίς*). *To hope, to expect*.

ἐλπῖς, ἴδος, ἡ. *Hope, expectation*.

ἐλπω, fut. ἐλψω. *To excite expectation.—In the middle, ἐλπομαι, fut. ἐλψομαι.* perf., with the signification of the present, *ἐλπῶ*, *superf.*, with the signification of the imperf.,

ἐόλπειν. *To have hopes raised in one's self, to hope.*

ἐλῦμος, ου, ὁ. *Millet, a species of grain.*

ἐλῶ, fut. ἐλῶσω, perf. εἰλῶκα, perf. pass. εἰλῶμαι, 1st aor. pass. part. ἐλυσθεῖς. *To roll up, to wrap up.*
ἐλώδης, ἐς (adj. from *ἔλος*, *a marsh*, and *εἶδος*, *appearance*). *Marshy, swampy.*

ἐμαυτοῦ, ἧς (reflex. pron., nom. wanting, from *ἐμοῦ*, gen. of *ἐγώ*, *I*, and *αὐτός*, *self*). *Of me myself, my own, mine.*

ἐμβαίνω, fut. -θήσομαι, &c. (from *ἐν*, *in*, and *βαίνω*, *to go*). *To go into, to enter, to ascend.—To embark, to go on board, to advance.*

ἐμβάλλω, fut. -βάλλω, &c. (from *ἐν*, *in*, and *βάλλω*, *to throw*). *To throw in, to lay upon, to inflict on.—To suggest, to excite in.—To discharge itself, to empty.—To make an irruption into.*

ἐμβιβάζω, fut. -ᾶσω, perf. ἐμβεβίβακα (from *ἐν*, *into*, and *βιβάζω*, *to cause to go*). *To make enter, to cause to go on board, to put on board, to lead into.*

ἐμβιών, ὦ, fut. -ιώσω, &c. (from *ἐν*, *in*, and *βιών*, *to live*). *To live in.*

ἐμβολή, ἧς, ἡ (from *ἐμβάλλω*, *to rush into*). *An irruption, an invasion, an attack.*

ἐμβρόντητος, ου (adj. from *ἐμβροντάω*, *to strike with thunder*). *Thunder-stricken.* See note on page 78 line 19–26.

ἐμβροχίζω, fut. -ῖσω, perf. ἐμβεβρόχικα (from *ἐν*, *in*, and *βρόχος*, *a hunter's net*). *To catch in a net, to ensnare.*

ἐμβυθίζω, fut. -ῖσω, perf. ἐμβεβυθίκα (from *ἐν*, *in*, and *βυθίζω*, *to plunge*). *To plunge in the deep, to submerge, to engulf.—Perf. pass. part. ἐμβεβυθισμένος.*

ἐμμᾶνής, ἐς (adj. from *ἐν*, *deeply*, and *μαίνομαι*, *to rave*). *Raving, frantic, furious.*

ἐμμελής, ἐς (from *ἐν*, *in*, and *μέλος*, *tune*). *In tune, melodious, modulated.—Tasteful, elegant, suitable*

ἐμμελῶς (adv. from *ἐμμελής*). *Harmoniously.—Neatly, wittily, properly, in a becoming manner.*

ἑμμένω, fut. -μενῶ, &c. (from ἐν, *in*, and μένω, *to remain*). *To remain in, to persevere in, to continue in.*
 ἑμετος, ον (adj. from ἐν, *in*, and μέτρον, *measure*). *In measure, measured.—In metre, poetical.*

ἑμί, Doric for εἰμί.

ἑμός, ἡ, ὅν (pronominal adj. from ἐμοῦ, gen. of ἐγώ, *I*). *My, mine.*

ἑμπᾶθής, ἐς (adj. from ἐν, *in*, and πάθος, *strong feeling*). *With excited feelings, deeply moved or affected, impassioned.*

ἑμπᾶθῶς (adv. from ἑμπᾶθής). *Under strong excitement, ardently, zealously, deeply.—Comparative, ἑμπᾶθέστερον.*

ἑμπᾶλιν (adv. from ἐν, *intens.*, and πάλιν, *back again*). *Backward, back again.—Anew.—Contrary.*

ἑμπάσσω, fut. -πᾶσω, &c. (from ἐν, *on*, and πᾶσσω, *to scatter*). *To scatter upon, to sprinkle over.*

Ἑμπεδοκλῆς, ἐόνς, ὁ. Empedocles, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished B.C. 444.

ἑμπης, Ionic for ἑμπας (adv. from ἐν, *on*, and πᾶς, *the whole*). *On the whole, however.*

ἑμπίμπλημι, fut. -πλήσω, perf. ἑμπέπληκα (from ἐν, *in*, and πίμπλημι, *to fill*). *To fill up, to fill.*

ἑμπίπρημι, fut. ἑμπρήσω, perf. ἑμπέπρηκα (from ἐν, *in*, and πίπρημι, *to burn*). *To kindle in a flame, to set fire to.*

ἑμπίπτω, fut. -πεσοῦμαι, (from ἐν, *in*, and πίπτω, *to fall*). *To fall in or upon, to meet with, to fall into the hands of, to plunge into.*

ἑμπλέω, fut. -πλεύσομαι, &c. (from ἐν, *in*, and πλέω, *to sail*). *To sail in.*

ἑμπλήθω, fut. -πλήσω, &c. (from ἐν, *in*, and πλήθω, *to fill*). *To fill up in, to fill.*

ἑμποδίζω, fut. -δίσω, perf. ἑμπεπόδι-κα (from ἐν, *on*, and πούς, *a foot*). *Literally, to fasten on the feet.—To shackle, to entangle, to impede.*

ἑμποδών (adv. from ἐν, *among*, and πούς, *a foot*). *Literally, among the feet.—Before the feet, in the way.*

ἐμποιέω, ῶ, fut. -ήσω, &c. (from ἐν *in*, and ποιέω, *to work*). *To work in, to insert, to infuse, to produce in, to transmit.*

ἐμπορεύομαι, fut. -εὔσομαι, &c. (from ἐν, *about*, *in*, and πορεύομαι, *to travel*). *To travel about in a country for trade, to travel as a trader, to traffic.*

ἐμπορίᾱ, ας, ἡ (from ἑμπορος). *Commerce, trade, traffic.*

ἐμπορίον, ον, τό (from ἑμπορος). *A market-place for goods, an emporium, a mart.—A storehouse.*

ἑμπορος, ον, ὁ (from ἐν, *upon*, and πόρος, *passage to and fro*). *One who trades from place to place, a merchant.*

ἐμπρήθω, fut. -ήσω, perf. ἑμπέπρηκα (from ἐν, *on*, and πρήθω, *to burn*). *To place fire on anything to burn —To set on fire, to burn.*

ἑμπροσθεν (adv. from ἐν, *in*, and πρόσθεν, *before*). *In the fore part, before, in front, in the presence of.*

ἑμπρόσθιος, ον (adj. from ἑμπροσθεν). *Anterior, fore.—ἐμπρόσθιοι πόδες, the fore feet.*

ἐμπτῶ, fut. ἑμπτῶσω, perf. ἑμπέπτῳκα (from ἐν, *in*, *on*, and πτῶ, *to spit*). *To spit upon, to spit into, to spit into the bosom of.*

ἐμπυκάζω, fut. -πυκᾶσω, &c. (from ἐν, *in*, and πυκάζω, *to cover over*). *To cover over in, to cover closely, to conceal carefully.*

ἐμφράσσω, fut. ἑμφράττω, fut. -φράζω, &c. (from ἐν, *in*, and φράσσω, *to shut up*). *To shut up in, to enclose.—To stop up, to block up, to obstruct.*

ἐμφρων, ον (adj. from ἐν, *in*, and φρήν, *mind*). *In his right mind, rational, intelligent.*

ἐμφύτος, ον (adj. from ἐμφύω). *That is implanted, innate, natural, native.—Ingrafted.*

ἐμφύω, fut. -φύσω, &c. (from ἐν, *in*, and φύω, *to produce*). *To produce in, to infuse into.—The perf. and 2d aor. as neuter, to grow upon, to cling to. See note, p. 156, v. 38.—Middle voice, to fasten one's self to, &c., same as the neuter.*

ἐν (prep.), governs the dative only

In, on, upon, at, among.—ἐν ᾧδον, *in hades* (δόμῳ being understood).—ἐν λόγοις εἶναι, *to be in high repute, &c.*—In composition, with verbs, it retains its usual meaning, *in, &c.*, such verbs governing the dative. With adjectives it denotes *in, furnished with, having, containing, and may also be rendered by somewhat or the ending -ish.*

ἐν ἁγώνιος, *ον* (adj. from ἐν, *in*, and ἁγών, *a combat*). *Engaged in combat, warlike, vigorous, energetic.*

ἐν ἁλίγκιος, *ον* (adj. from ἐν, *intens.*, and ἁλίγκιος, *like*). *Like in all respects, like.*

ἐν ἁλῖος, *ᾱ, ον*, and *ος, ον* (adj. from ἐν, *in or on*, and ἁλς, *the sea*). *Maritime, naval, marine.*

ἐναλλάσσω and Attic -αλλάττω, fut. -αλλάξω, perf. ἐνῆλλαχα (from ἐν, *intens.*, and ἀλλάσσω, *to change*). *To exchange, to trade, to barter, to alter.*

ἐνάλλομαι, fut. -ἄλλοῦμαι, &c. (from ἐν, *on*, and ἄλλομαι, *to leap*). *To leap upon, to leap in.*

ἐνάντιος, *ᾱ, ον* (adj. from ἐν, *on*, and ἄντιος, *in front of*). *On the part in front of, opposite, over against, in front.*—*Hostile.*—As a noun, ἐνάντιος, *ου, ὁ*, *an enemy, an opponent.*

ἐναντίως (adv. from ἐνάντιος). *In an opposite direction, adversely, on the other side.*—ἐναντίως ἔχειν, *to be opposed to.*

ἐναπολείπω, fut. -λείψω, &c. (from ἐν, *in*, and ἀπολείπω, *to leave behind*). *To leave behind in, to abandon in, to leave on the spot.*

ἐνάπτω, fut. -άψω, &c. (from ἐν, *on*, and ἄπτω, *to fasten*). *To fasten on, to fit to, to attach to.*

ἐναρα, *ων, τὰ* (from ἐναίρω, *to kill*), used only in the plural. *Spoils taken from the slain, spoils.*

ἐναρμόζω, fut. -αρμόσω, &c. (from ἐν, *in*, and ἀρμόζω, *to fit*). *To fit in, to join into, to adjust, to arrange, to suit.*

ἐνάτος, *η, ον* (num. adj. from ἐννέα, *nine*), a better form than ἐννᾶτος. *The ninth.*

ἐναύω, fut. -αύσω, &c. (from ἐν, *in*, and αὔω, *to kindle*). *To kindle into a blaze, to set fire to, to set on fire.*—*To excite.*

ἐνδεής, *ές* (adj. from ἐν, *intens.*, and δέω, *to want*). *In great need, needy, destitute, wanting, deficient in, insufficient.*

ἐνδειᾶ, *ας, ἡ* (from ἐνδεής). *Want, indigence, deficiency.*

ἐνδείκνυμι, fut. -δείξω, &c. (from ἐν, *intens.*, and δείκνυμι, *to show*). *To show clearly, to point out, to set forth, to prove.*

ἐνδέκατος, *η, ον* (num. adj. from ἐνδεκα, *eleven*). *The eleventh.*—As an adverb, in the neuter, ἐνδέκατον, *eleventhly.*

ἐνδελεχής, *ές* (adj.). *Holding out, permanent, constant.*

ἐνδέχομαι, fut. -δέξομαι, &c. (from ἐν, *in*, and δέχομαι, *to take*). *To take or hold in, to receive, to accept, to admit.*—Impersonally, ἐνδέχεται, &c., *it is practicable, it is lawful, it is usual.*

ἐνδέω, fut. -δεήσω, &c. (from ἐν, *in*, and δέω, *to want*). *To be wanting in, to be in need of.*—In the middle, ἐνδέομαι, fut. ἐνδεήσομαι, &c., *to be in want, to suffer want.*

ἐνδέω, fut. -δήσω, &c. (from ἐν, *on*, and δέω, *to bind*). *To bind on, to fasten to, to fix upon, to enclose, to fetter.*

ἐνδεῶς (adv. from ἐνδεής, *needy*). *In want, insufficiently, defectively.*—ἐνδεῶς ἔχειν, *to stand in need of.*

ἐνδιατρίβω, fut. -τρίψω, &c. (from ἐν, *in*, διά, *throughout*, and τρίβω, *to pass*). *To pass one's whole life or time in, to continue, to dwell in, to stay.*

ἐνδίδωμι, fut. -δώσω, &c. (from ἐν, *into*, and δίδωμι, *to give*). *To give up to, to yield, to permit, to submit.*—*To play or strike up* (in music).

ἐνδοθι (adv. from ἐνδον). *Within.*

ἐνδον (adv. from ἐν, *in*). *Within.*

ἐνδοξος, *ον* (adj. from ἐν, *in*, and δόξα, *renown*). *Renowned, glorious, illustrious.*

ἐνδοσις, *εως, ἡ* (from ἐνδίδωμι, *to*

yield). A yielding up, a surrender, delivery.

ἐνδύμα, ἄτος, τό (from ἐνδύω). Anything put on, clothing, a garment, armour.

ἐνδύω and -δύνω, fut. -δύσω, &c. (from ἐν, into, and δύω, to enter). To enter into, to go into, to put on.—In the middle, to dress one's self, to clothe one's self, i. e., to enter into one's clothes.

ἐνέδρῳ, ας, ἡ (from ἐν, in, and ἔδρα, a sitting). A sitting or lying in wait, an ambuscade, a reserve.

ἐνεῖμι, fut. -έσομαι, &c. (from ἐν, in, and εἶμι, to be). To be in.—Impersonally, ἐνεστι and ἐνι, &c., it is permitted, it is possible.

ἐνεκα (adv.), governs the genitive. On account of, for the sake of, because of.

ἐνέργειᾶ, ας, ἡ (from ἐν, in, and ἔργον, work). Activity, operation, energy, striving.

ἐνεργέω, ᾧ, fut. ἐνεργήσω, perf. ἐνῆργηκα (from ἐν, in, and ἔργον, work). To labour in, to toil in, to perform.—To be active.

ἐνερθε (adv.). From below, beneath, under, below.

Ενετοί, ὧν, οἱ. The Venēti, a people of Italy, in Cisalpine Gaul, near the mouths of the Po. They were fabled to have migrated thither from Asia Minor, under the guidance of Antenor, after the Trojan war.

ἐνέχω, fut. ἐνέξω or ἐνσχέσω, &c. (from ἐν, on, and ἔχω, to hold). To hold or keep on, to hold fast to, to retain by, to detain upon.

ἐνθα (adv.). Here, there, where, whither, of place.—Then, when, of time.

ἐνθάδε (adv. from ἐνθα, with ending δε, denoting motion to). To this place, hither.—Thither, there.

ἐνθεάζω, fut. ἐνθεῶσω, perf. ἐντεθέακα (from ἐν, in, and θεάζω, to inspire). To inspire with a divine spirit.—In the middle, to be filled with a divine spirit, to be enthusiastic, to be frantic.

ἐνθεν (adv.). Hence, thence, here-upon, whence.

ἐνθουσιάζω and ἐνθουσιᾶω, ᾧ, fu' ἐνθουσιᾶσω, perf. ἐντεθουσιᾶσθε (from ἐνθους, divinely inspired). To be divinely inspired, to be enthusiastic, to be filled with martial fury.

ἐνθουσιαστικός, ἡ, ὄν (adj. from ἐνθουσιάζω). Filled with enthusiasm, frantic.—Active, animating, inspiring.

ἐνθυμέομαι, οὔμαι, fut. -ήσομαι, perf. ἐντεθυμημαι (from ἐν, in, and θυμός, the mind). To turn over in one's own mind, to revolve, to ponder on, to consider, to reflect upon.

—The active voice is seldom used ἐνθυμημα, ἄτος, τό (from ἐνθυμέομαι). Consideration, reflection, argument.

ἐνθυμιος, ον (adj. from ἐν, in, and θυμός, the mind). Taken into the mind, reflected on, considered, pondered on.

ἐνι for ἐνεστι, 3d sing. pres. indic. of ἐνεῖμι. It is lawful, it is possible, &c.

ἐνί, poetical for ἐν. In, &c.

ἐνιαύσιος, ον (adj. from ἐνιαυτός). Recurring yearly, annual, for a year.

ἐνιαυτός, οὔ, ὁ. A year.—ἐπ' ἐνιαυτόν and κατ' ἐνιαυτόν, every year, yearly.

ἐνίημι, fut. ἐνήσω, &c. (from ἐν, into, and ἵημι, to cast). To cast into, to fling upon.—πῦρ ἐνείναι, to set fire to.

ἐνιοί, αι, α (adj. from ἐνι οἱ, there are those who). Some, certain.

ἐνίστε (adv. from ἐνι, for ἐνεστι, there is, and ὅτε, when). There is a time when.—Sometimes, at times, occasionally.

ἐνισπον, imp. ἐνισπε, subj. ἐνίσπω, inf. ἐνισπεῖν, &c., assigned as 2d aor. to ἐννέπω. See ἐννέπω.

ἐνίσσω and ἐνίπτω (a defective verb, used only in the present and aorist). The aorist has two forms, ἐνένιπον and ἡνίπᾱπεν (used only in 3d pers. sing.). To chide, to upbraid, to revile, to rebuke, to reproach.

Ἐννᾶ, ης, ἡ. Enna, a city of Sicily, famed for the worship of Ceres. In the plains of Enna, Proserpina

was sporting when Pluto carried her away.

ἐννᾶτος, η, ον (num. adj. from ἐννέα, nine). *The ninth.*

ἐννέα (num. adj. indecl.). *Nine.*

ἐννενήκοντα (num. adj. indecl.). *Ninety.*

ἐννέπω and ἐνέπω, fut. ἐνίψω, more seldom ἐνισπήσω (from the obsolete ἐνίσπω), 2d aor. without augment, ἐνισπον, subj. ἐνίσπω, inf. ἐνισπεῖν. *To say, to speak, to utter, to tell, to declare.*

ἐννῆμαρ (adv. from ἐννέα, nine, and ἡμαρ, a day). *During nine days, for the space of nine days.*

ἐννοιά, ας, ἡ (from ἐν, in, and νοῦς, the mind). *Thought, reflection, consideration, a conjecture.*

ἐννῦμι, fut. ἔσω and ἔσσω, 1st aor. ἔσσα, 1st aor. mid. ἔσσωμην and ἔσσωμην, perf. pass. εἶμαι (the simple verb occurs only in poetry). *To put on, to clothe one's self in, to cover one's self with.*

ἐνοικέω, ᾧ, fut. -οικήσω, &c. (from ἐν, in, and οἰκέω, to dwell). *To dwell in, to inhabit.*

ἐνοπλος, ον (adj. from ἐν, in, and ὄπλον, a weapon). *In arms, armed, equipped.*

ἐνοραῶ, ᾧ, fut. ἐνόψομαι, &c. (from ἐν, in, and ὁράω, to see). *To see in or on, to remark in, to perceive.*

ἐνόρνυμι, fut. ἐνόρσω, perf. ἐνώρκα (from ἐν, in, and ὀρνῦμι, to excite). *To excite in, to arouse in.*

ἐνοχλέω, ᾧ, fut. -οχλήσω, perf. ἐνώχληκα (from ἐν, on, and ὄχλος, burden). *To be a burden to or upon, to incommode, to disturb, to vex.*

ἐνσειώ, fut. -σείσω, perf. ἐνσέσεικα (from ἐν, on, and σείω, to shake). *To shake upon, to thrust against, to push against.*

ἐνταῦθα (adv.). *Here, hither, there, thither, then, thereupon.*

ἐντεα, ων, τά (from ἐννῦμι, to put on), used only in the plural. *Armour, arms, weapons.*

ἐντείνω, fut. ἐντενῶ, &c. (from ἐν, in, and τείνω, to stretch). *To stretch out in, to stretch across, to extend.—ἐντείνειν πληγάς, to inflict blows upon.*

ἐντέλλω, fut. -τελῶ, 1st aor. ἐνέτειλα, perf. ἐντέταλκα, perf. mid. ἐντέτολα (from ἐν, on, and τέλλω, to enjoin). *To enjoin upon, to give a commission to, to command, to instruct.* The middle voice has the same signification as the active.

ἐντεῦθεν (adv. from ἐνθα, there, with ending θεν, denoting motion from). *From that place, thence, hence, therefore.*

ἐντευκτικός, ἡ, ὄν (adj. from ἐντυγχᾶνω, to address). *Easily addressed, affable, sociable.*

ἐντί, Doric for ἐστί and εἰσί, 3d sing. and 3d pl. of εἶμι, to be.

ἐντίθηναι, fut. ἐνθήσω, &c. (from ἐν, in, and τίθηναι, to place). *To place in, to introduce into, to deposite, to impart to, to communicate.*

ἐντίμος, ον (adj. from ἐν, in, and τίμη, honour). *Held in honour, prized, esteemed, honoured.—Il lustrious, precious.*

ἐντολή, ἥς, ἡ (from ἐντέλλω, to enjoin upon). *An order, a command, a charge.*

ἐντονος, ον (adj. from ἐντείνω, to extend). *Extended, stretched out, strained.—Strong, powerful, vigorous, firm.*

ἐντός (adv. from ἐν, in). *Within.—ἡ ἐντὸς θάλασσα, the inner sea, i. e., the Mediterranean.*

ἐντρέχω, fut. ἐντρέξομαι, more commonly ἐνδραμοῦμαι, &c. (from ἐν, in, and τρέχω, to run). *To run in, to rush into.*

ἐντρίβω, fut. ἐντρίψω, &c. (from ἐν, in, and τρίβω, to rub). *To rub in or upon, to anoint with.—ἐντρίβειν χρώματα, to paint.—πληγὴν, to inflict a blow.*

ἐντροπάλιζομαι (a frequentative of ἐντρέπομαι), used only in the present. *To turn round often, to look back from time to time.*

ἐντυγχᾶνω, fut. ἐντευξομαι, &c. (from ἐν, upon, and τυγχᾶνω, to meet). *To light upon by chance, to meet, to fall in with, to accost.*

ἐνύπνιον, ον τό (from ἐν, in, and ύπ

νος, *sleep*). A vision seen in sleep, a dream.

ἕξ (num. adj. indecl.). Six.

ἐξ (prep.), used before a vowel for ἐκ.

ἐξαγγέλλω, fut. ἐξαγγεῖλω, &c. (from ἐξ for ἐκ, abroad, and ἀγγέλλω, to announce). To announce abroad, to proclaim, to make known, to reveal.

ἐξαγορεύω, fut. ἐξαγορεύσω, &c. (from ἐξ for ἐκ, abroad, and ἀγορεύω, to publish). To publish abroad, to make known, to proclaim aloud, to announce.

ἐξαγρίω, ὦ, fut. ἐξαγριώσω, perf. ἐξηγρίωκα (from ἐξ, completely, and ἀγρίω, to render wild). To render completely wild or savage, to exasperate.—In the middle voice, to be wild, to be ferocious.

ἐξάγω, fut. ἐξάξω, &c. (from ἐξ, out of, and ἄγω, to lead). To lead out of, to bring forth from, to fetch out.

ἐξαιρέω, ὦ, fut. ἐξαιρήσω, &c. (from ἐξ, out, and αἰρέω, to take). To take out, to take away, to deprive of, to destroy.—To take out of danger, to save, to rescue.

ἐξαίρω, fut. ἐξάρῶ, &c. (from ἐξ, out of, and αἶρω, to raise). To raise up out of, to lift up, to raise on high.—As a neuter, to raise one's self from the ground, to rise into the air.

ἐξαισῖος, ον (adj. from ἐξ for ἐκ, out of, and αἶσα, fate). Exceeding the allotment of fate, immense, inordinate, vast, very great.

ἐξαιτέω, ὦ, fut. ἐξαιτήσω, &c. (from ἐξ for ἐκ, from, and αἰτέω, to ask). To ask from, to demand, to request, to claim.

ἐξαίφνης (adv. from ἐξ, altogether, and αἶφνης, suddenly). All on a sudden, suddenly, rapidly, quickly.

ἑξακισμύριοι, αἱ, α (num. adj. from ἑξάκις, six times, and μύριοι, ten thousand). Sixty thousand.

ἑξακισχίλιοι, αἱ, α (num. adj. from ἑξάκις, six times, and χίλιοι, a thousand). Six thousand.

ἑξακόσιοι, αἱ, α (num. adj.) Six hundred.

ἐξάκουω, fut. ἐξακούσω, &c. (from ἐξ, from, and ἀκούω, to hear). To hear from or of, to learn from hearsay, to hear.

ἐξαλλάσσω and ἐξαλλάττω, fut. -άξω, &c. (from ἐξ, completely, and ἀλλάσσω, to change). To change completely, to alter.—To depart from, to differ from.—Perf. pass part. ἐξηλλαγμένος, η, ον, strange.

ἐξαμαρτάνω, fut. ἐξαμαρτήσεται, &c. (from ἐξ, completely, and ἀμαρτάνω, to miss). To miss completely, to fail of.—To commit an offence, to fall into error, to injure.

ἐξανθέω, ὦ, fut. ἐξανθήσω, &c. (from ἐξ, forth, and ἀνθέω, to bloom). To swell forth like an opening flower, to bloom forth.

ἐξανίστημι, fut. ἐξαναστήσω, &c. (from ἐξ for ἐκ, completely, ἀνά, up, and ἵστημι, to place). To set up erect, to cause to arise, to arouse.—ἐξανέστηκα, perfect, I arise.—ἐξανέστην, 2d aorist, I arose.—In the middle voice, to arise and go forth from, to depart from.

ἐξᾠπάτάω, ὦ, fut. ἐξᾠπάτήσω, perf. ἐξηπάτηκα (from ἐξ, completely, and ἀπατάω, to deceive). To deceive completely, to betray.

ἐξαπινάιως (adv. from ἐξαπιναιῖος sudden). Suddenly, unawares.

ἐξαπίνης, Doric for ἐξαπίνης, which is Ionic for ἐξαίφνης. Suddenly, &c.

ἐξάπους, ονν, gen. -ποδος (adj. from ἐξ, six, and πούς, a foot). Six footed.

ἐξάπτω, fut. ἐξάψω, &c. (from ἐξ, from, and ἄπτω, to fasten). To fasten from, to hang from, to attach to, to fit.—To set on fire, to kindle.—In the middle, to attach one's self to, to lay hold of.

ἐξαρτάω, ὦ, fut. ἐξαρτήσω, &c. (from ἐξ, out of or from, and ἀρτάω, to suspend). To suspend from, to hang from, to append.—In the middle, to cause to depend on one's self, to attach to one's self.

ἐξαρχῆς (adv. for ἐξ ἀρχῆς, from the beginning). From the first, anew.

ἐξάρχω, fut. ἐξάρξω, &c. (from ἐξ, from, and ἀρχω, to begin). To

begin from the origin, to begin anew, to commence, to originate.

ἐξεγείρω, fut. ἐξεγερῶ, &c. (from ἐξ, out of, and ἐγείρω, to rouse). To rouse out of sleep, to wake up, to awake.

ἐξείμι, &c. (from ἐξ, out, and εἶμι, to go). To go out of, to go forth, to depart out of.

ἐξεῖπον, imp. ἐξειπέ, inf. ἐξειπεῖν, &c. (from ἐξ, out, and εἶπεῖν, to say), assigned as 2d aor. to ἐξαγορεύω. To declare openly, to reveal, to relate, &c.

ἐξελαύνω, fut. ἐξελαῶ, &c. (from ἐξ, out, and ἐλαύνω, to drive). To drive out, to expel.—To lead forth an army, to advance.

ἐξεμέω, ᾧ, fut. ἐξεμέσω and ἐξεμήσω, perf. ἐξήμεκα (from ἐξ, out, and ἐμέω, to throw up). To vomit, to disgorge, to throw up.

ἐξεναντίας (adv. for ἐξ ἐναντίας, with χώρας understood). From an opposite quarter, opposite.

ἐξενᾶρίζω, fut. ἐξενᾶρίζω, perf. ἐξενήριχα (from ἐξ, completely, and ἐναρίζω, to despoil). To despoil completely.—To strip one of his armour.

ἐξεπίτηδες (adv. from ἐξ, from, and ἐπίτηδες, purposely). From set purpose, intentionally.

ἐξεργάζομαι, fut. ἐξεργᾶσομαι, &c. (from ἐξ, out, and ἐργάζομαι, to work). To work out, to effect by labour, to elaborate, to accomplish, to study out.

ἐξερεύγομαι, fut. ἐξερεύσομαι, perf. ἐξήρευγμαι, 2d aor. act. ἐξήρῡγον (from ἐξ, forth, and ἐρεύγομαι, to belch). To belch forth, to pour out.—To discharge itself, to flow out (said of a river).

ἐξερῶ, contr. ἐξερῶ, fut. from an obsolete verb ἐξείρω (from ἐξ, out, and ἐρέω, ἐρῶ, I will say). I will declare openly, I will assert, I will mention. See ἐρέω, ἐρῶ.

ἐξέρχομαι, fut. ἐξελεύσομαι, &c. (from ἐξ, out of, and ἐρχομαι, to come or go). To come or go out of, to go forth, to depart from.

ἐξεστυ (impers. verb from ἐξείμι, not

in use). It is lawful, it is permitted, it is possible.

ἐξετάζω, fut. ἐξετάσω, Attic ἐξετῶ, perf. ἐξήτᾱκα (from ἐξ, completely, and ἐτάζω, to examine into). To examine thoroughly into, to put to the proof, to test, to try.—In the middle, to give proof of one's self, to display one's self among, to appear.

ἐξετάσις, εως, ἡ (from ἐξετάζω). An examination, proof, a review of an army.

ἐξευρίσκω, fut. ἐξευρήσω, &c. (from ἐξ, out, and εὐρίσκω, to find). To find out, to invent, to discover, to contrive.

ἐξηγέομαι, οὔμαι, fut. -ήσομαι, perf. ἐξηγῆμαι (from ἐξ, out, and ἡγέομαι, to lead). To lead out of, to lead the way, to relate, to explain ἐξηκοντα (num. adj. indecl.). Sixty. ἐξημερόω, ᾧ, fut. -ώσω, &c. (from ἐξ, completely, and ἡμερόω, to tame). To tame completely, to civilize.—To improve by culture, to cultivate (of land).

ἐξῆς (adv. from ἔξω, fut. of ἔχω). Next in order, in order, successively, in a row.—ἡ ἐξῆς ἡμέρα, the following day.

ἐξίημι, fut. ἐξήσω, &c. (from ἐξ, out of, and ἵημι, to send). To send out of, to eject, to dismiss, to expel.—To take away, to allay.—ἐξ ἔπον έντο, see note, p. 168, line 154.

ἐξικνέομαι, οὔμαι, fut. ἐξίξομαι, &c. (from ἐξ, from, and ἰκνέομαι, to arrive at). To arrive at from, to come to from.—To attain.

ἐξίπτᾱμαι, fut. ἐκπτήσομαι, &c. (from ἐξ, away, and ἵπτᾱμαι, to fly). To fly away.

ἐξισόω, ᾧ, fut. ἐξισώσω, perf. ἐξίσωκα (from ἐξ, completely, and ἰσόω, to render equal). To make exactly equal, to equalize.—In the middle, to be equal.

ἐξίτός, ἡ, ὅν (adj. from ἐξείμι, to go out). Admitting of a passage out, from which one can depart.

ἐξοίχομαι, fut. -οιχήσομαι, &c. (from ἐξ, out, and οἴχομαι, to go). To go out, to depart, to set off.

ἐξοκέλλω, fut. -οκεῶ, perf. ἐξώκελ-

κα (from ἐξ *out of*, and ὑκέλλω, a form of κέλλω, *to move*). *To move out of, to remove, to drive out.*—As a neuter, *to run upon shoals, to fall into, to decay.*

ἐξομῖλέω, ᾧ, fut. -ήσω, &c. (from ἐξ, *out of*, and ὁμῖλέω, *to associate with*). *To go out of one's usual society to associate with, to be intimate with.*—*To confer with.*

ἐξομοιῶ, ᾧ, fut. -ομοιῶσω, perf. ἐξομοιώκα (from ἐξ, *completely*, and ὁμοιῶ, *to make like*). *To make exactly like, to assimilate.*—*In the middle, to resemble exactly.*

ἐξονειδίζω, fut. -ῖσω, &c. (from ἐξ, *intens.*, and ὀνειδίζω, *to reproach*). *To reproach exceedingly, to revile, to abuse.*

ἐξονομάζω, fut. -ᾶσω, &c. (from ἐξ, *out*, and ὀνομάζω, *to name*). *To name out aloud, to call out by name, to pronounce.*

ἐξονομακλήδην (adv. from ἐξ, *by*, ὄνομα, *name*, and καλέω, *to call*). *Calling by name, according to name, namely, singly.*

ἐξοπίσω (adv. from ἐξ, and ὀπίσω, *backward*). *Backward.*—*Henceforth.*

ἐξορθῶ, ᾧ, fut. -ώσω, perf. ἐξώρθωκα (from ἐξ, *completely*, and ὀρθῶ, *to make erect*). *To render perfectly erect, to set up, to place erect, to restore, to preserve, to save.*

ἐξορίζω, fut. -ορίσω, &c. (from ἐξ, *beyond*, and ὀρίζω, *to bound*). *To send beyond the boundaries of a state, to exile, to banish.*

ἐξορκίζω, fut. -ῖσω, perf. ἐξώρκικα (from ἐξ, *intens.*, and ὀρκίζω, *to cause to swear*). *To bind by an oath, to swear any one.*

ἐξορμᾶω, ᾧ, fut. -ήσω, &c. (from ἐξ, *out*, and ὀρμᾶω, *to urge forward*). *To urge on, to send forth, to encourage, to instigate.*

ἐξορύσσω and -ορύττω, fut. -ύξω, perf. ἐξώρυχα (from ἐξ, *out*, and ὀρύσσω, *to dig*). *To dig out, to excavate.*

ἐξορχέομαι, οὔμαι, fut. -ήσομαι, &c. (from ἐξ, *out of*, and ὀρχέομαι, *to dance*). *To dance out of (the ranks).*

ἐξοστρακίζω, fut. -ῖσω, &c. (from ἐξ, *out of*, and ὀστρακίζω, *to banish by ostracism*). *To banish by ostracism, to ostracise, to banish.*

ἐξοστρακισμός, οὐ, ὁ (from ἐξοστρακίζω). *Ostracism, banishment.* For an explanation of the term, consult note, p. 121, line 36.

ἐξουσία, ας, ἡ (from ἐξέσσι, *it is possible*). *Power, right, privilege, authority.*

ἐξυβρίζω, fut. -ῖσω, &c. (from ἐξ, *completely*, and ὑβρίζω, *to be insolent*). *To become extremely insolent, to act in an insolent manner, to grow insolent, to outrage.*

ἐξυμνέω, ᾧ, fut. -ήσω, &c. (from ἐξ, *out aloud*, and ὑμνέω, *to hymn*). *To hymn aloud, to celebrate in song, to praise highly, to extol.*

ἐξω (adv. from ἐξ, *out of*). *Without, outside, away from, externally.*—ἐξω βέλους, “*without the reach of a missile.*”

ἐξωθεν (adv. from ἐξω). *From without, outside, from abroad, ir relevant.*

ἐοικε (3d sing. perf. mid. of εἶκω, *impers.*). *It is like, it resembles, it seems, it is right, &c.*

εοῖσα, Doric for εοῦσα, which is Ionic for οὔσα, nom. sing. fem. of pres part. of εἰμί, *to be*.

ἐορτάζω, fut. -ᾶσω, perf. ἐώρτᾱκα (from ἐορτή). *To celebrate a festival, to keep as a festival, to feast*

ἐορτή, ἥς, ἡ. *A feast, a festival.*

εός, ἐή, εόν (pronominal adj.). *His, her, its; answering to the Latin*

suus, sua, suum.

ἐπαγγέλλω, fut. -αγγελῶ, &c. (from ἐπί, *to*, and ἀγγέλλω, *to announce*). *To announce to, to proclaim, to declare, to enjoin.*—*In the middle, to give one's self out for, to promise.*

ἐπαγγελμα, ἄτος, τό (from ἐπαγγέλλω). *A promise, a profession.*

ἐπάγω, fut. -άξω, &c. (from ἐπί, *to*, and ἄγω, *to lead*). *To lead towards, to bring on, to introduce, to superinduce, to add to.*

ἐπαγωνίζομαι, fut. -ῖσομαι, &c. (from ἐπί, *in addition to*, and ἀγωνίζομαι, *to contend*). *To contend in addition to, to strive earnestly for.*

επαιίδω, contr. **επάδω**, fut. **επαιίσω**, contr. **επάσω**, &c. (from **επί**, to, and **αείδω**, to sing). To sing to, to sing for, to sing in the presence of. See note, p. 175, line 46.

επαθλον, ου, τό (from **επί**, for, and **ἄθλον**, a combat). A prize for a victory at the games, a prize.

επαιιάζω, fut. **-αιιάξω**, &c. (from **επί**, for, and **αιάζω**, to weep). To weep for, to mourn over, to bewail.

επαινέω, ὦ, fut. **επαινέσω** and **-ήσω**, perf. **ἐπήνεκα** and **ἐπήνηκα** (from **επαινος**). To praise, to admire, to approve of, to commend, to laud.

επαινος, ου, ὁ. Approbation, praise, a panegyric, a eulogy.

επαίρω, fut. **επάρῶ**, &c. (from **επί**, upon, and **αἶρω**, to raise). To raise on high, to elevate, to lift up, to make elated.—Also, to raise against.

επακολουθέω, ὦ, fut. **-ήσω**, &c. (from **επί**, after, and **ἄκολουθέω**, to follow). To follow after, to pursue, to follow.

επακτός, ὄν (adj. from **εὔγω**, to introduce). Introduced from abroad, foreign.

επαλείφω, fut. **-εῖψω**, &c. (from **επί**, over, and **ἀλείφω**, to anoint). To besmear, to anoint.

επάλληλος, ου (adj. from **επί**, upon, and **ἄλληλοις**, each other). One upon the other, crowded, frequent.

επαλξίς, εως, ἡ (from **επαλέξω**, to ward off). A breastwork, a battlement.—Protection, defence.

επαμάομαι, ὦμαι, fut. **-ήσομαι**, perf. **ἐπήμημαι** (from **επί**, upon, and **ἀμάομαι**, to heap up). To heap up upon, to cover over with.

Ἐραμινώνδας, ου, ὁ. *Epaminondas*, a celebrated Theban commander, who delivered his country from the dominion of Sparta. He was slain in the battle of Mantinēa; according to the common account by Gryllus, the son of Xenophon.

ἐπάν (conj. from **ἐπει** and **ἄν**), Ionic **ἐπὴν**. After, when, as soon as.

επαναβαίνω, fut. **-βήσομαι**, &c. (from **επί**, upon, and **ἀναβαίνω**, to ascend). To ascend upon, to mount.

ἐπάνεμι, &c. (from **επί**, denoting repetition, and **ἄνεμι**, to return). To return again, to go back again, to come back, to resume.

ἐπανέρχομαι, fut. **-ελεύσομαι**, &c. (from **επί**, denoting repetition, and **ἀνέρχομαι**, to come back). To come back again, to return.

ἐπανήκω, fut. **-ήξω**, &c. (from **επί**, denoting repetition, and **ἀνήκω**, to come back). To come back again.

ἐπανθέω, ὦ, fut. **-ήσω**, &c. (from **επί**, upon, and **ἀνθέω**, to bloom). To bloom upon, to bloom forth on.

επαράομαι, ὦμαι, fut. **-ήσομαι** and **-ᾶσομαι**, perf. **ἐπήρημαι** and **ἐπήρᾱμαι** (from **επί**, upon, and **ἀράομαι**, to curse). To imprecate curses on, to curse, to execrate.

επάρδω and **-αρδεύω**, fut. **-άρσω** and **-αρδεύσω**, &c. (from **επί**, upon, and **ἄρδω** or **ἄρδεύω**, to water) To pour water upon, to irrigate.

επαρκέω, ὦ, fut. **-έσω**, &c. from **επί**, intensive, and **ἀρκέω**, to ward off). To ward off from, to lend aid to, to assist, to relieve.

επάρχω, fut. **-ᾶρξω**, &c. (from **επί**, over, and **ἄρχω**, to rule). To rule over, to be governor of.

επαφίημι, fut. **-αφήσω**, &c. (from **επι**, upon, and **ἀφίημι**, to let loose). To let loose upon, to send or let into, to direct against.

ἐπεί (conj. and adv.). Since, when, after that, after, because, inasmuch as.

επείγω, fut. **επείξω**, perf. **ἤπειχα**. To push, to urge on, to accelerate.

—In the middle, to urge one's self on, to hasten.

ἐπειδάν (conj. from **ἐπειδὴ** and **ἄν**). When, since, as, because.

ἐπειδὴ (conj. from **ἐπεί** and **δὴ**). Since, when, as, as soon as.

επειμι, &c. (from **επί**, to, and **εἶμι**, to go). To go to or towards, to approach, to arrive at, to advance against, to attack.—To occur to, to come into the mind.

επεισέρχομαι, fut. **-ελεύσομαι**, &c. (from **επί**, upon, and **εἰσέρχομαι**, to rush in). To rush in upon, to enter suddenly, to attack unawares.

ἔπειτα (adv. from ἐπί and εἶτα).

Thereupon, then, next, afterward.

ἐπεμβαίνω, fut. -θήσομαι, &c. (from ἐπί, upon, and ἐμβαίνω, to mount).

To mount upon, to ascend.—To make an attack on, to assail.

ἐπενδύω and -δύνω, fut. -δύσω, &c.

(from ἐπί, over, and ἐνδύω, to put on). To put on over, to put on in addition to.

ἐπέοικε (impers. verb from ἐπί, intensive, and ἔοικε, it is fitting).

It is becoming, it is proper, it is right, it is fitting.

ἐπέραστος, ον (adj. from ἐπί, intensive, and ἑραστός, lovely). Very lovely, very desirable, amiable.

ἐπερείδω, fut. -ερείσω, &c. (from ἐπί, upon, and ἐρείδω, to support).

To support upon, to stay or prop upon.

ἐπέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, to, and ἔρχομαι, to come).

To come to, to approach, to advance towards, to arrive at.

ἐπευθύνω, fut. -υνῶ, perf. ἐπηύθυνκα (from ἐπί, intensive, and εὐθύνω, to direct).

To direct, to guide, to steer.

ἐπεύχομαι, fut. -εύξομαι, &c. (from ἐπί, to, and εὐχομαι, to pray).

To pray to, to invoke.—To boast, to profess.

ἐπέχω, fut. ἐφέξω and ἐπισχίσω, &c. (from ἐπί, to, and ἔχω, to hold).

To hold to, to apply to.—As a neuter, to stop, to restrain one's self, to await.

ἐπήν, Ion. for ἐπάν.

ἐπί (prep.), governs the genitive, dative, and accusative. The primitive meaning is *on* or *upon*.—Hence, 1st, with the genitive, *on*, *near*, *before*, *upon*, *in the presence of*, *of*, *during*, *under*; as, ἐπὶ Ἀττος, *in the reign of Atys*: *at* or *in*, *in the relation of place*; as, ἐπὶ ξένης, i. e., γῆς, *in a foreign land*.—2d, with the dative, *under*, *beneath*, *among*, *for*, *over*, *upon*, *on account of*, *in addition to*; ἐπ' ἐμοί ἐστι, *it depends upon me*.—3d, with the accusative, *upon*, *against*, *to*, *towards*, *after*, *for*, *in quest of*, *at*.—With numerals it

signifies *about*.—ἐπὶ πᾶσι, *for the most part*, *especially*.—ἐπὶ τί, *wherefore?*—In composition it expresses *addition*, *increase*, *augmentation*, *reciprocal action*, *repetition*, *mutual assistance*, *renewal*, &c.

ἐπιβαίνω, fut. -θήσομαι, &c. (from ἐπί, upon, and βαίνω, to mount). To mount upon, to ascend.—To go on shore, to disembark, to land upon.

ἐπιβάλλω, fut. -βάλλω, &c. (from ἐπί, upon, and βάλλω, to cast). To cast upon.

ἐπιβάτης, ον, ὁ (from ἐπιβαίνω). A passenger on board a vessel.

ἐπιδοῶ, ὦ, fut. -βοήσω, &c. (from ἐπί, upon, and βοάω, to call).

To call upon for aid, to call aloud upon.

ἐπιβόσκω, fut. -βοσκήσω, perf. ἐπιβόσκηκα (from ἐπί, upon, and βόσκω, to pasture). To pasture upon, to put out to graze upon.—In the middle, to feed or graze upon, to devour, to revel in.

ἐπιβουλεύω, fut. -εύσω, &c. (from ἐπί, against, and βουλεύω, to plan). To plan against, to plot against, to lie in wait for, to deceive.

ἐπιβουλή, ἥς, ἡ (from ἐπί, against, and βουλή, a plot). A plot formed against any one, an artifice, an ambuscade, a stratagem.

ἐπίβουλος, ον (adj. from ἐπιβουλή). Plotting, insidious, treacherous, deceitful.

ἐπιγελάω, ῶ, fut. -ᾶσω, &c. (from ἐπί, at, and γελάω, to laugh). To laugh at, to deride, to mock.

ἐπιγιγνώσκω, fut. -γνώσομαι, &c. (from ἐπί, denoting addition, and γιγνώσκω, to know). To recognise, to know again, to observe.

ἐπιγράφη, ἥς, ἡ (from ἐπιγράφω). An inscription, a valuation, a contribution.

ἐπιγράφω, fut. -γράψω, &c. (from ἐπί, upon, and γράφω, to scratch or mark). To make a mark on.—Hence, to write upon, to inscribe, to describe, to value.

ἐπιδακρύω, fut. -ύσω, &c. (from ἐπι, for, and δακρύω, to weep). To

weep for, to deplore.—As a neuter, to weep.

ἐπιδεικνύμι and -δεικνύω, fut. -δείξω, &c. (from ἐπί, intensive, and δείκνυμι, to show). To exhibit, to bring forward, to make a display of, to give a proof of, to show.—In the middle, to show one's self off, to give a specimen of one's skill, to make evident.

ἐπιδέχομαι, fut. -δέξομαι, &c. (from ἐπί, upon, and δέχομαι, to take). To take upon, to undertake, to assume, to admit.

ἐπιδημέω, ὦ, fut. -ήσω, perf. ἐπιδεδήμηκα (from ἐπί, among, and δῆμος, the people). To take up one's abode among a people, to arrive as a stranger in, to sojourn in, to settle in.

ἐπιδίδωμι, fut. -δώσω, &c. (from ἐπί, in addition to, and δίδωμι, to give). To bestow in addition to, to annex to, to intrust to, to yield to, to hand to.

ἐπιδιώκω, fut. -ώσω, &c. (from ἐπί, in addition to, and διώκω, to pursue). To pursue still further.

ἐπίδοξος, ον (adj. from ἐπί, intensive, and δόξα, opinion). Celebrated, renowned, famous.—Refers primitively to general opinion or expectation, as in the phrase ἐπίδοξος ἦν ἀποτυμπανίσειν, for which consult note, page 49, line 26.

ἐπίδοσις, εως, ἡ (from ἐπιδίδωμι). Addition, increase, a donation, a voluntary contribution.

ἐπίδρομος, ον (adj. from ἐπιδρᾶμεῖν, 2d aor. inf. of ἐπιτρέχω, to run to attack). Easy to be attacked, accessible.—Exposed to attack or incursions.

ἐπιείκεια, ας, ἡ (from ἐπιεικής). Equity, propriety, clemency, mildness, moderation.

ἐπιείκελος, ον (adj. from ἐπί, intensive, and εἶκελος, like). Very like, strongly resembling.

ἐπιεικής, ἐς (adj. from ἐπί, and εἰκός, neut. part. of εἰκα, perf. mid. of εἰκω). Seemly, proper, just.—Moderate, mild, humane, reasonable.

ἐπιεικῶς (adv. from ἐπιεικής). Prop-

erly, fitly.—Sufficiently, usually—Willingly, contentedly.

ἐπιέλπομαι, -έλψομαι, &c. (from ἐπί, intensive, and ἔλπομαι, to hope). To long for, to hope for besides to expect.

ἐπιζητέω, ὦ, fut. -ήσω, &c. (from ἐπί, intensive, and ζητέω, to seek). To seek in addition to a previous search, to seek out earnestly, to search for.

ἐπίθεμα, ἄτος, τό (from ἐπιτίθημι, to place upon). A cover, a covering.

ἐπιθλίβω, fut. -ίψω, perf. ἐπιτέθλιφα (from ἐπί, upon, and θλίβω, to press). To press upon, to lean upon, to trample on.

ἐπιθυμέω, ὦ, fut. -ήσω, perf. ἐπιτεθύμηκα (from ἐπί, intensive, and θυμέω, to desire). To desire earnestly, to desire again and again, to long ardently, to set one's heart upon.

ἐπιθυμία, ας, ἡ (from ἐπιθυμέω). Longing, ardent desire, passion—Cupidity, avarice.

ἐπικαθίζω, fut. -ίσω, &c. (from ἐπί, upon, and καθίζω, to seat). To seat upon.—As a neuter, to sit upon.

ἐπικαλέω, ὦ, fut. -καλέσω, &c. (from ἐπί, upon, and καλέω, to call). To call upon.—To give a name in addition to a previous name, to surname, to style, to name.—In the middle, to call upon for aid, to implore the aid of.

ἐπικαλύπτω, fut. -ύψω, &c. (from ἐπί, upon, and καλύπτω, to conceal). To conceal by placing something upon, to cover over, to hide, to conceal from view.

ἐπικαταβαίνω, fut. -βήσομαι, &c. (from ἐπί, upon, κατά, down, and βαίνω, to go). To descend upon.

ἐπικείμει, fut. -κείσομαι, &c. (from ἐπί, upon, and κείμαι, to lie). To lie or be situated upon, to border upon, to be adjacent to, to hang over.

ἐπικερτομέω, ὦ, fut. -ήσω, perf. ἐπικερτόμηκα (from ἐπί, intensive, and κερτομέω, to rally, to banter). To speak in sportive strain, to jest

with playfully. See note, page 168, line 175.

ἐπικηρύκεια, ας, ἡ (from ἐπικηρυκεύομαι). A negotiation.

ἐπικηρυκέομαι, fut. -εύσομαι, perf. -ευμαι (from ἐπί, *thereupon*, and κηρυκέω, *to send as a herald*). To make propositions by a herald, to send a herald to negotiate for a truce, &c.

ἐπικίνδυνος, ον (adj. from ἐπί, *intensive*, and κίνδυνος, *danger*). Dangerous in addition to previous danger, perilous, hazardous.

ἐπικλῶω, ὦ, fut. -ᾶσω, perf. ἐπικέκλῳκα (from ἐπί, *towards*, and κλῶω, *to bend*). To bend or move towards.—To excite to compassion, to move to tears, to touch, to affect.

ἐπικλήσις, εως, ἡ (from ἐπικαλέω, *to give a surname*). An appellation, a surname.

ἐπικλύζω, fut. -ῦσω, perf. ἐπικέκλυκα (from ἐπί, *upon*, and κλύζω, *to flow*). To flow upon, to overflow, to inundate, to submerge.

ἐπικλύστος, ον (adj. from ἐπικλύζω). Inundated, submerged.—Washed.

ἐπικλώθω, fut. -ώσω, perf. ἐπικέκλωκα (from ἐπί, *intens.*, and κλώθω, *to spin*). To spin out, to spin the thread of human life (as by the Fates), to destine, to allot, to decree.

ἐπικοσμέω, ὦ, fut. -ήσω, &c. (from ἐπί, *intens.*, and κοσμέω, *to adorn*). To adorn with additional ornaments, to embellish.

Επίκουρος, ον, ό. Epicūrus, 1. A celebrated Grecian philosopher, born at Gargettus in Attica. His doctrine was, that the happiness of man consisted in mental enjoyments and the sweets of virtue.—2. One of the accusers of Phocion, put to death by the son of the latter.

ἐπικροτέω, ὦ, fut. -ήσω, &c. (from ἐπί, *intens.*, and κροτέω, *to make a noise*). To make additional noise, to redouble acclamation, to applaud loudly, to clap loudly or repeatedly.

ἐπικυρώω, ὦ, fut. -ώσω, &c. (from ἐπί, *intens.*, and κυρώω, *to confirm*).

To give additional confirmation to satisfy, to settle.

ἐπιλαμβάνω, fut. -λήψομαι, &c. (from ἐπί, *in addition*, and λαμβάνω, *to take*). To take in addition to.—To lay hold upon, either, to seize upon, or, to hold by.

ἐπιλάμπω, fut. -λάμψω, &c. (from ἐπί, *intens.*, and λάμπω, *to shine*). To shine brightly, to beam forth.

ἐπιλανθάνω, fut. -λήσω, &c. (from ἐπί, *intens.*, and λανθάνω, *to cause to forget*). To cause utter oblivion of.—In the middle, to forget completely.

ἐπιλέγω, fut. -λέξω, &c. (from ἐπί, *in addition*, and λέγω, *to speak*). To add to what has been already said.—In the middle, to read over.

ἐπιλείπω, fut. -λείψω, &c. (from ἐπί, *for*, and λείπω, *to leave*). To leave one place for another, to desert.—To fail, to be wanting.

ἐπιμέλειā, ας, ἡ (from ἐπιμελής). Care, an object of care, a tending, attention, purpose.

ἐπιμελέομαι, οὔμαι, fut. -ήσομαι, perf. ἐπιμεμέλῃμαι (from ἐπί, *on account of*, and μέλομαι, *to be careful*). To be concerned about or for, to take care of, to tend.

ἐπιμελής, ἐς (adj. from same). Concerned about, solicitous, careful.

ἐπιμελητής, οῦ, ό (from ἐπιμελέομαι). One who attends to the interests of another, an executor, a guardian, an overseer.

ἐπιμελῶς (adverb from ἐπιμελής) Carefully.

ἐπιμέμφομαι, fut. -μέμψομαι, &c. (from ἐπί, *for*, and μέμφομαι, *to reprove*). To reprove with, to reproach with.

Ἐπιμηθεύς, ἐως, ό. Epimētheus, brother of Promētheus, and son of Iapētus. He married Pandōra, by whom he had Pyrrha.

ἐπιμηχανάομαι, ὦμαι, fut. -ήσομαι, perf. ἐπιμεμηχανήμαι (from ἐπί, *against*, and μηχανάω, *to lay plots*). To lay plots against, to contrive against.

ἐπιμιξία, ας, ἡ (from ἐπιμύγνυμι, *to intermingle*). Mixture, intercourse, communication.

ἐπινέμω, fut. -νεμῶ, &c. (from ἐπί, among, and νέμω, to share). To share among, to divide, to distribute.

ἐπινεύω, fut. -νεύσω, &c. (from ἐπί, towards, and νέω, to bow). To bow towards, to nod to, to incline, to grant.

ἐπινίκιος, ον (adj. from ἐπί, upon, and νίκη, a victory). Following close upon or after a victory, triumphal.—In the neuter, as a noun, τὸ ἐπινίκιον, a song of triumph.

ἐπινόεω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and νοέω, to reflect). To reflect upon, to think over, to invent by continued reflection on, to devise, to undertake.

ἐπίορκος, ον (adj. from ἐπί, over, and ὅρκος, an oath). Going beyond or over one's oath, perjured.

ἐπιπάσσω, and Attic -πάττω, fut. -πάσω, &c. (from ἐπί, upon, and πάσσω, to strew). To strew upon, to scatter upon.

ἐπίπεδος, ον (adj. from ἐπί, upon, and πέδον, the ground). On the ground.—Level, even, flat.

ἐπιπέμπω, fut. -πέμψω, &c. (from ἐπί, intens., and πέμπω, to send). To send in addition to, to send against, to send forth.

ἐπιπηδάω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and πηδάω, to spring). To spring upon, to leap upon.

ἐπιπλέον (adv. from ἐπί, in addition, and πλέον for πλείον, neuter of πλείων, more). Still more, in a still greater degree, yet farther, in a more extensive degree.

ἐπιπλέω, fut. -πλεύσομαι, &c. (from ἐπί, to, and πλέω, to sail). To sail to, to sail away for.

ἐπιπλήσσω, fut. -πλήξω, &c. (from ἐπί, intens., and πλήσσω, to strike). To strike repeatedly, to punish severely.—To reprimand sharply, to rebuke, to reprove.

ἐπιπνέω, fut. -πνεύσω, &c. (from ἐπί, upon, and πνέω, to breathe). To breathe upon, to blow upon.

ἐπίπονος, ον (adj. from ἐπί, intens., and πόνος, toil). Enduring additional toil, laborious, painful, weary.

ἐπιπόνως (adv. from ἐπίπονος). Laboriously, difficultly, wearisomely.

ἐπιπορπάω, ὦ, fut. -ήσω, perf. ἐπιπεπόρηκα (from ἐπί, upon, and πόρη, a clasp). To fasten on with a clasp, to clasp, to buckle.

ἐπιρρέω, fut. -ρέυσομαι, &c. (from ἐπί, upon, and ρέω, to flow). To flow upon or over, to overflow.—To flow into, to flow towards.

ἐπιρρίπτω, fut. -ρίψω, &c. (from ἐπί, upon, and ρίπτω, to throw). To throw upon, to cast on.

ἐπιρροία, ας, ἡ (from ἐπιρρέω) Overflow, afflux, the flow.—A supply.

ἐπισείω, fut. -σείσω, perf. ἐπισέσεικα (from ἐπί, over, and σείω, to shake). To shake or brandish over, to hold up as an object of terror, to terrify.

ἐπίσημος, ον (adj. from ἐπί, upon, and σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious.—In the neuter, as a noun, τὸ ἐπίσημον, the standard.

ἐπίσης (adv. from ἐπί, upon, and ἴσος, equal, for ἐπ' ἴσης, with μοίρας understood). In equal shares, upon an equality, equally, alike, just as if.

ἐπισκέπτομαι, fut. -σκέψομαι, perf. ἐπέσκεμμαι (from ἐπί, intens., and σκέπτομαι, to consider). To consider attentively, to contemplate, to inquire into.

ἐπισκιάζω, fut. -ῶσω, perf. ἐπεσκιάκω (from ἐπί, upon, and σκιάζω, to shade). To cast a shadow upon, to overshadow, to darken, to obscure.

ἐπισκοπέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοτέω, ὦ, fut. -ήσω, perf. ἐπεσκότηκα (from ἐπί, upon, and σκοτέω, to darken). To spread darkness over, to cast a gloom upon, to darken.

ἐπισκώπτω, fut. -σκώψω, perf. ἐπέσκωφα (from ἐπί, intensive, and σκώπτω, to deride). To deride.

ἐπίσπω, ης, η, 2d aor. subj. act. of ἐφέπω.

ἐπίσταναι, fut. -στήσομαι, 1st aor. pass. ἡπιστήθην. To know, to be

skilled in, to understand, to know how.

ἐπιστᾰμένως (adv. from ἐπιστᾰμενος, pres. part. of ἐπίσταμαι). Intel- ligently, skilfully.

ἐπίσᾰσις, εως, ἡ (from ἐφίστημι, to detain at a place). Detention, a halt, a standing still, a stoppage.

ἐπιστᾰτέω, ὦ, fut. -ήσω, perf. ἐπεσ- ᾰτήκα (from ἐπιστᾰτης). To have the superintendence of, to be set in charge over, to oversee, to direct.

ἐπιστᾰτης, ου, ὁ (from ἐφίσᾰμαι, to be superintended over). An overseer, a superintendent.

ἐπιστέλλω, fut. -στελῶ, &c. (from ἐπί, to, and στέλλω, to send). To send to, to send a letter or mes- sage, to convey an order, to com- mission.

ἐπιστενᾰχω, fut. -άζω, &c. (from ἐπί, intens., and στενᾰχω for στενάζω, to groan), more commonly as a dep. mid. -ομαι. To groan aloud, to increase one's lamentations, to lament more deeply.—To join in lamenting.

ἐπιστήμη, ης, ἡ (from ἐπίσᾰμαι). Knowledge, acquaintance with.

ἐπιστολή, ἥς, ἡ (from ἐπιστέλλω). A letter, a message, a mandate.

ἐπιστομίζω, fut. -ίσω, perf. ἐπεστομίκα (from ἐπί, upon, and στόμα, the mouth). To place over the mouth, to stop up the mouth (used either of a cave or of animals).—Hence, to check with a bit, to tame, to muzzle, to obstruct.

ἐπιστρέφω, fut. -έψω, &c. (from ἐπί, to, and στρέφω, to turn). To turn round to or towards.—In the mid- dle, to turn one's self towards, to turn back, to return.

ἐπισφάζω and -σφάττω, fut. -άζω, &c. (from ἐπί, upon, and σφάζω, to slay). To slay upon, to immolate on.—To kill.

ἐπισφίγγω, fut. -ίγξω, &c. (from ἐπί, intensive, and σφίγγω, to press to- gether). To press together more closely, to tighten.

ἐπισφραγίζω, fut. -ίσω, perf. ἐπεσ- φραγίκα (from ἐπί, upon, and σφραγίζω, to seal). To stamp a

seal upon, to seal, to confirm, to ratify.

ἐπίσχω, same as ἐπέχω (from ἐπί and ἰσχω). To refrain, &c.

ἐπιτᾰράσσω, fut. -άζω, &c. (from ἐπί, intens., and τᾰράσσω, to disturb). To disturb greatly, to cause con- fusion, to annoy.

ἐπιτάσσω, and Attic -τάττω, fut. -άζω, &c. (from ἐπί, upon, and τάσσω, to enjoin). To enjoin upon, to give orders to, to command.

ἐπιτελέω, ὦ, fut. -έσω, &c. (from ἐπί, intens., and τελέω, to finish). To bring to perfection, to finish completely, to accomplish, to per- form.

ἐπιτερπής, ἐς (adj. from ἐπιτέρπω, to delight). Delightful, pleasing, grateful.

ἐπιτήδειος, ᾱ, ου, and ος, ου (adj. from ἐπιτηδής, of which the neuter, ἐπι- τηδές, sufficiently, adequately, pur- posely, is alone in use). Fitting, adapted for, necessary, convenient. —As a noun, ὁ ἐπιτήδειος, a friend, an intimate acquaintance —In the neuter plural, τὰ ἐπιτή- δεια, the necessaries of life.

ἐπιτήδευμα, ἄτος, τό (from ἐπιτη- δεύω). An occupation, a mode of life, a pursuit.

ἐπιτηδεύω, fut. -εύσω, &c. (from ἐπιτήδειος). To pursue diligent- ly, to attend to, to practise.

ἐπιτηρέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and τηρέω, to observe). To observe attentively, to watch over carefully.

ἐπιτίθημι, fut. -θήσω, &c. (from ἐπί, upon, and τίθημι, to place). To place upon, to set before, to ad- minister.—In the middle, to put on one's self, to resume.—To fall upon impetuously, to attack.

ἐπιτιμᾰω, ὦ, fut. -ήσω, &c. (from ἐπί, and τιμάω, to estimate). To reproach, to censure, to blame.

ἐπίτιμος, ου (adj. from ἐπί, in, and τιμή, honour). Honoured, respect- ed, honourable.

ἐπιτοπολύ (adv. for ἐπι τὸ πολὺ, For the most part, generally.

ἐπιτρεπτέον (verbal from ἐπιτρέπω) To be committed or confided.

ἐπιτρέπω, fut. -τρέψω, &c. (from ἐπί, to, and τρέπω, to turn). To turn to, to commit to, to intrust to, to permit.

ἐπιτρέχω, fut. -θρέξομαι, &c. (from ἐπί, to, and τρέχω, to run). To run to, to attack, to run over, to invade.

ἐπιτριβω, fut. -τρίψω, &c. (from ἐπί, upon, and τριβω, to rub). To rub upon, to wear out by rubbing on.—Hence, to destroy, to ruin, to annihilate.

ἐπιτυγχάνω, fut. -τεύξομαι, &c. (from ἐπί, upon, and τυγχάνω, to meet). To light upon, to fall in with, to meet.

ἐπιφάνεια, ας, ἡ (from ἐπιφάνης). External appearance, surface.—Celebrity, fame, renown.

ἐπιφάνης, ἐς (adj. from ἐπιφαίνομαι, to appear on the surface). Apparent, evident.—Distinguished, famous, noble.

ἐπιφάνως (adv. from ἐπιφάνης). Apparently.—Gloriously, nobly, with great honour.

ἐπιφέρω, fut. ἐποίσω, &c. (from ἐπί, upon, and φέρω, to bring). To bring upon, to inflict on, to bring to bear on.—To accuse.—In the middle, to be borne forward on one's way, to advance.

ἐπιφλέγω, fut. -έξω, perf. ἐπιπέφλεχα (from ἐπί, intens., and φλέγω, to burn). To burn up, to destroy by fire.

ἐπιφορέω, ὦ, fut. -ήσω, &c., a form of ἐπιφέρω (from ἐπί and φορέω). To bring upon, &c.

ἐπιφύω, fut. -ύσω, &c. (from ἐπί, upon, and φύω, to cause to grow). To cause to grow upon.—The 2d aor. and perf. as neuter, to grow to or upon, to cling to.—In the middle, ἐπιφύομαι, to hang on to, to attack.

ἐπιφωνέω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and φωνέω, to call). To call aloud upon, to call to, to exclaim.

ἐπιχειρέω, ὦ, fut. -ήσω, perf. ἐπικεχείρηκα (from ἐπί, upon, and χεῖρ, a hand). To lay hands on, to put the hand to, to undertake, to attack.

ἐπιχέω, fut. -χεύσω, &c. (from ἐπί, upon, and χέω, to pour). To pour upon.—To heap up, to erect.

ἐπιχθόνιος, ον (adj. from ἐπί, upon, and χθών, the earth). Upon the earth, living, mortal.

ἐπιχώριος, ᾱ, ον, and ος, ον (adj. from ἐπί, in, and χώρα, a country). Born in a country, native, indigenous, peculiar to a country.

ἐπιψάω, fut. -ψάσω, &c. (from ἐπί, upon, and ψάω, to touch). To touch gently, as it were upon the surface, to touch lightly.

ἐποίκιον, ον, τό (from ἐπί, upon, and οἶκος, a house). A dwelling upon a farm, a country-house.—In the plural, τὰ ἐποίκια, villages.

ἐποιχομαι, fut. -οιχήσομαι, &c. (from ἐπί, unto, and οἶχομαι, to go). To go unto, to ply, to be occupied at.

ἐπομαι, fut. ἔψομαι, aor. ἐσπόμεν, imperf. εἰπόμεν (middle of ἔπω, to be occupied with). To follow, to accompany.

ἐπομβρία, ας, ἡ (from ἐπομβρος). Copious rain, a shower, rainy weather.

ἐπομβρος, ον (adj. from ἐπί, intensive, and ὄμβρος, a shower). Subject to showers, where showers are frequent, rainy.

ἐπομνύμι, fut. -ομόσω, &c. (from ἐπί, in addition, and ὀμνύμι, to swear). To add one's oath in confirmation, to swear to, to ratify by an oath.

ἐπονείδιστος, ον (adj. from ἐπονείδίζω, to revile). Reviled, rebuked, disgraceful.

ἐπονείδιστως (adv. from ἐπονείδιστος). Reprehensibly, blameably, shamefully.

ἐποπτεύω, fut. -εύσω, perf. ἐπώπτευκα (from ἐπί, over, and ὀπτεύω, to look). To look over, to survey, to inspect.

ἔπος, εος, τό (from εἶπον, 2d aor. of the obsolete εἶπω, to say). A word, a speech, a verse.

ἐποτρύνω, fut. -οτρύνω, perf. ἐπώτρυνκα (from ἐπί, intensive, and ὀτρύνω, to urge). To urge repeatedly, to incite, to encourage.

εποψ, οπος, ό. *A houroe.*
 επτά (num. adj. indecl.). *Seven.*
 επτάκαιδεκα (num. adj. indecl. from
 επτά, και, and δέκα, ten). *Seven-*
teen.

επτάκαιδεκάπηχυς, υ (adj. from επ-
 τακαιδεκα, and πήχυς, a cubit).
Seventeen cubits or ells.

επωάζω, fut. -άσω, perf. επώακα (from
 επί, upon, and ώον, an egg). *To sit*
upon its eggs, to brood, to hatch.

επωνυμία, ας, ή (from επωνύμιος,
 poet. for επώνυμος). *A surname.*

επώνυμος, ον (adj. from επί, in addi-
 tion, and ονύμα, Æol. for όνομα,
 a name). *Having a name in ad-*
dition to a previous one, having a
surname, deriving its name from.

εραυιστής, ου, ό (from ερανος, a ban-
 quet to which each guest contrib-
 utes his share). *A contributor to*
a feast or picnic party.—A con-
tributor generally.

Ερασίστρατος, ου, ό. *Erasistratus.*

εράσμιος, ον, and ος, η, ον (adj. from
 έρώ, to love). *Lovely, amiable,*
loved.

εραστής, ου, ό (from έρώ, to love).
A lover.

Εράτω, όος contr. ούς, ή. *Erato,*
the muse who presided over lyric
and tender poetry.

εράω, ώ. *To love, to desire, to seek*
after; for which, in poetry, the form
εραμαι is more common.—1st aor.
ηρασάμην, 1st aor. pass. as middle,
ηράσθην, to desire ardently, to be
in love with, to conceive a passion
for.—The present passive only oc-
curs in a passive sense, the rest
being used as middle.

εργάζομαι, fut. -άσομαι, perf. εΐργασ-
 μαι (from εργον, work). *To work,*
to effect, to make, to practise, to
cause, to produce, to labour upon.

εργάλειον, ου, τό (from εργον, work).
A tool, an implement.

Εργάνη, ης, ή (from εργον, work).
Ergānē, i. e., the female artist, an
epithet of Minerva as patroness of
the mechanical arts.

ογύσια, ας, ή (from εργάζομαι).
Labour, an occupation, a working,
workmanship, mode of culture,
mode of working.

εργαστήριον, ου, τό (from εργάζομαι,
 to work, with ending τήριον, de-
 noting place where). *A place for*
working, a workshop, an atelier of
an artist.

εργάτης, ου, ό (from εργάζομαι, to la-
 bour). *A labourer, an artisan.*

εργον, ου, τό (from the obsolete ερ-
 γω, to do). *An action, a work, a*
deed, a performance, an occupation,
employment.—Dat. sing. as an ad-
verb, εργω, in reality.

εργώδης, ες (adj. from εργον, and ει-
 δος, appearance). *Of a toil-worn*
aspect, toilsome, laborious.—Trou-
blesome.

ερέα, ας, contr. ερά, ας, ή. *Wool.*

ερεβεννός, ή, όν (adj. from Έρεβος,
 Erēbus). *Gloomy, dark, obscure.*

ερεβώδης, ες (adj. from Έρεβος, Erē-
 bus, and είδος, appearance). *Of*
a gloomy appearance, dark, dingy.

ερεθίζω, fut. -ΐσω, perf. ήρέθικα,
 perf. pass. ήρέθισμαι. *To pro-*
voked, to excite.

ερείδω, fut. -είσω, perf. ήρεικα, perf.
 pass. ήρεισμαι. *To fix on, to fas-*
ten to, to prop up, to support.—In
the middle, to lean upon.

ερείπω, fut. -είψω, perf. ήρειφα, perf.
 mid. ήρίπα, with Att. redup. ερή-
 ρίπα, 2d aor. act. ήρίπον. *To*
overthrow, to demolish.—Neut. in
2d aor., to fall down.

ερετμός, ου, ό (from έρέσσω, to row).
An oar.

ερευνάω, ώ, fut. -ήσω, perf. ήρέυνηκα
 (from έρομαι, to inquire). *To in-*
vestigate, to undertake.

Έρεχθής, ίδος, ή. *Erechthēis, the*
salt spring in the Erechthēum,
feigned to have burst out of the
earth from a stroke of Neptune's
trident. See note, page 65, line
27.

ερέω, Ion. for έρω. *I will say. See*
ερω.

ερημαίος, α, ον (adj.), poet. for ερη-
 μος, η, ον.

ερήμος, η, ον, and Att. ος, ον (adj.).
Lonely, solitary, waste, deserted.
—As a noun, ή ερημος (with
γη, land, understood), a desert, a
solitude.

ερημόω, ώ, fut. -ώσω, perf. ήρήμωκα

(from ἐρῆμος). *To lay waste, to deprive of, to free from.*

Ερίανθος, ον, ὁ. *Erianthus.*

ἐρίζω, fut. -ῖσω, perf. ἤρικα. *To contend, to quarrel.—ἐρίξειν τινὶ περὶ, to contend with any one about.*

ἐρίνεός, οὔ, ὁ. *A wild fig-tree.*

Ἐριννύς, ὅς, ἡ. *Erinnys*, one of the Furies.—In the plural, αἱ Ἐριννύες, *the Furies*, three goddesses, whose office was to punish the crimes of men by the secret stings of conscience.

ερὼν, ον, τό (dim. from ἔρος, *wool*).

Wool, a fleece.

ἐρίς, ἴδος, ἡ. *Strife, dispute, contention, a quarrel, a contest.*

Ἐρίς, ἴδος, ἡ. *Eris*, the goddess of strife and discord.

ἐρίφος, ον, ὁ. *A kid.*

Ἐριχθόνιος, ον, ὁ. *Erichthonius*, the fourth king of Athens, died B.C. 1437.

ἐρκος, εος, τό (from ἐργω, poet. for εἶργω, *to enclose*). *A hedge, an enclosure, an enclosed place.—A net, a snare.*

Ἐρκύνιος, ᾧ, ον (adj.). *Hercynian*.—As a noun, ὁ Ἐρκύνιος (with δρυμός understood), and οἱ Ἐρκύνιοι (with δρυμοί). *The Hercynian forest*, an extensive wood which covered a large part of ancient Germany.

ἐρμαῖτιζω, fut. -ῖσω, perf. ἤρμαῖτικα (from ἔρμα, *a prop*). *To prop up, to support, to secure.—To ballast, to load.*

Ερμῆς, οὔ, contr. from Ἐρμέας, ἔον, ὁ. *Mercury* or *Hermes*, son of Jupiter and Maia, the god of commerce, eloquence, wrestling, and whatever required skill, and the inventor of the lyre and harp. He was the messenger of Jupiter, and had also the office of conducting the souls of the dead to the under world.—2. *A Herma*, or statue of Mercury, which was an erect oblong block of stone, surmounted with a head of Mercury, set up at Athens in public places and before private dwellings.

φρμαι, fut. ἐρήσομαι, 2d aor. ἠρόμην.

To ask, to inquire for, to interrogate.

ἔρος, ὁ (only in nom. and accus. sing. the original form of ἐρώς). *Love desire, &c.*

ἐρπύζω, fut. -ῦσω, perf. εἰρπύκα. *To creep, to glide along.*

ἐρῶ, fut. ἐρρήσω, perf. ἠόρηκα (akin to ῥέω, *to flow*, and the Latin *ruo*).

To go to ruin, to be ruined. See note, page 163, line 123.

Ἐρυνθείη, ἡς, ἡ. *Erythēa*, an island off the coast of Iberia, in the Bay of Cadiz, remarkable for its fertility. Here Geryon reigned.

ἐρυθρίαω, ᾧ, fut. -ῖσω, perf. ἤρυνθ οἶακα (from ἐρυθρός). *To grow red, to blush.*

ἐρυθρός, ᾧ, ὄν (adj.). *Red*.—ἡ ἐρυθρὰ θάλασσα, *the Red Sea*.

ἐρύκω, fut. -ύξω, perf. ἤρύχα, 2d aor. ἠρύκακον (from ἐρύω, *to draw*). *To draw back, to restrain.*

ἐρῦμα, ᾗτος, τό (from ἐρύομαι, *to protect*). *A rampart, a fortification, a defence.*

Ἐρυνάνθιος, α, ον (adj.). *Erymanthian, of Erymanthus*, a mountain in Arcadia, famous in fable as the haunt of the savage wild boar destroyed by Hercules.

Ἐρυξ, ὅκος, ἡ. *Eryx*, a mountain and city in Sicily, where was a famous temple of Venus.

ἐρύω, fut. ἐρύσω, perf. εἶρύκα (and poetic εἶρύω, &c.). *To draw, to drag, to pull, to draw off*.—In the middle, ἐρύομαι, poetic εἶρύομαι, fut. -ῦσομαι, *to rescue, to deliver, to protect, to guard, to restrain*. In Homer a syncopated aor. occurs, 2d sing. ἐρύσο, 3d ἐρύτο and εἶρύτο, 3d pl. ἐρύσται, &c., only in the sense *to save, to defend*; distinguished from the perf. and pluperf. pass., which have *v* short; perf. εἶρύμαι, pluperf. εἶρύμην.

ἐρχομαι, fut. ἐλεύσομαι, perf. mid. ἤλῦθα, with redup. ἐλήλῦθα, 2d aor. ἤλθον, by syncope for ἤλῦθον. *To go, to come, to arrive, to proceed*.—ἐλθεῖν εἰς ἔριν, *to engage in a contest with*, followed by a dative of the person.

ἐρῶ, a fut. from εἶρω, which present

occurs only in poetry: the other tenses from the obs. *ῥέω*; perf. *εἶρηκα*, perf. pass. *εἶρημαι*, aor. pass. *ἑρρήθην* and *ἑρρέθην*. To speak, to say, to tell, to relate. In Attic, *φημί* used as pres. and *εἶπον* as 2d aor.

ἑρωδιός, οὔ, ὁ. A heron.

ἔρως, ὠτος, ὁ (from *ἐράω*, to love). Love, desire.

Ἔρως, ὠτος, ὁ. Cupid or Eros, the god of Love, son of Venus.—Also, Love personified.

ἑρωτᾶω, ὦ, fut. -*ήσω*, perf. *ἠρώτηκα*. To ask, to question, to inquire.

ἑρωτήμα, ἄτος, τό (from *ἑρωτάω*). A question, an inquiry.

Ἐρωτῖδεύς, ἔως, ὁ (dim. of *ἔρως*; see note, p. 172, Ode iv., line 13).

A Loveling, a young Love.

ἑρωτικός, ἦ, ὄν (adj. from *ἔρως*, love). Amorous, enamoured.

ἔς, Ionic and poetic, but seldom Attic, for *εἰς*. Into, &c.—*ἔς τε*, till, even to, until.

ἐσβάλλω, Ionic for *εἰσβάλλω*.

ἐσδόμενον, Doric for *ἐξόμενον*. See *ἐξομαι*.

ἐσδέχομαι, fut. -*δέξομαι*, &c., Ionic for *εἰσδέχομαι* (from *εἰς*, into, and *δέχομαι*, to take). To take or receive into, to admit.

ἐσθῆώ, ὦ, fut. -*ήσω*, perf. *ἤσθηκα* (from *ἐσθής*). To clothe, to dress.

ἐσθής, ἦτος, ἦ (from *ἔσθην*, 1st aor. pass. of *ἐννύμι*, to clothe). Clothing, raiment, a dress.

ἐσθίω and poetic *ἔσθω* (used only in pres. and imperf., the other tenses from *ἔδω*), fut. *ἔδομαι*, perf. *ἐδήδοκα*, perf. pass. *ἐδήδεσμαι*, 2d aor. act. (from *φάγω*) *ἐφᾶγον*. To eat.

ἔσθλός, ἦ, ὄν (adj.). Good, brave, noble, excellent, honourable.

ἐσίδειν, poetic for *εἰσίδειν*, from *εἰσ-εἶδω*.

ἔσοπτρον, Ionic for *εἰσοπτρον*, ον, τό. A mirror.

ἑσπέρα, ας, ἦ (prop. fem. of *ἑσπερος*, with ὥρα understood). Evening.

ἑσπερίος, α, ον (adj. from *ἑσπερος*, evening). Of evening, of the west, western, westerly.—As a noun, ἦ *ἑσπερία*, the evening, the west.

ἑστία, ας, ἦ. A hearth.—*παρὰ τὴν*

ἑστίαν. See note, page 147, line 2-8.

ἑστιᾶω, ὦ, fut. -*ᾶσω*, perf. *εἰστιᾶκα* (from *ἑστία*, a family hearth). To receive into a house, to entertain, to give a feast to.—*ἑστιᾶν γάμον*, to make a nuptial feast.—In the middle, to feast, to banquet.

ἑσχατιά, ᾶς, ἦ (from *ἑσχατος*). The farthest portion, the extreme limit, the remotest confine.

ἑσχᾶτος, η, ον (adj. from *ἔσχον*, 2d aor. of *ἔχω*, to have or hold; holding or bordering upon?). At the farthest extremity, outermost, last, extreme, most remote.

ἔσω, poetic for *εἶσω* (adv.). Within, inner.—*ἦ ἔσω θάλασσα*, the inner sea, i. e., the Mediterranean.

ἐταῖρα, ας, ἦ (fem. of *ἐταῖρος*). A mistress, a courtesan.

ἐταιρία, ας, ἦ (from *ἐταῖρος*). A society, a political club.

ἐταῖρος, ον, epic and Ionic *ἐτᾶρος*, ον, ὁ. A companion, an associate, a friend.

ἕτερος, α, ον (adj. pron.). The other (of two, like the Latin *alter*), the one, other.

ἑτέρως (adv. from *ἕτερος*). Otherwise, differently.

ἐτήσιος, ον and ος, η Ionic for *ᾱ*, ον (adj. from *ἔτος*, a year). Yearly, annual.—As a noun, οἱ *ἐτήσιοι*, and οἱ *ἐτήσιοι ἄνεμοι*, the Etesian winds, winds that prevail every year at the same season, blowing for a stated period in the same direction.

ἐτήτυμος, ον and ος, η, ον (adj., lengthened form of *ἐτῦμος*). Genuine, tried.—Faithful, trustworthy.

ἔτι (adv.). As yet, still, even now, farther, yet, besides.—*οὐκ ἔτι*, no longer.

ἔτοιμος ον (adj.). Ready, prepared.

ἐτόίμως (adv. from *ἔτοιμος*). Readily, promptly.

ἔτος, εος, τό. The year.—*κατ' ἔτος*, yearly.

Ἐτρούσκοι, ων, οί. The Etruscans or Etrurians, a nation of Italy formed from the union of Pelasgian colonists with the native inhabitants.

ἔϋμος, η, ον and ος, ον (adj.). *Actual, true, real.*

εὖ (adv. from εὖς, good). *Well, rightly, happily.*—εὖ μάλα, *very, extremely.*

Εὐαγόρας ον, ὁ. *Evagōras, a king of Cyprus, who retook Salamis from the Persians. He was noted for his integrity and love of justice.*

εὐᾶδε. See note, page 176, Idyl iii., line 7.

εὐάρμοστος, ον (adj. from εὖ, well, and ἀρμόζω, to fit). *Well fitting, well adapted, accommodating.*

Εὐβοεύς, ἑως, ὁ. *A Eubæan, an inhabitant of Eubæa.*

Εὐβοῖα, ας, ἡ. *Eubœa, a large island of Greece in the Ægæan Sea, lying along the coast of Locris, Bœotia, and Attica. It is now called Negropont.*

εὐβοτος, ον (adj. from εὖ, well, and βόσκω, to feed). *Abounding in rich pastures, rich in pasturage.*

εὖγε (adv. for εὖ γε). *Well done! very well!*

εὐγένεια, ας, ἡ (from εὐγενής). *Noble birth, excellence of character, lofty sentiments, valour.*

εὐγενής, ἐς (adj. from εὖ, well, and γένος, birth). *Of noble birth, noble, honourable, of illustrious descent.*

εὐγνώμοσυνη, ης, ἡ (from εὐγνώμων). *Goodness, gentleness, generosity, justice.*

εὐγνώμων, ον (adj. from εὖ, well, and γνώμη, disposition). *Of a kind disposition, well disposed, prudent, reasonable, just.*

εὐδαιμονέω, ὦ, fut. -ήσω, perf. ἠὐδαιμόνηκα (from εὐδαίμων). *To be happy, to be wealthy.*

εὐδαιμονία, ας, ἡ (from εὐδαίμων). *Happiness, felicity, prosperity.*

εὐδαιμονίζω, fut. -ίσω, perf. ἠὐδαιμόνηκα (from εὐδαίμων). *To esteem happy, to felicitate.*

εὐδαιμόνως (adv. from εὐδαίμων). *Happily, prosperously.*

εὐδαίμων, ον (adj. from εὖ, well, and δαίμων, a genius). *Having a good genius.*—Hence, *fortunate, happy, wealthy.*

εὐδενόρος, ον (adj. from εὖ, well, and

δένδρον, a tree). *Abounding in trees, well-wooded.*

εὐδηλος, ον (adj. from εὖ, easily, and δῆλος, visible). *Easily seen, very visible, evidently manifest.*

εὐδία, ας, ἡ (from εὖ, well, and Δίς, obsolete form for Ζεύς, as indicating the firmament or sky). *Clear weather.*—*A calm at sea.*—*Quiet, rest, tranquillity.*

εὐδοκίμew, ὦ, fut. -ήσω, perf. ἠὐδοκίμηκα (from εὐδοκίμος). *To enjoy public esteem, to gain applause, to be praised.*

εὐδοκίμος, ον (adj. from εὖ, well, and δοκίμος, tried). *Approved, renowned, esteemed, respectable.*

εὐδομες, Doric for εὐδομεν.

εὐδω, fut. εὐδήσω, perf. ἠὐδηκα, 2d aor. ἠὐδον, poetic εὐδον. *To sleep.*

εὐείμων, ον (adj. from εὖ, well, and εἶμα, a dress). *Well-dressed, richly clad, fair-robed.*

εὐέλαιος, ον (adj. from εὖ, well, and ἐλαία, an olive-tree). *Abounding in olives, rich in olives or oil.*

εὐελπίς, ι, gen. ἔδος (adj. from εὖ, well, and ἐλπίς, hope). *Filled with bright hopes, confident, hope ful.*

εὐεργεσία, ας, ἡ (from εὐεργής, well done). *Beneficence, an act of kindness, kindness.*

εὐεργετέω, ὦ, fut. -ήσω, perf. εὐεργέτηκα (from εὐεργέτης, a benefactor). *To confer benefits, to benefit, to do good, to be kind.*

εὐεργέτημα, ἄτος, τό (from εὐεργετέω). *A kindness, a benefit, a favour.*

εὐεργέτης, ον, ὁ (from εὖ, well, and ἔργον, a work). *One who performs good deeds, a benefactor.*

εὐερνής, ἐς (adj. from εὖ, well, and ἔρνος, a shoot). *Blossoming well, in full bloom, flourishing.*

εὐετηρία, ας, ἡ (from εὖ, well, and ἔτος, a year). *A year of abundance, a fortunate year, a rich harvest.*

εὐζωνος, ον (adj. from εὖ, well, and ζώνη, a girdle). *Fair-girdled.*

εὐήθης, ἐς (adj. from εὖ, well, and ἥθος, habit). *Ingenuous, sincere*—*Simple, foolish.*

εὐημερέω, ᾧ, fut. -ήσω, perf. **εὐημέρηκα** (from **εὐήμερος**, *successful*). *To have a successful or fortunate day, to gain one's point.*

Εὐήρης, εὖς contr. οὖς, ὁ. *Evēres*, the father of Tiresias.

εὐθαλής, ἐς (adj. from εὖ, *well*, and **θάλλω**, *to bloom*). *Blooming luxuriantly, verdant.—Flourishing.*

εὐθαρσής, ἐς (adj. from εὖ, *well*, and **θάρσος**, *daring*). *Intrepid, bold, courageous.*

εὐθεΐα, ας, ἡ (properly fem. of εὐθύς, with ὁδός, *path*, understood). *A straight or direct road, a straight line.*

εὐθετέω, ᾧ, fut. -ήσω, perf. **εὐθέτηκα** (from **εὐθετος**). *To arrange in proper order, to dispose properly.*

εὐθετος, ον (adj. from εὖ, *well*, and **τίθμι**, *to arrange*). *Well-arranged, suitable, adapted to.*

εὐθέτως (adv. from εὐθετος). *Properly, suitably.*

εὐθέως (adv. from εὐθύς, *straight*). *Straightforward, instantly, quickly, directly.*

εὐθηνία, ας, ἡ (a later form of εὐθηνεία, from εὐθηνέω, *to flourish*). *Abundance, prosperity.—Fertility.*

εὐθύμος, ον (adj. from εὖ, *well*, and **θυμός**, *mind*). *Well-disposed, cheerful, generous, gay, steadfast.*

εὐθύμως (adv. from εὐθύμος). *Willingly, cheerfully, resolutely.*

εὐθύνα, ης, and later **εὐθύνη**, ης, ἡ (from εὐθύνω, *to make straight*), used most commonly in the plural. *An investigation, inquisition, a research.*

εὐθύς, εἷα, ὕ (adj.). *Straight, in a line, erect.—As an adverb, εὐθύς and εὐθύ, straightforward, directly to, of place; immediately, directly, of time.*

εὐκαιρος, ον (adj. from εὖ, *well*, and **καιρός**, *a season*). *In good season, at a fitting time, suitable, convenient, opportune.—Superlative, in the neuter plural, as an adverb, εὐκαιρότατα, most opportunely, most seasonably or favourably.*

εὐκαίρως (adv. from εὐκαιρος). *Opportunely, seasonably, timely.*

εὐκαμπής, ἐς (adv. from εὖ, *well*, and

κάμπω, ιο *bend*). *Well-bent gracefully-curved.*

εὐκαρπία, ας, ἡ (from εὐκαρπος). *Fecundity, fruitfulness.*

εὐκαρπος, ον (adj. from εὖ, *well*, and **καρπός**, *fruit*). *Abounding in fruit, fruitful.*

εὐκίνησια, ας, ἡ (from εὐκίνητος). *Facility of motion, agility.*

εὐκίνητος, ον (adj. from εὖ, *easily*, and **κινέω**, *to move*). *Easily moved, moveable.—Nimble, active.*

εὐκλής, ἐς (adj. from εὖ, *well*, and **κλέος**, *fame*). *Famous, renowned, illustrious, virtuous, honourable.*

εὐκλεια, ας, ἡ (from εὐκλής). *Fame, glory, celebrity, renown.*

Εὐκλείδης, ον, ὁ. *Euclides*, a native of Megāra, the pupil and follower of Socrātes. He founded the Megaric sect.

εὐκολος, ον (adj. from εὖ, *easily*, and **κόλον**, *food*). *Easily suited as to food.—Hence, easy, gentle.—Comparative, in neuter, as an adverb, εὐκολώτερον, more easily or promptly.*

εὐκρασία, ας, ἡ (from εὖ, *well*, and **κεράννυμι**, *to mix*). *A proper mixture.—Agreeable temperature, salubrity of climate.*

εὐκτίμενος, η, ον (adj. from εὖ, *well*, and **κτίζω**, *to build*). *Well-built, well-arranged.*

εὐλαβέομαι, οὔμαι, fut. -ήσομαι, perf. **εὐλάβημαι** (from εὐλαβής, *circumspect*). *To be circumspect, to avoid, to shun, to beware of.*

εὐλή, ἥς, ἡ (from εἰλέω, *to move in a curve?*). *A worm.*

εὐμεγεθής, ἐς (adj. from εὖ, *well*, and **μέγεθος**, *size*). *Of large size, tall, great.*

εὐμήκης, ἐς (adj. from εὖ, *well*, and **μήκος**, *length*). *Of great length, long, tall.*

εὐμμελής, ἰω, poet. for εὐμμελής, ον, ὁ (from εὖ, *well*, and **μελία**, *ash*). *One who is skilful in wielding the ash-handled spear, a brave warrior, one skilled in combat.*

εὐμορφία, ας, ἡ (from εὖ, *well*, and **μόρφη**, *a form*). *Beauty of form, symmetry, a fair exterior.*

εὐναιετάων, ὡσα, ον (as if the parti

ciple of an obsolete verb, *εὐναίε-
τάω*, from *εὖ*, *well*, and *ναίεταίω*,
to inhabit). *Agreeable to dwell in,*
well-situated.

εὐνή, ἡς, ἡ (akin to *εὐδω*, *to sleep*).
A couch, a bed.

εὐννητος, ον (adj. from *εὖ*, *well*, and
νέω, *to spin*), poetic for *εὐνητος*.
Well-woven, well-spun.

εὐνοιά, ας, ἡ (from *εὖνους*, *well-dis-*
posed). *Kindly feeling, kindness,*
affection, regard.

εὐνομία, ας, ἡ (from *εὖ*, *well*, and
νόμος, *a law*). *A good constitu-*
tion, a wise political institution,
wisdom of legislation.

Εὐνομία, ας, ἡ. *Eunomia*, one of
the three Hours, goddess of good
order.

εὖνοος, οον, contr. *εὖνους*, οον (adj.
from *εὖ*, *well*, and *νόος*, *νοῦς*,
mind). *Well-disposed, kind, af-*
fectionate, friendly.—As a noun,
in the neuter, *τὸ εὖνονν*, *kind dis-*
position.

Εὐξεινος (πόντος), ὁ. *The Euxine*
(sea). According to the common
opinion, its earliest name was **Αξ-*
ενος (*inhospitable*), in allusion to
the character of the nations along
its shores; and this name was
changed to *Εὐξεινος* (*hospitable*)
when Grecian colonists had settled
and introduced the usages of civ-
ilized life on these same coasts.

εὐξεστος, ον (adj. from *εὖ*, *well*, and
ξέω, *to scrape*). *Well-polished.*

εὖοινος, ον (adj. from *εὖ*, *well*, and
οἶνος, *wine*). *Producing good*
wine, abounding in wine.

εὖοσμος, ον (adj. from *εὖ*, *well*, and
ὀσμή, *smell*). *Odoriferous, sweet-*
smelling.

εὐπειθής, ἐς (adj. from *εὖ*, *easily*,
and *πείθομαι*, *to be persuaded*).
Easily persuaded, obedient.

εὐπειθῶς (adv. from *εὐπειθής*). *Sub-*
missively, obediently.

εὐπεπλος, ον (adj. from *εὖ*, *well*, and
πέπλος, *a garment*). *Well-dress-*
ed, fair-robed.

εὐπηκτος, ον (adj. from *εὖ*, *well*, and
πήγνυμαι, *to be joined*). *Well-*
joined, compact, well-built, firm

εὐπλόκαμος, ον (adj. from *εὖ*, *well*,

and *πλόκαμος*, *a curl or lock*).
Having beautiful locks, fair-hair-
ed.

εὐποιέω, ὦ, fut. -*ησω*, perf. *ἠυποίηκα*
(from *εὖ*, *well*, and *ποιέω*, *to do*).
To do good, to render service to.

Εὐπολις, ιος, ὁ. *Eurōlis*, a comic
poet of Athens.

εὐπορέω, ὦ, fut. -*ήσω*, perf. *ἠυπόρηκα*
(from *εὖπορος*). *To abound in, to*
be possessed of abundant means.

—The middle voice with the same
signification.

εὐπορία, ας, ἡ (from *εὐπορέω*). *Abun-*
dance, abundant means, wealth.

εὖπορος, ον (adj. from *εὖ*, *easily*, and
πόρος, *a passage*). *Affording an*
easy passage, possessing ready
means, having power, wealthy.

εὐπόρως (adv. from *εὖπορος*). *Abun-*
dantly, plentifully, with abundant
means.

εὐποτμία, ας, ἡ (from *εὖποτμος*,
lucky). *A happy lot, good for-*
tune, happiness.

εὐπράγία, ας, ἡ (from *εὐπραγέω*, *to*
be successful). *Success, prosper-*
ity, good fortune.

εὐπρέπεια, ας, ἡ (from *εὐπρεπής*).
Decorum, dignity, beauty, a spe-
cious pretext, propriety.

εὐπρεπής, ἐς (adj. from *εὖ*, *well*, and
πρέπω, *to be becoming*). *Of noble*
appearance, becoming, decorous,
beautiful, specious.

εὐπτερος, ον (adj. from *εὖ*, *well*, and
πτερόν, *a wing*). *Well-winged,*
fleet.

εὐρεσις, εως, ἡ (from *εὐρίσκω*, *to in-*
vent). *An invention, a discovery.*

εὐρέτης, ον, ὁ (from the same). *An*
inventor, a discoverer.

εὕρημα, ἄτος, τό (from the same).
An invention, a discovery, any-
thing found, a prize.

Εὐρίπιδης, ον, ὁ. *Euripides*, a cel-
ebrated Athenian tragic poet, born
in the island of Salāmis, B.C. 480.
Late in life he retired to the court
of Archelāus, king of Macedonia,
where he met with a violent death
in his seventy-fifth year, having
been dreadfully mangled by some
ferocious hounds.

Εὐρίπος, ον, ὁ *Euripus*, a narrow

strait, dividing Eubœa from the main land of Greece, remarkable for the irregular ebb and flow of its tide, whence its name (from εὖ, *easily*, and ῥίπτω, *to throw*).—Also, a canal.

εὐρίσκω, fut. εὐρήσω, perf. εὔρηκα, 2d aor. εὔρον. *To find, to light upon, to invent, to discover.*

Εὐρυβιάδης, ον, ὁ. *Eurybiades*, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes, inferior to Themistocles in all the qualities of a good commander.

Εὐρύδικη, ης, ἡ. *Eurydice*, the wife of the poet Orpheus.

εὐρhythμος, ον (adj. from εὖ, *well*, and ῥυθμός, *rhythm*). *Harmonious, rhythmical, well-adjusted.*

Εὐρυμέδων, οντος, ὁ. *Eurymedon*, a river of Pamphylia in Asia Minor, near which the Persians were defeated by Cimon, B.C. 470. It is now the *Zacuth*.

εὐρύς, εἰα, ὅ (adj.). *Broad, wide.*

Εὐρυσθεύς, ἑως, ὁ. *Eurystheus*, son of Sthenelus, and king of Argos and Mycenæ. He imposed on Hercules the performance of the twelve perilous enterprises known as the twelve labours of Hercules.

εὐρύστομος, ον (adj. from εὐρύς, and στόμα, *a mouth*). *Wide-mouthed, having a wide opening.*

Εὐρύτος, ον, ὁ. *Eurytus*, a son of Mercury, and one of the Argonauts.

εὐρυχωρής, ἑς (adj. from εὐρύς, *wide*, and χωρέω, *to contain*) *Capacious, comprehensive, spacious.*

Εὐρώπη, ης, ἡ. 1. *Europe*, one of the three main divisions of the ancient world.—2. *Eurōpa*, daughter of Agēnor, king of Phœnicia. She was carried off, while gathering flowers in the meadows with her attendants, by Jupiter, who had assumed the form of a beautiful white bull.

Εὐρώτας, α, ὁ. *Eurōtas*, the largest river in the Peloponnesus. It rises in Arcadia, and, after flowing a short distance, disappears under ground. It reappears in Laconia,

traverses that province, passing by Sparta, and empties into the sea near Helos.

εὐρωτιάω, ὦ, fut. -ιᾶσω, perf. ἠῤω, τίᾱκα (from εὐρός, *mould*). *To become mouldy.*

εὖς, gen. ἑῆος, accus. εὖν (adj.) *Good, brave, &c.* See note, page 165, line 55.

εὐσαρκος, ον (adj. from εὖ, *well*, and σάρξ, *flesh*). *Fleshy, plump.*

εὐσέβειᾶ, ας, ἡ (from εὐσεβής). *Religious feeling, piety, devotion.*

εὐσεβής, ἑς (adj. from εὖ, *well*, and σέβω, *to worship*). *Pious, religious.*

εὐσειστος, ον (adj. from εὖ, *easily*, and σειώ, *to shake*). *Easily shaken, subject to earthquakes.*

εὐσημος, ον (adj. from εὖ, *well*, and σῆμα, *a mark*). *Well-marked, easily recognised.*

εὐστάθεια, ας, ἡ (from εὐσταθής, *steady*). *Stability, steadiness, firmness.*

εὐστοχία, ας, ἡ (from εὐστοχος, *aiming accurately*). *Accuracy of aim, skill, discernment.*

εὐστόχως (adv. from εὐστοχος, *aiming accurately*). *Skilfully, unerringly, properly.*

εὔτε, Ion. ἤτε (adv., poet. for ὅτε). *When, as.*

εὐτεκνος, ον (adj. from εὖ, *well*, and τέκνον, *a child*). *Having illustrious children, having a numerous offspring, fruitful.*

εὐτέλεια, ας, ἡ (from εὐτελής). *Frugality, economy, moderate expenditure, cheapness.—Poverty.*

εὐτελής, ἑς (adj. from εὖ, *well*, and τέλος, *expense*). *Requiring little expense, not costly, frugal, poor.*

Εὐτέρπη, ης, ἡ. *Euterpe*, one of the Muses, daughter of Jupiter and Mnemōsýne, goddess of music. The name comes from εὖ, *well*, and τέρω, *to please*.

εὐτιθάσσευτος, ον (adj. from εὖ, *well*, and τιθασσεύω, *to tame*). *Easy to tame.*

εὐτονία, ας, ἡ (from εὐτονος). *Vigour, strained effort, force, perseverance.*

εὐτονος, ον (adj. from εὖ, *well*, and

τείνω, to stretch). Stretched out, strained.—Strong.

εὐτόνως (adv. from εὐτονος). Vigorously, powerfully, with good aim.

εὐτύχew, ὦ, fut. -ήσω, perf. ηὐτύχηκα (from εὐτύχης). To succeed in obtaining.—Neuter, to be fortunate, to prosper.

εὐτύχημα, ἄτος, τό (from εὐτύχew). An object attained, success, good fortune, a lucky event.

εὐτυχής, ἐς (adj. from εὖ, well, and τυγχάνω, to succeed, 2d aor. inf. τυχεῖν). Succeeding well, successful, lucky, fortunate.

εὐτυχία, ας, ἡ (from εὐτύχew). The attainment of an object, success, good fortune, prosperity.

εὐτυχῶς (adv. from εὐτύχης). Successfully, prosperously, fortunately.

εὐὺδρος, ον (adj. from εὖ, well, and ὕδωρ, water). Abounding in streams, well-watered.

εὐϋφής, ἐς (adj. from εὖ, well, and ὑφαίνω, to weave). Well-woven.

εὐφημέω, ὦ, fut. -ήσω, perf. ηὐφήμηκα (from εὐφημος, of good omen). To utter words of good omen.—To hush and remain silent. See note, page 144, line 9–18.

εὐφορία, ας, ἡ (from εὐφορος). Fertility, abundance.

εὐφορος, ον (adj. from εὖ, well, and φορέω for φέρω, to bear). Bearing abundantly, fertile, productive.

Εὐφράτης, ον, ὁ. Euphrātes, a large and well-known river of Asia.

εὐφύης, ἐς (adj. from εὖ, well, and φύω, to grow). Growing well or rapidly, thriving.—Fertile.

εὐφύια, ας, ἡ (from εὐφυής). Thriving growth.—Good disposition, talent, ability, native excellence.

εὐφύλακτος, ον (adj. from εὖ, well, and φυλάσσω, to guard). Well-guarded, closely watched.

εὐφῶς (adv. from εὐφυής). Thrivingly, well, gently, kindly, favourably.

εὐφωνος, ον (adj. from εὖ, well, and φωνή, a voice). Having a clear voice, clear-toned, tuneful.

εὐχετᾶσθαι, ὦμαι (poet. for εὐχομαι),

used only in the present and imperfect. To entreat, &c.

εὐχή, ἥς, ἡ (from εὐχομαι). A supplication, a prayer, a vow.

εὐχομαι, fut. εὔξομαι, perf. pass., in the active or middle signification, ηὔγμαι, and without augment εὔγμαι, 2d aor. ηὔχόμεην (from the obsolete εὐχω, to long for). To pray, to offer up prayers, to supplicate, to vow, to boast, to declare or assert one's self proudly.

εὐχρηστία, ας, ἡ (from εὐχρηστος, useful). Convenience, ease, advantage, profit.

εὐχολή, ἥς, ἡ (from εὐχομαι). A vow, a petition, a prayer, a wish, a boast, a source of boasting.

εὐώδης, ἐς (adj. from εὖ, well, and ὀζω, to smell, perf. mid. ὀδῶδα). Sweet-scented, fragrant, odoriferous.

εὐωδία, ας, ἡ (from εὐώδης). Sweet odour, fragrance.

εὐὼπις, ἴδος, ἡ (from εὖ, fair, and ὤψ, the eye). Having beautiful eyes, fair-eyed, lovely to behold.

εὐώχew, ὦ, fut. -ήσω, perf. ηὐώχηκα (from εὖ, well, and ὀχή, food). To feed well, to satiate.—In the middle, to satisfy one's self, to feast, to banquet.

εὐωχία, ας, ἡ (from εὐωχέw). A feast, a banquet, feasting.

ἐφαπτίς, ἴδος, ἡ (from ἐφάπτω, to bind on). A military cloak, an outer garment.

ἐφεξῆς (adv. from ἐπί, in addition, and ἐξῆς, in order). In order one after another, in due order, next, farther on.

ἐφέπω, fut. ἐφέψω, 2d aor. ἐπεσπον, inf. ἐπισπεῖν (from ἐπί, upon, and ἔπω, to follow). To follow closely upon, to pursue, to press hard upon.—In the middle, to follow, to yield to, to obey.

ἐφετμή, ἥς, ἡ (from ἐφίημι, to enjoin upon). An order, a command, a commission.

ἐφηβος, ον, ὁ and ἡ (adj. from ἐπί, at, and ἥβη, puberty). Having arrived at the age of puberty. In Athens, applied to a young man who had reached his eighteenth

year, or to a girl who had reached her fourteenth. Mostly used in the plural, οἱ ἔφηβοι, *grown young men, youths.*

ἐφήμερος, ον (adj. from ἐπί, *for*, and ἡμέρα, *a day*). *Lasting for a day, ephemeral.*

ἐφήμερον, ον, τό (prop. neut. of ἐφήμερος, with ζῶον understood). *The Ephemeron.* See note, page 55, line 7-10.

ἐφικτός, όν (adj. from ἐφικνέομαι, *to attain unto*). *Attainable, within reach.*

ἐφιππος, ον (adj. from ἐπί, *upon*, and ἵππος, *a horse*). *On horseback, mounted, riding.*

ἐρίπτᾶμαι, future ἐπιπτήσομαι, &c. (from ἐπί, *upon*, and ἵπτᾶμαι, *to fly*). *To fly down upon, to fly towards.*

ἐρίστημι, fut. ἐπιστήσω, &c. (from ἐπί, *upon*, and ἵστημι, *to place*). *To place upon, to set over, to appoint, to add to.*—As a neuter, the perf. ἐφέστηκε, *I stand upon*, &c., 2d aor. ἐπέστην, *I stood upon, I stood with, I aided.*

ἐφόδιος, ον (adj. from εἰρί, *for*, and ὁδός, *a journey*). *Necessary for a journey, necessary.*—As a noun, in pl., τὰ ἐφόδια, *the perquisites.*

ἐφορᾶω, ὦ, fut. ἐφορᾶσω, more commonly ἐπόφωμαι, &c. (from ἐπί, *over*, and ὀρᾶω, *to look*). *To look over, to survey, to inspect, to look down upon.*

ἐφορᾶω, ὦ, fut. -ήσω, &c. (from ἐπί, *upon*, and ὀρᾶω, *to urge*). *To urge upon.*—Neuter, *to rush upon, to assail, to attack.*

ἐφορος, ον, ό (from ἐφοράω). *An inspector.*

Ἐφορος, ον, ό. 1. *An Ephōrus*; mostly in plural, οἱ Ἐφόροι, *the Ephori*, powerful magistrates at Sparta, whose duty it was to watch over the rights of the people and check the power of the kings. They were five in number, and elected annually.—2. *Ephōrus*, a Greek historian who flourished B.C. 352. He wrote a history of Greece from the return of the Heracleidæ to the 20th year of Philip of Macedon. It is now lost.

ἐφνδρίζω, fut. -ίσω, &c. (from ἐπι, intens., and ὑδρίζω, *to insult*). *To insult grossly, to treat with wantonly.*

ἐφνπερθε (from ἐπί, *on*, and ὑπερσε, *above*). *Up on, on the top, above.*

ἐχθρα, ας, ἡ (prop. fem. of ἐχθρός). *Hatred, enmity, hostility.*

ἐχθρός, ά, όν (adj. from ἐχθος, *hatred*, which from ἐχω, *to hold on, to last*).

Hated.—*Hostile, inimical.*—As a noun, ἐχθρός, ον, ό, *an enemy, a private foe who bears lasting hatred, corresponding to the Latin inimicus*; and opposed to πολέμιος, *a public and open enemy, in Latin hostis.*

ἐχίδνα, ης, ἡ. *A viper.*

Ἐχίδνα, ης, ἡ. *Echidna, a celebrated monster, the offspring of Chrysāor and Callirhōē. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist.*

Ἐχίνᾶδες, ων, αἱ. *The Echinādes*, a group of small islands formerly lying opposite the mouth of the Achelōus, but which have become connected with the main land by the alluvial deposits made by the river.

ἐχίνος, ον, ό. *The echinus.*—χερσαῖος ἐχίνος, *a hedge-hog.*

Ἐχίων, ονος, ό *Echion*, one of the men who sprang from the dragon's teeth sown by Cadmus. He assisted Cadmus in building Thebes, for which service he received in marriage Agāve, the daughter of the latter, by whom he became the father of Pentheus.

ἐχω, fut. ἔξω and σχήσω, perf. ἔσχηκα, 2d aor. ἔσχον, imp. σχές, opt. σχόην, &c. *To have, to hold, to keep, to contain, to stay.*—Neuter, *to contain or keep one's self, to prevail, to obtain*; as, λόγος ἔχει, *a report prevails*. It acquires peculiar meanings in different phrases; as, ἔχειν βίον, *to lead a life.*—With an inf., *to have the power, to be able, to know how.*—With an adverb it signifies *to be*; as, κακῶς ἔχειν, *to be badly off, to be suffering*: ὀρθῶς ἔχειν, *to be*

right: εὖ ἔχειν, *to be well*, i. e., *to have* itself badly, &c., some part of *ἑαυτοῦ* being understood.—In the middle, *to hold to* or *by*, *to attach one's self to*, *to cultivate the friendship of*, with the genitive.—Pres. part. ἐχόμενος, η, ον, *attached to*, *connected with*, *bordering upon*, next.

ἔωθεν (adv. from ἔως, dawn). *From the dawn, in the morning.*

ἑωθινός, ἡ, ὄν (adj. from ἔως, dawn). *Of or belonging to dawn, morning, early, matin.*—*Eastern.*—ἐξ ἑωθινοῦ, *from early dawn.*

ἔως (Ionic ἡώς, Doric ἰώς), gen. ἔω, ἡ. *The dawn, daybreak, morning.*—*The east.*

ἕως (adv.). *Until, till, up to, as far as, as long as, while, when.*

Z.

ζᾶω, ᾶ (fut. ζήσω and perf. ἔζηκα are seldom used; for which, in the better Attic writers, the corresponding tenses of βιώω are employed). *To breathe, to live, to exist.*—οἱ ζῶντες, *the living*. The contractions in this verb are in η instead of α; as, ζᾶω, 2d sing. ζάεις, ζῆς; 3d, ζάει, ζῆ, &c.; imperf. ἔζων, ἔζης, ἔζη, &c.

ζέα, ας, ἡ. *Spelt, a species of corn.* ζεύγνυμι, fut. ζεύξω, perf. ἔζευχα. *To join, to yoke, to harness, to unite together.*—It is also used in the sense of *to throw a bridge over a river or strait*, i. e., *to join the opposite sides by a bridge.*

ζεύγος, εος, τό (from ζεύγνυμι). *A team, a pair, a couple, a yoke, a span.*

Ζεύξις, ἴδος, ὁ. *Zeuxis*, a celebrated painter born at Heraclēa. He flourished about 468 B.C., and was contemporary with Parrhasius.

Ζεύς, gen. Διός (from obs. Δίς) and Ζηνός, ὁ. *Jupiter*, son of Saturn and Ops, the most powerful of all the gods of the ancients. He dethroned his father, and divided the empire of the world with his two brothers Neptune and Pluto, reserving for himself the kingdom of heaven.

Ζεφύρος, ου, ὁ (from ζόφος, darkness). *Zephyrus*, one of the winds, son of Astræus and Aurora.—Also, *the west-wind, a zephyr or gentle breeze.*

ζέω, fut. ζέσω, perf. ἔζεκα. *To boil.* ζηλοτυπέω, ᾶ, fut. -ήσω, perf. ἐζηλοτύπηκα (from ζηλότυπος, jealous or envious). *To be jealous.*

ζηλώω, ᾶ, fut. -ώσω, perf. ἐζήλωκα (from ζηλος, emulation). *To emulate, to admire warmly, to strive to imitate, to pursue emulously.*

ζημία, ας, ἡ. *Injury, harm, loss, punishment.*

ζημιόω, ᾶ, fut. -ώσω, perf. ἐζημίωκα (from ζημία). *To cause loss to, to injure, to fine, to chastise, to punish.*

Ζήνων, υνος, ὁ. *Zeno*, the founder of the sect of the Stoics, born at Citium in the island of Cyprus.

ζητέω, ᾶ, fut. -ήσω, perf. ἐζήτηκα. *To seek, to search for, to long for, to ask, to desire.*

Ζήτης, ου, ὁ. *Zētes*, a son of Boreas, who, with his brother Calais, accompanied the Argonauts to Colchis. They were both winged, and in Thrace they delivered Phineus from the Harpies.

ζήτησις, εως, ἡ (from ζητέω). *A seeking, a search, asking.*

ζοφερός, ᾶ, ὄν (adj. from ζόφος, darkness). *Dark, obscure, gloomy.*

ζυγός, ου, ὁ (from ζεύγνυμι, to yoke). *A yoke.*

ζυγώω, ᾶ, fut. -ώσω, perf. ἐζύγωκα (from ζυγός). *To yoke, to join together.*

ζωγράφω, ᾶ, fut. -ήσω, perf. ἐζωγράφηκα (from ζῶν, an animal, and γράφω, to paint). *To draw or paint* (properly the figures of men or animals from the life).

ζώδιον, ου, τό (dim. of ζῶν, an animal). *A small animal.*

ζωή, ἧς, ἡ (from ζῶω, epic for ζάω, to live). *Life, a mode of life, a living.*

ζωογονέω, ᾶ, fut. -ήσω, perf. ἐζωογόνηκα (from ζῶς, living, and γένω, to produce). *To produce living animals, to bring forth its young alive, to bring forth.*—*To nourish*

or maintain alive.—τὰ ζωονον-
θέντα, animals born living.

ζωονονία, ας, ἡ (from ζωονονέω).
The production of living young,
creation of living animals.

ζῶον, ου, τό (from ζῶός, alive). A
living creature, an animal.

ζῶός, ἡ, ὄν (adj. from ζῶω, Ionic and
poetic for ζάω, to live). Living,
alive.

ζῶσμα, ἄτος, τό (from ζώννυμι, to
gird). A waist-belt of warriors.
—A girdle.

ζωστήρ, ἦρος, ὁ (from the same). A
waist-belt, a girth.—A girdle.

ζῶω, imperf. ἔζωον (Ionic and epic
for ζάω). To breathe, to live,
&c.

H.

ἤ (conj.). Or, or else.—ἤ ἤ,
either or.—After a com-
parative, ἤ has the meaning of
than.—In interrogations, whether?
is it? frequently rendered in En-
glish by the tone of the voice.

ἤ (adv., properly dat. sing. fem. of ὅς,
ἡ, ὅ, with ὁδῶ understood). In
which way, by which, whereby,
whence, where.—In Attic, as, be-
cause.

ἤ (adv.), expressing confirmation,
surely, truly, without doubt, cer-
tainly.—Interrogatively, whether?
is it not so?

ἦ (for ἔφη, 3d sing. imperf. ind. of
ἡμῶ). He said.

ἡβῶω, ῶ, fut. -ήσω, perf. ἡβηκα (from
ἡβή). To attain the age of puberty,
to possess the full strength and
vigour of a man, to arrive at man-
hood.—To be young.

ἡβη, ης, ἡ. Youth, the bloom of
youth, puberty, virility.

Ἥβη, ης, ἡ. Hēbē, daughter of Ju-
piter and Juno, the goddess of
youth. She was made cup-bearer
to the gods, and married to Her-
cules after his ascent to heaven.

ἡγεμονία, ας, ἡ (from ἡγεμονέω, to
have the command). The suprema-
cy, the chief command of the con-
federate states of Greece, the he-
gemōny.

ἡγεμών, ὄνος, ὁ (from ἡγέομαι). A

leader, a chief, a guide.—The pro-
lot-fish.

ἡγέομαι, οὔμαι, fut. -ήσομαι, perf.
ἡγήμαι (from ἄγω, to lead). To
go before, to lead the way, to point
out, to conduct, to be the first or
chief.—To think, to deem, to re-
gard as, to consider.

Ἡγέμων, ὄνος, ὁ. Hegēmon.

Ἡγησιλάος, ου, ὁ. Hegesilāus.

ἡγήτωρ, ὀρος, ὁ (from ἡγέομαι, to
lead). A leader, a conductor, a
guide.

ἡδέ (conj.). And, also.

ἡδέως (adv. from ἡδύς, sweet). Will-
ingly, sweetly, pleasantly, cheer-
fully.—Comparative ἡδιον; su-
perlative ἡδιστα, most agreeably,
&c.

ἡδη (adv.). Already, directly, now,
at this instant.

ἡδιστα (adv.), superlative of ἡδέως.

ἡδομαι, fut. ἡσομαι, perf. ἡσμαι (from
ἠνδάνω, ἠδω, to please). To please
one's self, to delight in, to take
pleasure in.

ἡδονή, ης, ἡ (from ἡδομαι). Pleas-
ure, gratification, enjoyment.

ἡδύς, εἶα, ὕ (adj.). Sweet, pleasing,
agreeable, delightful, lovely, dear.
—Attic comp. ἡδιων, superl. ἡδισ-
τος.—Neuter sing., as an adverb,
ἡδιστον, most sweetly, most agree-
ably, &c.

ἡδύφωνος, ου (adj. from ἡδύς and
φωνή, a voice). Sweet-voiced,
melodious, tuneful.

Ἡδωνοί, ῶν, οἱ. The Edōni or Edō-
nes, a people of Thrace, dwelling
on the left bank of the Strymon.

ἡέ, poetic for ἤ. Or.—Whether.

ἡερόεις, ὅεσσα, ὅεν (adj., Ionic and
Homeric for ἀερόεις, from ἀήρ in
its Homeric signification of dusky
air). Dark, dusky, cloudy, ob-
scure.

Ἡετίων, ὄνος, ὁ. Eētion, the father
of Andromache, was king of Hy-
poplacian Thebē in Troas.

ἡήρ, ἡέρος, ὁ and ἡ (Ionic and Ho-
meric for ἀήρ). Air, &c.

ἡθός, εος contr. ος, τό (Ionic for
ἔθος). Custom, habit, a mode of
acting, behaviour, manner.—An
accustomed abode, a haunt.—The

air and countenance, temper, character.

ἡϊών, ὄνος, ἡ. *A shore, a bank.*

Ἡϊών, ὄνος, ἡ. *Eion, a town of Thrace, situated at the mouth of the Strymon. The place is now called Contessa.*

ἡκα (adv.). *Gently, softly.—Little.*
—Comp. ἡσσον or ἡττον; superl. ἡκιστα.

ἡκιστος, η, ον (adj. superl. and ἡσσων, ον, comp. assigned to μικρός; from ἡκα, gently). *Weakest, most feeble.—Smallest, least.—Neut. plural as an adverb, ἡκιστα, least, in the smallest degree, by no means.—οὐχ ἡκιστα, especially.*

ἡκω, fut. ἡξω, perf. ἡκα. *To come, to be present.—The present has the force of a perfect, I am here, i. e., I have come: the imperf. as pluperf., I was present, i. e., I had come.*

ἡλακᾶτη, ης, ἡ. *A distaff, a spindle.*

Ἡλεια, ας, ἡ. *Elis, a district of the Peloponnesus, lying west of Arcadia.*

Ἡλείοι, ων, οἱ. *The Elēans, inhabitants of Elis.*

Ἡλέκτρα, ας, ἡ. *Electra, 1. A daughter of Agamemnon, king of Argos.—2. A tragedy of Euripides, composed on the misfortunes of Electra, who, according to him, had been given in marriage to a needy peasant.*

ἡλεκτρον, ον, τό. *Amber.*

ἡλικία, ας, ἡ (from ἡλιξ, having attained full growth). *Maturity, manhood, age, puberty, a suitable age.*

ἡλικιώτις, ἴδος, ἡ (fem. of ἡλικιώτης, a companion equal in years). *A companion, a playmate.*

ἡλίκος, η, ον (adj. from ἡλιξ, having attained full growth). *How large, how great.—Of so great size, corresponding to the Latin quantus.*

ἡλιος, ον, ὁ. *The sun.—Day, a day.*

Ἥλιος, ον, ὁ. *Helios or the Sun-god, in the earlier mythology the son of Hyperion and Euryphaëssa, but after the age of Homer identified with Apollo.*

ἡλος, ον, ὁ. *A nail, a peg.*

Ἡλύσιον, ου, τό, and Ἡλύσιον πεδίον. *Elysium, and the Elysian plain, a happy place at the western extremity of the earth, whither the gods removed the virtuous among men, after death, to dwell in an eternity of bliss.*

ἡμαι, imperf. ἡμην; the other tenses are supplied from ἔζομαι. *To be seated, to sit.—The compound κάθημαι is more commonly used in prose than the simple form.*

ἡμαρ, ἄτος, τό (poetic for ἡμέρα). *A day.*

ἡμεν, Doric for εἶναι, pres. infin. of εἶμι, to be.

ἡμέρα, ας, ἡ. *A day.—καθ' ἡμέραν, day by day, daily.—μεθ' ἡμέραν, by day, in daytime.—ἅμ' ἡμέρα, at daybreak, i. e., together with the day.*

ἡμεροδρομέω, ὦ, fut. -ήσω, perf. ἡμεροδρόμηκα (from ἡμέρα, and δραμεῖν, 2d aor. inf. of τρέχω, to run). *To run up and down the whole day.*

ἡμερος, ον (adj.). *Mild, gentle, tame, cultivated, domestic.*

ἡμερότης, ητος, ἡ (from ἡμερος). *Tameness, gentleness, culture.*

ἡμερώω, ὦ, fut. -ώσω, perf. ἡμέρωκα (from ἡμερος). *To tame, to render gentle, to improve by culture, to domesticate.*

ἡμέρωσις, εως, ἡ (from ἡμερώω). *The act of taming, domesticating, improvement by culture.*

ἡμέτερος, α, ον (poss. pron. from ἡμεῖς, we). *Our, ours.*

ἡμί (a form of φημί). *I say.—Imperf., only 1st and 3d sing. in use, and only in the phrases, ἦν δ' ἐγώ, said I: ἦ δ' ὅς, said he, in prose. In Homer, ἦ for ἔφη, he said.*

ἡμίγυμος, ον (adj. from ἡμι for ἡμίς, half, and γυμνός, naked). *Half naked, thinly clad.*

ἡμίλεπτος, ον (adj. from ἡμι for ἡμίς, half, and λέπω, to peel off). *Half peeled or shelled, half hatched.*

ἡμιλιτριάτος, α, ον (adj. from ἡμιλιτρον, half a pound). *Weighing half a pound.*

ἡμίονος, ου, ἡ, rarely ὁ (from ἡμι for

ἡμισυς, half, and ὄνος, an ass).
A mule.

ἡμισυς, εἰα, υ (adj.). Half.—Neuter as a noun, τὸ ἡμισυ, the half.

ἡμιτελής, ἐς (adj. from ἡμι for ἡμισυς, half, and τελέω, to finish). Half finished, unfinished, incomplete.

ἡμιφλεκτος, ον (adj. from ἡμι for ἡμισυς, half, and φλέγω, to burn). Half burned, half consumed by fire.

ἴν (conj.), Attic for ἂν or ἐάν. If, when.—ἴν μὴ, if not, unless.—ἴν περ, even if, although.

ἡνία, ας, ἡ. A bridle, a rein.

ἡνίκα (adv.). When, at which time.

ἡνιοχέω, ὦ, fut. -ῶ, perf. ἡνιόχῃκα (from ἡνίοχος). To hold the reins, to drive, to guide.

ἡνίοχος, ου, ὁ (from ἡνία, a rein, and ἔχω, to hold). One who holds the reins, a charioteer, a driver.

ἡπαρ, ἄτος, τό. The liver.

ἡπειρος, ου, ἡ. A continent, the main land.

Ἠπειρος, ου, ἡ. Epirus, a country of Greece, to the west of Thessaly, lying along the Adriatic.

Ἠπειρώτης, ου, ὁ. An Epirot, an inhabitant of Epirus.

ἥπερ (conj.). Or, and in comparisons, as, than.

ἡπεροπεντής, οὔ, ὁ (from ἡπεροπεύω, to deceive). A deceiver, a seducer, a cheat.

Ἥρα, ας, ἡ. Juno, a daughter of Saturn and Ops, was the sister and wife of Jupiter, queen of all the gods and mistress of heaven and earth.

Ἡρακλῆς, ἑεος, contr. Ἡρακλῆς, εους. Hercules, son of Jupiter and Alcmena, the most powerful and distinguished of all the ancient heroes.

Ἡράκλειος, α, ου (adj.). 1. Of Hercules, Herculean.—Neuter as a noun (ἱερὸν understood), Ἡράκλειον, ου, τό, the temple of Hercules.—2. (from Ἡράκλεια, Heraclēa). Heraclēan.—Ἡρακλεία λίθος, the Heraclēan stone, i. e., the magnet. See note, page 57, line 2.

Ἡράκλειτος, ου, ὁ. Heraclitus, a philosopher of Ephesus, who flour-

ished about the 69th Olympiad, B.C. 504.

Ἡρακλειωτικός, ἡ, ὄν (adj.). Of or belonging to Heraclēopolis, Heraclēotic.

Ἡρακλέους πόλις, ἡ (literally, the city of Hercules). Heraclēopolis, a city of Egypt, capital of the Heraclēotic nome.

ἡρεμέω, ὦ, fut. -ήσω, perf. ἡρέμηκα (from ἡρέμα, quietly). To be or remain quiet, to be tranquil, to repose.

Ἡριγόνη, ης, ἡ. Erigōne, a daughter of Icarus, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated.

Ἡριδάνος, οὔ, ὁ. Eridānus, the Greek name of the Padus, the largest river of Italy. It is now called the Po.

ἡρίον, ου, τό (from ἔρα, the earth) A tomb, a sepulchre.

Ἡρόδοτος, ου, ὁ. Herodōtus, a celebrated Greek historian, born at Halicarnassus B.C. 484.

ἥρως, ωος, ὁ. A hero.

Ἡσίοδος, ου, ὁ. Hēsiod, a Greek epic poet, born at Cuma in Æolia, according to the common account, and called Ascræan, from having been educated at Ascræa in Bœotia.

Ἡσιόνη, ης, ἡ. Hesiōne, a daughter of Laomēdon, king of Troy. She was exposed to be devoured by a sea monster, but was delivered by Hercules.

ἡσυχάζω, fut. -ᾶσω, perf. ἡσυχᾶκα (from ἡσυχος). To be at rest, to lead a quiet life, to be quiet.

ἡσυχία, ας, ἡ (from ἡσυχος). Freedom from care, repose, quiet, tranquillity.—ἡσυχίαν ἔχειν, to remain quiet.—καθ' ἡσυχίαν, at leisure, quietly.

ἡσῦχος, ου (adj.). At rest, quiet, tranquil, at leisure.—Dat. sing. fem. as an adverb, ἡσῦχῃ, leisurely, quietly, gently, softly.

ἥτοι (conj.). Surely, doubtless, indeed.

ἡτορ, ορος, τό. The heart.

ἡττα, ης, Attic for ἡσσα, ης, ἡ (from ἡσάομαι). Defeat, inferiority.

ἡττᾶω, ω (Att. for ἡσσᾶω, ῶ, from ἡσσω), fut. -ήσω, perf. ἡττηκα. *To render inferior, to conquer.*—In the passive, *to be inferior, to be surpassed, to be subdued, to yield to*, followed by a genitive of the person.

ἡττων, ον, Att. for ἡσσων, ον (adj., assigned as irreg. comp. to μικρός). *Less, smaller, weaker, inferior, fewer, worse*, followed by the genitive.—οὐχ ἡττον and οὐδὲν ἡττον, nevertheless, in like manner.

ἡκόμος, ον (adj., Ionic and poetic for εὐκόμος, from εὖ, well, and κόμη, hair) *Having beautiful hair, fair-haired.*

Ἡφαιστος, ον, ὁ. *Vulcan*, son of Jupiter and Juno, the god who presided over fire, and the patron of all such as worked in iron and other metals.

ἡχέω, ῶ, fut. -ήσω, perf. ἡχηκα (from ἡχή, a sound). *To sound, to resound, to clang, to utter, to sing.*

ἡχι (adv., poetic for ἧ). *Where.*

ἡχος, ον, ὁ (a form of ἡχή, used in prose). *A noise, a sound.*

ἡχώ, ὅος, contr. οὗς, ἧ. *A sound, an echo, a noise.*

ἡώς, ῥόος, contr. ῥοῦς, ἧ. *Dawn, the dawn of day, day.*

Θ.

θάλαμος, ον, ὁ. *A room, a chamber, a bedroom.*—*The women's apartment.*

θάλασσα, ης, and Att. θάλαττα, ης, ἧ (from ἄλς, ὄ taking the place of the rough breathing). 1. *The sea.*—2. *Sea*, as a proper name, the same with Tethys, the goddess of the sea.

θαλάσσιος, ον, and Att. θαλάττιος, ον (adj. from θάλασσα). *Of the sea, lying near the sea, marine, maritime.*

θαλασσοκρατέω, ῶ, fut. -ήσω, perf. -ηκα (from θάλασσα, and κρατέω, to rule). *To rule over the sea, to enjoy naval supremacy.*

θάλαα, ων, τά (probably neut. pl. of an obsolete adj. θάλυς, blooming, from θάλλω). *The delights of life, delicacies.*

Θάλεια, ας, ἧ. *Thalía*, the muse of comedy, represented as holding in one hand a comic mask, in the other a shepherd's crook.

θαῤερός, á, ὄν (adj. from θάλλω, to bloom). *Blooming, great, vigorous, abundant.*

Θάλλης, οὔ, and -ῆτος, ὁ. *Thāles*, one of the seven wise men of Greece, and founder of the Ionic sect of philosophy. He was born at Miletus about B.C. 640.

θαλλός, οὔ, ὁ (from θάλλω). *A sprig, a branch, leaves, a wreath.*

θάλλω, fut. θάλλῶ, perf. τέθαλκα, perf. mid., with the present signification, τέθηλα, 2d aor. ἐθαλον.

To flourish, to bloom, to be verdant, to shoot forth, to abound in.

θάλλω, fut. θάλλω, perf. τέθαλφα. *To warm.*—*To enliven, to cheer, to encourage.*

θαλπωρή, ης, ἧ (from θάλλω). *Warming.*—*Comfort, consolation.*

θαμβέω, ῶ, fut. -ήσω, perf. τεθάμβηκα (from θάμβος). *To be amazed or astonished at, to wonder.*

θάμβος, εος, τό (from θάωμαι, to wonder). *Wonder, amazement, dismay.*

θαμίζω, fut. -ίσω, perf. τεθάμίκα (from θαμί, often). *To go or come often, to frequent.*

θαμίνως (adv. from θαμίνος, frequent). *Frequently, often.*

Θαμύρις, ἴδος, ὁ. *Thamýris*, a celebrated musician of Thrace, who challenged the Muses to a trial of skill. He was conquered, and they deprived him of his eyesight and his melodious voice, and broke his lyre.

θανᾶτηφόρος, ον (adj. from θάνατος, death, and φέρω, to bring). *Causing death, death-bearing, deadly, mortal.*

θανᾶτος, ον, ὁ (from θανεῖν, 2d aor. inf. of θνήσκω, to die). *Death, capital punishment.*

Θάνατος, ον, ὁ. *Death*, one of the deities of the lower world, whose duty it was to conduct the souls of the dead to the regions below.

θανᾶτώ, ῶ, fut. -ώσω, perf. τεθανᾶτωκα (from θάνατος). *To put*

to death, to kill, to condemn to death.

θάπτω, fut. θάψω, perf. τέθαψα, 2d aor. ἐτάφον. To bury, to inter, to perform the rites of sepulture (whether by inhumation or by burning the body).

θαρρῆω, ᾧ, fut. -ήσω, perf. τεθάρρηκα, later form for θαρσέω. To be bold, to be confident, to be courageous.—2d sing. pres. imp. θάρρει, take courage, fear not.

θαρρῶντως (adv. from θαρρῶντος, gen. sing. of pres. part. of θαρρῆω). Boldly, courageously, resolutely, with confidence.

θαρσέω, ᾧ, fut. -ήσω, perf. τεθάρσηκα (from θάρσος). To be bold, to be of good cheer, to fear not.

θάρσος, εος, τό (later form θάρβος). Boldness, courage, confidence.

θάσσω, ον, and Att. θάπτω, ον (irreg. comp. of ταχύς, swift). Swifter, fleetier, more rapid.—Superlative τάχιστος.

θάτερον, by crasis for τὸ ἕτερον (from ἕτερος). The one of two.

θαῦμα, ἄτος, τό (from θαύμαι, to wonder). An object exciting wonder, a wonder.—Astonishment, admiration.

θανμάζω, fut. -ᾶσω, perf. τεθανύμῃκα (from θαῦμα). To wonder at, to be astonished at, to admire, to esteem, to revere.

θανμᾶστος, ᾧ, ον (adj. from θανμάζω). Wonderful, amazing, astonishing, admirable.

θανμαστός, ἡ, ὄν (adj. from θανμάζω). Wonderful, surprising.—θαμαστὸν οἶον (supply ἐστί), it is surprising how.—θανμαστὸν ὅσον (supply ἐστί), it is surprising how much, to a surprising degree.

θανμαστῶς (adv. from θανμαστός). Wonderfully, surprisingly, admirably.

θεά, ᾤς, ἡ (fem. of θεός). A goddess.

θεά, ας, ἡ (from θεάομαι, to see). A sight, a view, a survey.

θεάινα, ης, ἡ (poetic for θεά). A goddess.

θεᾶμα, ἄτος, τό (from θεάομαι). A sight, a spectacle—τὰ ἐπὶ θεά-

ματα, the seven wonders (sights) of the world.

()εἰᾶνῶ, ὅος, contr. οὔς, ἡ. Theano, a female philosopher of the Pythagorean sect.

θεάομαι, ᾧμαι, fut. ᾰσομαι, perf. τεθέᾶμαι. To see, to view, to behold, to survey, to contemplate.

θεᾶτροειδής, ἐς (adj. from θεᾶτρον, and εἶδος, appearance). Having the form of a theatre, shaped as a theatre, semicircular.

θεᾶτρον, ον, τό (from θεάομαι, to view). A place of exhibition, a theatre, a stage.

θεῖος, ον (adj., poetic for θείιος, which for θεῖος). Divine, godlike.

Θεοδᾶμας, αντος, ὁ. Theodamas, a king of Mysia, in Asia Minor, and father of Hylas, the favourite of Hercules.

θεῖος, ον, ὁ. An uncle.

θεῖος, α, ον (adj. from θεός, a god). Divine, godlike.

θέλω, fut. θέλλω, perf. τέτελχα. To soothe, to charm, to enchant, to alleviate.

θέλω, fut. θελήσω, perf. τετέλῃκα (a form of ἐθέλω) To wish, to will.—To be wont.—

θεμέλιον, ον, τό (prop. neut. of θεμέλιος, of a foundation, from τίθημι, to place). A foundation, a basis.

θέμις, ἴδος, in Homer ἰστος, ἡ. Justice, right, equity.—ἡ θέμις ἐστί, as is proper, literally, in the way in which it is right (supply τῇ ὁδῷ).

Θέμις, ιστος, ἡ. Themis, daughter of Cœlus and Terra, and wife of Jupiter. She succeeded her mother in the oracle at Delphi, which she held in the time of Deucalion. In later times she was regarded as the goddess of justice.

Θεμιστοκλῆς, ἐεος, contr. ἐους, ὁ. Themistocles, a celebrated Athenian general. His youth was marked by flagrant vice, but, according to Plutarch, being roused by the glory of Miltiades, he abandoned his vicious career, and became one of the most illustrious

of the Athenian generals and statesmen.

Θεοειδής, ἐς (adj. from θεός, *a god*, and εἶδος, *appearance*). *Godlike, resembling a god*.

Θεόκριτος, ον, ὁ. *Theocritus*, 1. A celebrated Greek bucolic poet, a native of Syracuse, who flourished under Hiero II. of Syracuse, B.C. 270.—2. A sophist and public speaker, born in Chios, flourished at Athens about 350 B.C.

Θεολογία, ας, ἡ (from θεολογέω, *to discourse on divine things*). *Discourse on divine things, religious discussion or belief, theology*.

Θεόπομπος, ον, ὁ. *Theopompus*, 1. A king of Sparta of the family of the Proclidæ. He first created the Ephori.—2. A famous Greek historian of Chios, disciple of Isocrates, who flourished B.C. 354.—3. A comic poet of Athens, who flourished in the fourth century B.C.

Θεοπροπία, ας, ἡ (from θεοπροπέω, *to predict future events*). *A prediction, a prophecy*.

Θεοπρόπιον, ον, τό (from the same). *A prophecy*.

Θεός, οὔ, ὁ. *A god, a divinity*.—ἡ θεός, *a goddess*.

Θεράπεινα, ης, ἡ (fem. of θεράπων, *a servant*). *A maid-servant, a female attendant, a female slave*.

Θεράπαινις, ἴδος, ἡ (from θεράπεινα). *A maid-servant, &c.*

Θεράπεια, ας, ἡ (from θεράπεύω). *Attendance, care*.—*The means of healing, cure*.

Θεράπεύω, fut. -εύσω, perf. τεθεράπευκα (from θέρω, *to cherish*). *To attend upon, to wait upon, to court, to serve, to seek to please, to honour with marks of esteem*.

Θεράπων, οντος, ὁ (from θέρω, *to cherish*). *An attendant, a companion, a follower, a servant*.

Θερῖνός, ἡ, ὄν (adj. from θέρος, *summer*). *Of summer, summer*.

Θερμαίνω, fut. -μᾶνῶ, perf. τεθέρμαγκα (from θερμός, *warm*). *To warm*.—*To rouse, to inflame*.

Θέρμη, ης, ἡ (from θέρμω, *to warm*). *Warmth, heat*.

θερμός, ἡ, ὄν (adv. from τεθερμαι, perf. pass. of θέρω, *to warm*) *Warm, heated*.—*Violent, ardent*.

Θερμότης, ητος, ἡ (from θερμός). *Warmth, heat*.—*Violence, passion*.

Θερμῶδων, οντος, ὁ. *Thermōdon*, a river of Pontus, in Asia Minor, flowing through the plain Themiscyra; on its banks the Amazons dwelt. It is now called the *Terme*.

Θέρος, εος, contr. ονς, τό (from θέρω, *to warm*). *Summer*.—τοῦ θέρους, *in summer*.

Θεσμοφόρῖα, ων, τά (from θεσμός, *a law*, and φέρω, *to propose*; used only in the plural). *The Thesmophōria*, a festival celebrated by the Greeks in honour of Ceres, who was called Θεσμοφόρος, the *Legislatrix*, because she first taught them the use of laws. Free-born women alone were allowed to take part in it.

Θεσπίζω, fut. -ῖσω, perf. τεθέσπικα (from θέσπις, *prophetic*). *To predict, to announce beforehand, to give an oracle, to warn by an oracle*.

Θεσσαλία, ας, and Attic Θετταλία, ας, ἡ. *Thessaly*, an extensive country of Greece, lying to the north of Phocis and Doris, and east of Epirus.

Θέτις, ἴδος, ἡ. *Thētis*, one of the sea-deities, daughter of Nereus and Doris, wife of Peleus and mother of Achilles.

Θέω, fut. θεύσσομαι, the other tenses supplied, as in τρέχω, from the obsolete δρέμω, perf. δεδράμηκα, 2d aor. ἔδραμον. *To run, to move swiftly, to hasten*.—*To sail rapidly, to fly*.

Θεωρέω, ᾶ, fut. -ήσω, perf. τεθεώρηκα (from θεωρός, *a beholder*). *To behold, to see, to contemplate, to observe*.

Θεωρία, ας, ἡ (from θεωρέω). *A surveying, contemplation, reflection, view*.

Θῆβαι, ὧν, αἱ. *Thebes*, 1. The capital of Bœotia, founded by Cadmus. The city stood on the river Ismēnus, and had seven gates, whence it is called *Heptapylos*. The modern name is *Thiva*.—2. A cele-

beated city of Upper Egypt, the capital of Thebais. It was called also by the Greeks *Hecatompylos* (hundred-gated). But see note, page 112, line 24.

Θηβαϊκός, ἡ, ὄν (adj.). *Theban*.

Θηβαίος, α, ον (adj.). *Theban*.—οἱ Θηβαῖοι, *the Thebans*.

Θηβαῖς, ἰδος, ἡ. *Thebais*, the southernmost of the three divisions of Egypt, so called from its capital Thebes.

Θήβη, ης, ἡ, and, less correctly, Θῆβαι, ὄν, αἱ. *Thēbē*, a city of Mysia, inhabited by the Cilicians. It lay at the foot of Mount Plāeus, and was hence styled *Hypoplacian* (ἐπὶ Πλάκῃ).

Θήγω, fut. Θήξω, perf. τέθηγα, perf. pass. τέθημαι. *To sharpen, to whet.—To rouse*.

Θήκη, ης, ἡ (from τέθημι, *to deposit*). *A thing wherein anything is deposited, a chest, a receptacle, a casket*.—αἱ Θῆκαι, *the tombs*.

θηλυκίτης, ον, ὁ (from θῆλυς, and μίτρα, *a head-band*). *One who wears the head-band of females, an effeminate wearer of the head-band*.

Θῆλυς, εἰα, υ (adj.). *Female, feminine*.—*Effeminate*.—In the neuter, τὸ Θῆλυ (γένος understood), *the female sex*.—αἱ Θῆλαια, *females*.

θήρ, θηρός, ὁ. *A wild beast*.

θήρα, ας, ἡ (from θήρ). *The chase, hunting, a hunt*.

Θηραμένης, ον, ὁ. *Theramēnes*, an Athenian general and philosopher in the time of Alcibiades. He was one of the thirty tyrants, but took no share in their cruelty and oppression. He was condemned by his associates to drink hemlock.

θηρᾶτης, οὔ, ὁ (from θηράω). *A hunter*.

θηράω, ὦ, fut. -ᾶσω, perf. τεθήρῶκα (from θήρα) *To hunt, to chase, to pursue, to strive after, to attempt to obtain by stratagem*.—In the middle, same signification.

θήριος, ον (adj. from θήρ, *a wild beast*). *Of animals, bestial, animal*.

θηρευτικός, ἡ, ὄν (adj. from θηρευτής,

a hunter). *Pertaining to the chase, adapted for hunting*.—θηρευτικός κῆυν, *a hunting dog*.

θηρεύω, fut. -εύσω, perf. τεθήρευκα (from θήρα, *the chase*). *To hunt, to chase*.

θηρίον, ον, τό (from θήρ, *a wild beast*). *A wild animal, a wild beast*.

θηρώδης, ες (adj. from θηρίον, and εἶδος, *appearance*). *Having a wild appearance, savage, bestial, brutal, animal*.—*Full of animals*.

θηρόδωτος, ον (adj. from θήρ, *a wild beast*, and θιρόσκω, *to eat*). *Eaten of wild beasts, devoured by wild animals*.

θησαυρίζω, fut. -ίσω, perf. τεθησαυρίκα (from θησαυρός) *To collect and lay up, to store away, to treasure*.

θησαυρός, οὔ, ὁ (from τέθημι, *to lay up*!). *A place for laying up in store, a treasury, a treasure*.

Θησεύς, εὖς, ὁ. *Theseus*, a king of Athens, son of Ægeus and Æthra, and one of the most celebrated heroes of antiquity. He cleared Attica of pirates and robbers, freed his country from tribute to King Minos, and destroyed the minotaur by the aid of Ariadne, whom, however, he afterward abandoned in the isle of Naxos.

θητεύω, fut. -εύσω, perf. τεθήτευκα (from θής, *a hired servant*). *To serve for hire, to be a servant*.

θιγγάνω, fut. θίξω and θίξομαι, perf. wanting; 2d aor. ἐθίγον (from obs. θίγω). *To touch.—To attain, to enjoy*.

θίς, θινός, ὁ, in later writers also θίν, θινός, ὁ and ἡ (from τέθημι, *to place*). *A heap, a pile of sand, sand, the shore, a desert*.

θνήσκω, fut. in use θανούμαι, perf. τέθνηκα, 2d aor. ἐθάνον. *To die, to perish*.

θνητός, ἡ, ὄν (adj. from θνήσκω). *Mortal, perishable, transitory*.—οἱ θνητοί, *mortals*.

θάλω, ης ἡ (from θάω, *to nourish*, akin to the Latin *cæna*).—*A repast, a feast—Food*.

θαλερός, ὁ, ὄν (adj. from θολός

mud). *Muddy, turbid, impure*.—*Perturbed*.

θοός ἡ, ὄν (adj. from θέω, to run).

Swift, rapid.

θορύβῃ, ὦ, fut. -ήσω, perf. τεθορύβηκα (from θόρυβος). *To make a loud noise, to disturb by loud noise, to throw into confusion, to be in commotion*.

θορύβος, ον, ὁ. *Loud noise, tumult, uproar, outcry*.

Θούδιππος, ον, ὁ. *Thudippus, a friend of Phocion, condemned to die with the latter*.

Θουκυδίδης, ον, ὁ. *Thucydides, a celebrated Greek historian, born in Attica B.C. 471*.

Θούριον, ὦν, εἰ. *Thurii, a city of Lucania in Lower Italy, founded by a colony from Athens near the site of Sybaris, 55 years after the overthrow of that city, B. C. 455*.

Θούριος, α, ον (adj.). *Of Thurii, Thurian*.

Θούρος, ον, ὁ, and fem. Θούρις, ἴδος, ἡ (adj. from θόρω, to spring forward). *Bounding, impetuous, violent, brave*.

Θράκη, ἡς, ἡ. *Thrace, a country of Europe, bounded on the north by Mount Hæmus, which separated it from Mæsia, on the east by the Euxine, Thracian Bosphorus, and Hellespont, on the south by the Ægean Sea, and on the west by the river Strymon, which divided it from Macedonia*.

Θράξ, ἄκος, ὁ. *A Thracian*.

Θρασέω, ὦ, fut. -ήσω, &c. (for θαρσέω). *To take courage, to be bold*.

Θράσιος, ον, ὁ. *Thrasius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt*.

Θράσις, ιος, ὁ. *Thrasis*.

Θράσυλλος, ον, ὁ. *Thrasyllus, a man of Attica, so disordered in mind, that he believed all the ships which entered the Piræus to be his own. He was cured by his brother*.

Θράσυνω, fut. -ῶν, perf. τεθράσυγκα (from θράσύς, bold). *To imbolden, to inspire courage*.—*In the middle, to act or speak boldly, to become confident, to conduct one's self arrogantly*.

Θρασύς, εἶα, ὅ (adj. from θράσος for θάρσος, boldness). *Bold, resolute, brave, daring, arrogant*.

Θράττη, ἡς, ἡ. *A Thracian female*.
Θραῦσμα, ἄτος, τό (from θραύω, to break in pieces). *Something broken, a piece, a fragment*.

Θρέμμα, ἄτος, τό (from τρέφω, to nourish). *A young animal reared up, the young of any animal, cattle*.

Θρεπτικός, ἡ, ὄν (adj. from τρέφω, to nourish). *Nourishing, nutritious*.

Θρηκη, ἡς, ἡ. *Thrace*. See Θράκη.
Θρηνέω, ὦ, fut. -ήσω, perf. τεθρήνηκα (from θρήνος, wailing). *To wail, to lament, to deplore, to bemoan*.

Θριῳσίον πεδίον, τό. *The Thracian plain, a large plain of Attica, extending from Eleusis northward to Boeotia*.

Θρίξ, gen. τριχός, ἡ. *The hair*.

Θρόνον, ον, τό, used only in the plural, θρόνα, ὦν, τά. *Flowers (in embroidery)*.

Θρόνος, ον, ὁ. *A seat, a stool, a chair of state, a throne*.

Θυγάτηρ, τέρος contr. τρός, ἡ. *A daughter*.

Θυμίαμα, ἄτος, τό (from θυμιάω). *Incense, perfume*.

Θυμιᾷτήριον, ον, τό (from θυμιάω, with ending τηριον, denoting place where). *An instrument wherein incense is burned, a censer*.

Θυμιάω, ὦ, fut. -ιάσω, perf. τεθυμιάκα (from θυμα, incense). *To burn incense unto*.—The middle voice has the same signification.

Θυμικός, ἡ, ὄν (adj. from θυμός). *Of an ardent disposition, passionate, hasty, courageous*.

Θυμός, οὔ, ὁ (fromθύω, to rage, to be agitated). *Passion, anger, ardour, wrath, courage*.—The soul or heart, as the seat of passion, &c.—διὰ θυμόν, through resentment.—παντὶ τῷ θυμῷ, with all one's heart or might.

Θυμόσοφος, ον (adj. from θυμός, and σοφός, wise). *Endowed with natural talents, having instinctive (in opposition to acquired) knowledge, talented, intelligent*.

Θύρα, ας, ἡ. *A door. a gate, an entrance*.

θύραζε (adv. for θύρασδε). *Towards the door.—Out of doors, outside, abroad.*

θυρεός, οὔ, ὅ (from θύρα, from its resemblance in shape). *An oblong shield.*

θύριον, ον, τό (dim. from θύρα). *A small door, an opening.*

θυρίς, ἴδος, ἡ (dim. of θύρα). *A small door, a window, an aperture.*

θύρσος, ον, ὁ. *A thyrsus, a wand or staff wound round with wreaths of ivy and vine leaves, carried by the Bacchantes in celebrating the orgies of Bacchus.*

θυσία, ας, ἡ (from θύω, to sacrifice). *A sacrifice.*

θυσιάζω, fut. -ιῶσω, perf. τεθυσιᾶκα (from θυσία). *To sacrifice, to immolate, to offer in sacrifice.*

θύω, fut. θύσω, perf. τέθυκα. *To sacrifice.—As a neuter, to move rapidly, to rush impetuously.—In the middle, to inspect the entrails of the victim in order to divine the future, i. e., to sacrifice for one's self.*

θύμα, ἄτος, τό (from θυώω, to burn incense). *The fume of incense, perfume, frankincense.*

θύραξ, ἄκος, ὁ. *A coat of mail, consisting of two parts, one for the back, the other for the breast, joined at the sides with small hooks or rings twisted in each other.—A corslet or cuirass*

I.

ἱακχος, ον, ὁ. *Iacchus, a name of Bacchus.*

ἱάλλω, fut. ἱᾶλῶ, 1st aor. ἱηλα. *To fling forth, to send out.—To stretch forth.*

ἱαμβεῖος, ον (adj. from ἱαμβος, an iambus). *Iambic.—Neuter as a noun, ἱαμβεῖον, ον, τό (ἔπος understood). Iambic verse, a poem in iambic verse.*

ἱάομαι, ἱῶμαι, fut. ἱᾶσομαι, perf. ἱᾶμαι (akin to ἱαίνω, to warm). *To heal, to cure, to remedy.*

ἱαπετός, οὔ, ὁ. *Iapētus, one of the giants, son of Cœlus and Terra; father of Atlas, Menœtius, Epimetheus, and Prometheus. He was*

regarded by the Greeks as the father of all mankind.

Ἰᾶσων, ονος, ὁ. *Jason, a celebrated hero, son of Æson, king of Thesaly, leader of the Argonautic expedition to Colchis in search of the golden fleece.*

ἱατρικός, ἡ, ὄν (adj. from ἱατρός). *Of or pertaining to physic, medical.—Fem. sing. as a noun, ἱατρική, ἡς, ἡ (τέχνη understood), the healing art, the science of medicine.*

ἱατρός, οὔ, ὁ (from ἱάομαι, to heal). *A physician.*

ἱᾶχω, fut. ἱᾶξω, perf. ἱᾶχα, and ἱαχέω, ὦ, fut. -ήσω, perf. ἱάχηκα (probably from ἱα, a voice). *To shout, to cry aloud.*

Ἰβηρ, ηρος, ὁ. 1. *An Iberian, a native of Iberia.*—2. *A Spaniard.—οἱ Ἰβηρες, the Ibēri, a powerful nation of Spain, dwelling along the river Ibērus.—Also, a general name for the Spaniards.*

Ἰβηρία, ας, ἡ. *Iberia.* 1. One of the ancient names of Spain, derived from the Ibērus.—2. A country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to *Imeriti* and *Georgia*.

ἱβίς, ἴδος, Ion. ιος, ἡ. *The ibis, a bird held sacred by the Egyptians, from its destroying serpents, &c.*

ἰδέ, epic for ἡδέ (conj.). *And.*

ἰδέα, ας, ἡ (from ἰδεῖν, 2d aor. inf. of εἶδω, to see). *Form, external appearance, figure, manner.*

Ἰδη, ης, Ion. for Ἰδα, ας, ἡ. *Ida, a celebrated mountain, or rather chain of mountains, in Troas, on which Paris decided the contest of beauty between the three goddesses.*

ἰδῖος, ᾶ, ον (adj.). *Proper, peculiar, private, own, distinct.—οἰκοὶ ἰδῖοι, private dwellings.—Dat. sing. fem. as an adverb, ἰδίᾳ, by itself, separately.—As a noun, ὁ ἰδῖος, private citizen.*

ἰδιότης, ητος, ἡ (from ἰδῖος). *A peculiarity.—Propriety.*

ἰδιώτης, ον, ὁ (from ἰδῖος). *A pri*

vate citizen, as opposed to one in public life.—*One of the lower class, an unlearned or ignorant man, a simpleton.*—οἱ ἰδιῶται, the *unlearned*.

δομενεύς, ἑως, ὁ. *Idomēneus* (four syllables), son of Deucalion, and king of Crete. He went to the Trojan war with ninety ships, and distinguished himself by his valour.

ἰοῦ (adv.). *Lo, behold.*—When written with circumflex, ἰδοῦ, it is 2d sing. 2d aor. imp. mid. of εἶδω, *to see*.

ἰρῶ, fut. -ῶσω, perf. pass. ἰδρῶμαι, 1st aor. pass. ἰδρύνθην (from ἰζω, *to seat*). *To sit down, to seat.*—*To erect, to build, to consecrate.*—In the middle, *to erect, to dedicate.*—In the passive, the perfect used as a present, *to lie, to be seated, to lie, to wait, &c.*

Ἰδυῖα, ας, ἡ. *Idyia*, one of the Oceanides, wife of Æetes, king of Colchis, and mother of Medæa.

ἰεραξ, ἄκος, ὁ. *A hawk.*

ἰερεῖα, ας, ἡ (fem. of ἰερεύς). *A priestess.*

ἰερεῖον, ου, τό (from ἰερός, *sacred*). *A victim.*

ἰερεύς, ἑως, ὁ (from ἰερός, *sacred*). *A priest.*

ἱεροπρεπής, ἑς (adj. from ἰερός, and πρέπω, *to become*). *Becoming holy persons, venerable, sanctified, holy, reverend.*

ἱερός, ἅ, ὅν (adj.). *Sacred, holy, consecrated.*—As a noun, in the neuter singular, ἱερόν, οὔ, τό, *a temple.*—In the plural, ἱερά, ὧν, τὰ, *victims, sacrifices, omens.*

ἱερόσυλος, ου, ὁ (from ἱερόν, and σὺλῶ, *to plunder*). *A plunderer of temples, a temple-robber, a sacrilegious wretch.*

ἰῶ, imperf. ἰζον, fut. ἰζήσω, Att. ἰῶ (in Homer only the present and imperfect used; in Attic writers the compound καθίζω more commonly employed). Neuter, *to seat one's self, to sit down.*—Active, *to cause to sit down, to seat, to place.*—Middle, same as neuter.

ἰημι, fut. ἦσω, 1st aor. ἦκα, perf. ἔλκα, 2d aor. ἔην, in γ. ἔς, opt. εἴην,

subj. ὦ, inf. εἶναι, part. εἷς. *To put in motion, to send, to cast, to hurl, to throw.*—In the middle, *to put one's self in motion, to hasten.*—*To be moved to, to long for.*

Ἰθάκῆσιος, ᾧ, ον (adj. from Ἰθάκη). *Of Ithaca*, a small island in the Ionian sea, off the coast of Acarnania, the native island of Ulysses. It is now called *Theaki*.

ἰθύς, εἰα, ὅ (adj.). *Straight, direct*—ἰθύς, as an adverb, *straight onward, directly forward.*—ἰθὺς οἶκον. See note, page 164, line 1.

ἱκᾶνός, ἡ, ὅν (adj.). *Fit, befitting, suitable, proper, sufficient, equal to*

ἱκᾶνω, an epic form of ἱκνέομαι (from ἴκω). *To come to, to arrive, to reach.*—In the middle, with the same signification,

ἱκᾶνως (adv. from ἱκᾶνός). *Suitably, fitly, becomingly, properly, sufficiently, enough.*

Ἰκαρία, ας, ἡ. *Icaria*, an island of the Ægean Sea, near Samos. It is now called *Nicaria*.

Ἰκάριον πέλαγος, τό. *The Icarian Sea*, a part of the Ægean, south of the islands Icaria and Samos.

Ἰκάριος, α, ον (adj.). *Icarian, of or pertaining to Icārus or Icarius, of Icaria (the island).*

Ἰκάριος, ου, ὁ. *Icārius*, an Athenian, father of Erigone. Having intoxicated some peasants with wine, he was slain by them. After death he was changed into the star Boötes.

Ἰκάρος, ου, ὁ. *Icārus*, a son of Dædalus, who fled, with his father, by means of wings, from Crete; but, flying too high, the sun melted the wax which cemented the wings, and he fell into that part of the Ægean which was named after him.

ἱκετεύω, fut. -εύσω, perf. ἱκέτευκα (from ἱκέτης). *To supplicate, to entreat earnestly, to pray to, to implore.*

ἱκέτης, ου, ὁ (from ἴκω, *to come*). *One who comes to supplicate for aid, a suppliant.*

ἱκνέομαι, οὔμαι, fut. ἴξομαι, perf. ἴγ-

και, 2d aor. ἰκομην (dep. mid. from ἰκω, to come). To come to, to arrive, to reach, to go to.—To supPLICATE.

ἰκτῖνος, οἷ, ὁ. Ictinus, a celebrated architect, who, together with Callicrates, constructed the Parthenon at Athens.

ἰκω, imperf. ἰκον; aor. ἰξον (theme from which tenses of ἰκνέομαι are formed). To come, to go, to reach, &c.

ἰλάσκομαι and ἰλάομαι, ὦμαι, fut. -ᾶσσομαι (from ἱλαος, mild). To render mild, to appease, to conciliate.

Ἰλίον, οἷ, τό. Ilium, Troy.

Ἰλῖος, οἷ, ἡ. Ilium, another name for Troy, and more correct, as referring to the city only, while Troy was applied, not only to the city, but to the surrounding country.

ἱμάς, ἄντος, ὁ. A thong.

ἱματίον, οἷ, τό (in form a dim. of ἱμα, rarely, if at all, used for εἶμα).

A garment, a cloak, a mantle.

ἱματισμός, οἷ, ὁ (from ἱματίζω, to clothe). Clothing, dress.

ἱμερος, οἷ, ὁ. Desire, longing.

ἱμερτός, ἡ, ὅν (adj. from ἱμερος). Longed for, desired, lovely.

ἱνᾶ (conj.). That, in order that.

Joined to the subjunctive and optative moods.

ἱνᾶ (adv.). Where. Joined to the indicative.

Ἰνᾶχος, οἷ, ὁ. Inachus. 1. A son of Oceanus and Tethys, and father of Io. He founded the kingdom of Argos, B.C. 1856.—2. A river of Argolis, flowing at the foot of the acropolis of Argos, and emptying into the bay of Nauplia. It is now called the Xeria.

Ἰνδικός, ἡ, ὅν (adj.). Indian.—In the feminine, as a noun, Ἰνδική, ἥ, ἡ (χώρα understood). India.

Ἰνδός, οἷ, ὁ. 1. An Indian, an inhabitant of India.—2. The Indus, a celebrated river of India, falling, after a course of thirteen hundred miles, into the Indian Ocean.

Ἰνώ, ὅς contr. οὗς, ἡ. Ino, a daughter of Cadmus and Hermione. She married Athamas, king

of Thebes, by whom she had Metice and Learchus.

ἰξεντᾶς, ᾶ, Doric for ἰξεντῆς, οἷ, ὁ (from ἰξεύω, to catch birds with birdlime). A bird-catcher, one who uses birdlime for the purpose

Ἰξίων, οἷ, ὁ. Ixion, a king of Thessaly, son of Phlegyas, and father of Pirithöus.

ἰξός, οἷ, ὁ. Mistletoe, the berry of the mistletoe.—Birdlime, made of mistletoe berries.

ἶον, ἶον, τό. The violet.

ἶος, ἶα, ἶον (epic for εἶς, &c.). One.

ἶός, ἰού, ὁ. Poison, venom.

ἰού (adv. expressing sorrow). Alas!

ἰουλος, οἷ, ὁ (from οὔλος, downy). The first down on the cheek, hair, down.

Ἰοφῶν, ὦντος, ὁ. Iophon, a son of Sophocles, the tragic poet, who accused his father of mental imbecility in order to deprive him of the management of his property. See note, page 38, line 15-18.

ἰοχέαιρα, ᾶς, ἡ (from ἰός, an arrow, and χαίρω, to rejoice). Delighting in archery, delighting in the bow.

ἵππειος, ᾶ, οἷ, ὅν (adj. from ἵππος, a horse). Of or pertaining to horses, equestrian.—As an epithet of Neptune, the Equestrian.

ἵππεύς, ἑως, ὁ (from ἵππος, a horse). A horseman, a rider, one of the equestrian order, a knight.—In the plural, οἱ ἵππεῖς, cavalry.—The knights, at Athens the second class of citizens.

ἵππικός, ἡ, ὅν (adj. from ἵππος, a horse). Of or pertaining to horses, equestrian.—Neut. sing., as a noun, τὸ ἵππικόν, cavalry.

ἵππιοχαίτης, οἷ, ὁ (from ἵππος, a horse, and χαίτη, hair). Adorned with horse-hair.

ἵππῳδάμος, οἷ, ὅν (adj. from ἵππος, a horse, and δαμάω, to tame). Steed-taming, steed-subduing.

ἵπποκένταυρος, οἷ, ὁ and ἡ (from ἵππος, a horse, and κένταυρος, a centaur). A centaur, a fabulous animal, half man and half horse.

ἵπποκόμος, οἷ, ὁ (from ἵππος, a horse, and κομέω, to tend). A groom.

Ἴππόλυτος, ου, ὁ. *Hippolytus*, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes.

ἵππος, ου, ὁ. *A horse*.—ἡ ἵππος, *a mare*.—ἵππος (ποτάμιος understood), ὁ, *a hippopotamus*. See note, page 49, line 23.

ἵπποτροφία, ας, ἡ (from ἵππος, and τρέφω, *to rear*). *The rearing of steeds, the training of horses*.

ἵππουρις, ἰδος, ἡ (from ἵππος, and οὐρά, *a tail*). *With a horse-hair crest*.

ἰπτάμαι (not used in the present in Attic writers), fut. πτήσομαι, 1st aor. ἐπτάμην, part. πτάμενος, 2d aor. act. (from the obsolete present active ἰπτημι) ἐπτην, inf. πτήναι, part. πτάς. *To fly*.

Ἰρις, ἰδος, ἡ. *Iris*, a daughter of Thaumias and Electra, the goddess of the rainbow and messenger of the gods, more particularly of Juno.

ἱρός, ἡ, ὄν (adj., Ionic and epic for ἱερός, ἅ, ὄν). *Sacred, holy, &c.*

ἴω, fut. ἰᾶσω, perf. ἰᾶκα (from ἴσος, *equal*). *To make equal*.—In the middle, *to make one's self equal, to equal one's self*.

ἴσμι, *a form from which only the syncopated dual ἴστων and plural ἴσμεν, ἴστε, ἰᾶσιν, and imper. ἴσθι, &c., assigned to οἶδα, perf. of εἶδω, are in use. To know, to have knowledge of*.

ἰσθμός, οὔ, ὁ. *An isthmus*.—The term is often used separately, to denote the Isthmus of Corinth.

Ἴσις, ἰδος Ionic ἰος, ἡ. *Isis*, an Egyptian goddess, daughter of Saturn and Rhea. See note, page 77, line 16–20.

Ἰσοκράτης, εος contr. ους, ὁ. *Isocrates*, a distinguished oratorical writer, born at Athens B.C. 436. On account of his weak voice and natural timidity he was reluctant to speak in public, but applied himself to instruction in the art of eloquence and preparing orations for others.

ἰσόκωλος, ου (adj. from ἴσος, and κῶλον, *a member*). *Having equal members, of equal length, equal in size*.

ἴσος, ι, ου, Attic ἴσος, η, ου (adj.) *Equal, like, resembling, corresponding, as many*.—Not desponding, indifferent.—Neut. sing. and plural, as an adverb, ἴσων and ἴσα, *equally, in the same way*.

ἰσοχειλῆς, ἐς, and ἰσόχειλος, οἱ (adj. from ἴσος, and χειλος, *an edge or border*). *Even with the edge or rim, full to the brim*.—*Having equal borders or banks*.

ἵστημι, fut. στήσω, perf. ἕστηκα, perf. part. ἕστηκώς, νῖα, ὅς, by syncope and crasis ἐστώς, ὦσα, ὤς, 2d aor. ἕστην. *To place, to set up, to erect, to cause to stand, to arrange, to stop, to weigh, to establish, to raise*.—In perf., plup., and 2d aor., intransitive; perf. ἕστηκα, *I stand, I am at a stand, I become stationary, I stop*: pluperf. εἰστήκειν, *I was standing, &c.*; 2d aor. ἕστην, *I stood, &c.*—In the middle, *to stop, to stand, &c.*, same as intransitive.

ἱστορέω, ὦ, fut. -ήσω, perf. ἱστόρηκα (from ἵστωρ, *one who knows*). *To know from observation*.—*To relate from one's own knowledge, to narrate*.

ἰστός, οὔ, ὁ (from ἵστημι). *A mast of a ship, the beam of a loom*.—Hence, commonly, *a loom, a web, a woof*.

ἰσχάς, ἄδος, ἡ (from ἰσχνός, *thin*). *A dried fig*.

ἰσχνόφωνος, ου (adj. from ἰσχνός, *slender*, and φωνή, *a voice*). *Of feeble voice, of slender note or song*.

ἰσχυρός, ἅ, ὄν (adj. from ἰσχύς, *strength*). *Strong, powerful, vigorous, firm, brave*.

ἰσχυρῶς (adverb from ἰσχυρός). *Strongly, powerfully, vigorously, impetuously*.

ἰσχύς, ὅς, ἡ. *Strength*.

ἰσχύω, fut. -ύσω, perf. ἰσχῦκα (from ἰσχύς). *To be strong, to be powerful, to possess the power of, to be able*.

ἴσχω (a form of ἔχω, used in pres. and imperf.). *To have, to hold, to restrain*.

ἴσως (adv. from ἴσος, *equal*). *Equal*

ly, in a like manner, perhaps, probably, nearly, about.

Ἰταλία, ας, ἡ. *Italy, a celebrated country of the south of Europe.*

Ἰταλικός, ἡ, ὅν (adj.). *Italian.*

ἰταῦός, ἡ, ὅν (adj. from ἰτης, *bold*).

Bold, intrepid, rash, audacious, shameless.

ἰσι (adv., probably an old poetic dative of ἰς, *strength*, or neut. of an old adj. ἰσις). *Wit's might, powerfully.*

Ἰφιάνασσα, ης, ἡ. *Iphianassa, one of the Nereids.*

Ἰφικράτης, εος contr. ους, ὁ. *Iphicrates, a celebrated general of Athens, who rose from a low condition to the highest offices in the state.*

ἰχθύδιον, ου, τό (dim. of ἰχθύς). *A small fish.*

ἰχθύς, ὅς, ὁ. *A fish.*

ἰχνεύμων, ονος, ὁ. *An ichneumon, an animal of the weasel kind. See note, page 54, line 30-33.*

ἰχνος, εος, τό (from ἰκνέομαι, *to go*). *A footstep, a vestige, a track, a trace.*

Ἰώ, Ἰός contr. Ἰούς, ἡ. *Io, daughter of Ināchus, king of Argos, changed by Jupiter into a beautiful heifer.*

Ἰωλκός, οῦ, ἡ. *Iolcos, a town of Thessaly, celebrated as the birthplace of Jason. From Thessaly the Argonauts set sail on their expedition.*

Ἴωνες, ων, οἱ. *The Ionians, one of the three main original races of Greece, the others being the Æolians and the Dorians.*

Ἰωνία, ας, ἡ. *Ionica, a district of Asia Minor, settled by Ionians from Attica about 1050 B.C. It extended along the Ægean Sea from the river Hermus to Milētus.*

Ἰωνικός, ἡ, ὅν (adj.). *Ionic, Ionian.*

Κ.

κάγώ for καὶ ἐγώ.

κάδ, epic for κατά used before δ.

Κάδμεια, ας, ἡ. *Cadmēa, the citadel of Thebes built by Cadmus.*

Κάδμος, ου, ὁ. *Cadmus, son of Agēnor, king of Phœnicia. Having sought in vain for his sister*

Europa, and being ordered by his father never to return without her, after consulting the oracle he founded the city Thebes in Bœotia. Soon after he married Hermione or Harmonia, the daughter of Venus, by whom he had one son and four daughters. Cadmus was the first who introduced the use of letters into Greece.

καθαίρω, ὦ, fut. -ήσω, &c. (from κατά, *down*, and αἰρέω, *to draw*).

To draw down, to pull down, to overthrow, to reduce, to deprive.

In the middle, *to deprive one's self of, to lose.*—2d aor. act. part. καθεζών.

καθαίρω, fut. -θήρω, perf. κεκάθαρκα (from καθάρος, *pure*). *To purify, to cleanse, to purge, to expiate.*—1st aor. act. ἐκάθηρα.

καθάπαξ (adv. from κατά, intens. and ἅπαξ, *once*). *For once, once for all, in general, entirely.*

καθάπερ (adv. from καθά, *as*, and πέρ). *As, just as.*

καθαρεύω, fut. -εύσω, perf. κεκάθαρενκα (from καθάρος). *To be pure, to be clear or pure from.*—*To be innocent of.*

καθάρως, ἅ, ὅν (adj.). *Pure, clean, clear, unsullied, bright.*—Neuter singular, *as a noun, τὸ καθάρων, purity.*

καθαρσις, εως, ἡ (from καθαίρω, *to purify*). *Purification, cleansing, expiation.*

καθαρῶς (adv. from καθάρος, *pure*). *Purely, innocently, incorruptibly.*

καθέδρα, ας, ἡ (from καθέζεσθαι). *A chair, a seat.*

καθέζεσθαι, fut. καθεδεῖσθαι and καθέδησθαι, perf. wanting, 1st aor. pass. ἐκαθέσθην (from κατά, *down*, and ἕζεσθαι, *to sit*). *To sit down, to seat one's self.*

καθείρω, fut. -είρω, perf. καθεῖρα (from κατά, intens., and εἰρω, *to shut in*). *To shut up closely, to confine narrowly, to restrain, to imprison.*

καθελκῶ, fut. -ύσω, &c. (from κατά, *down*, and ἐλκῶ, *to draw*). *To draw down, to drag down.*—*To extend.*

καθεύδω, fut. -ευδήσω, &c. (from *κατά*, down, and *εὔδω*, to sleep). To sink into sleep, to lie down to sleep.

καθεψέω, ᾶ, and **καθέψω**, fut. *καθεψήσω*, perf. *καθέψηκα* (from *κατά*, down, and *έψέω*, to boil). To boil down, to boil out, to melt down.

καθηγέομαι, οὔμαι, fut. -ήσομαι, &c. (from *κατά*, intens., and *ήγέομαι*, to lead). To direct, to conduct, to guide, to lead.

καθήκω, fut. -ήξω, &c. (from *κατά*, down, and *ήκω*, to come to). To come down to, to extend to, to reach.—Impers., *καθήκει*, it behooves, it is the duty of.—*καθήκων*, proper, suitable, appropriate.

κάθημαι, imperf. *ἐκαθήμην* (more commonly used than the simple *ἤμαι*, from *κατά*, down, and *ἤμαι*, to sit). To sit down, to seat one's self, to sit.

καθιδρύω, fut. -ῦσω, &c. (from *κατά*, down, and *ιδρύω*, to fix). To fix down upon a firm basis, to erect, to build up, to raise on high.

καθίζω, fut. -ιζήσω, Attic *καθιδῶ*, Doric *καθίξω*, perf. not in use, 1st aor. *ἐκάθισα* (from *κατά*, down, and *ίζω*, to cause to sit). To cause to sit down, to place down, to seat, to set down.—In the middle, to seat one's self, to sit.

καθίημι, fut. *καθήσω*, &c. (from *κατά*, down, and *ίημι*, to send). To send down, to let down.—To send against.—Perf. pass. part. *καθειμένος*. See note, page 88, line 18.

καθικνέομαι, οὔμαι, fut. -ίξομαι, &c. (from *κατά*, down, and *ικνέομαι*, to come). To come down, to strike.—To extend to, to reach.

καθίπτω, fut. *καταπήσομαι*, &c. (from *κατά*, down, and *ίπτω*, to fly). To fly down.

καθίστημι, fut. *καταστήσω*, &c. (from *κατά*, down, and *ίστημι*, to place). To place down, to set down, to establish, to constitute, to reduce to order, to erect, to put into a certain state.—Perf. act. part. *καθεστώς* by syncope for *καθεστηκώς*

κάνοδος, ου, ἡ (from *κατά*, down, and *ὁδός*, a way). A way down, a downward path, a descent.

καθόλον (adv. from *κάντολος*, the whole). Upon the whole, in general, altogether, in fine.

καθοπλίζω, fut. -ῖσω, &c. (from *καί* denoting completion, and *ὀπλίζω*, to arm). To arm completely, to fit out, to equip.

καθορᾶω, ᾶ, fut. *κατόφρομαι*, &c. (from *κατά*, down, and *ὀράω*, to look). To look down into, to examine closely, to inspect, to perceive.
καθορμίζω, fut. -ῖσω, perf. *καθώρμικα* (from *κατά*, down, and *ὀρμίζω*, to come into harbour). To bear down into harbour, to come into harbour, to moor.

καθόσον (adv. for *καθ' ὅσον*). So far, thus far, as far as, inasmuch as.

καθότι (adv. for *καθ' ὅτι*). In which respect, on which account, for the reason that, because.—Interrogatively, in what manner? how?

κάθυγρος, ου (adj. from *κατά*, denoting completion, and *ὕγρός*, wet). Completely wet, soaked with water, watery, spongy.

καθυλακτέω, ᾶ, fut. -ήσω, perf. *καθυλάκτηκα* (from *κατά*, against or at, and *ύλακτέω*, to bark). To bark at.

καθύπερθε (adv. from *κατά*, down, and *ὑπερθε*, from above). Down from above, from on high, below.

καί (conj.). And, even, also, than, but.—*καί καί*, both and, as well . . . as.—*καὶ μήν*, but, still and truly.—*καὶ δὴ καί*, and even, and in particular.—*καὶ ταῦτα*, and that too, although.

Καίκουβον, ου, τό (*χώριον* understood). The Cæcuban district, a region in the vicinity of Caiëta, on the borders of Latium and Campania, famous for its wines.

καίνός, ἡ, ὅν (adj.). New, strange, unusual, unaccustomed.

καίννω, perf. (from an obs. form *κάκω*), with a pres. signification, *κέκασμαι*, pluperf., with signif. o imperf., *έκεκάσμην*. To be distinguished, to surpass, to be adorned

καίπερ (conj. from καί, and περ, though). *Although, even if.*

καιρός, οὔ, ὁ (akin to κάρη, κάρα, the head). Primitive meaning, the fitting or proper moment.—Hence, a particular season, a fit occasion, a proper season, an opportunity.—ἐκ καιροῦ, on the occasion, on the spur of the moment.

Καῖσαρ, ἄρος, ὁ. *Cæsar* (Caius Julius), the most celebrated and skilful of all the Roman commanders. Having reduced the provinces assigned him to subjection, he turned his arms against his own country, drove out Pompey, and overthrew the republic. He was then declared perpetual dictator, but did not enjoy the honour long, as he was assassinated soon after on the 15th of March, B.C. 44, in the 56th year of his age.

καίτοι (conj. from καί and τοι). *Although.*

καίω, fut. καύσω, 1st aor. ἔκκα, perf. κέκαυκα, 1st aor. pass. ἐκαύθην, 2d aor. pass. ἐκάην. *To burn, to set on fire.*

κάκει (by crasis for καὶ ἐκεῖ). *And there.*

κάκειθεν (by crasis for καὶ ἐκεῖθεν). *And thence, and from that place.*

κύκεινος, η, ο (by crasis for καὶ ἐκεῖνος, η, ο). *And he, she, it or that.*

κακία, ας, ἡ (from κακός, bad). *Badness, cowardice, vice, incapacity, misfortune, evil.*

κακόβιος, ον (adj. from κακός, bad, and βίος, life). *Leading a hard life, supporting life with difficulty, living wretchedly.*

κακοδαίμων, ον (adj. from κακός, evil, and δαίμων, a genius). *Unfortunate, unlucky, an evil genius ruling the hour.*

κακοήθης, ες (adj. from κακός, evil, and ἦθος, habit). *Of evil habits, malicious, evil-disposed, wicked, mischievous.*

κακολογέω, ὦ, fut. -ήσω, perf. κεκακολόγηκα (from κακός, evil, and λέγω, to speak). *To revile, to abuse, to slander, to speak evil of.*
κακολογία, ας, ἡ (from κακολογέω).

Injurious language, detraction slander.

κακοπάθεια, ας, ἡ (from κακοπάθης, suffering evil). *Pain, distress, severe toil, laboriousness, affliction.*
κακοπαθέω, ὦ, fut. -ήσω, perf. κεκακοπάθηκα (from κακοπάθης, suffering evil). *To be suffering, to be afflicted, to be unfortunate, to be sick.*

κακός, ἡ, ὄν (adj.). *Bad, wicked, evil, defective, faulty, cowardly, mean.*—Neut. as a noun, κακόν, οὔ, τό, *an evil, a misfortune.*

κακουργία, ας, ἡ (from κακοῦργος, wicked). *Wickedness, crime, malice, harm, infliction of injury.*

κακῶς (adv. from κακός). *Badly, wickedly, ill.*—κακῶς λέγειν, *to revile, to calumniate.*—κακῶς ποιεῖν, *to injure, to treat badly.*—μὴ γένοιτό σοι οὕτω κακῶς, *may it never turn out so badly for thee.*

Κάλαις, ἴδος, ὁ. *Calais*, a son of Boreas, king of Thrace, and brother of Zetes. He with his brother were among the Argonauts, and delivered Phineus from the Harpies.

κάλᾶμος, ον, ὁ. *A reed, a pipe, a rod, an arrow.*

Καλαυρία, ας, ἡ. *Calauria*, an island in the Saronic Gulf, celebrated for the death of Demosthenes.

καλέω, ὦ, fut. καλέσω, perf. κέκληκα. *To call, to invite, to summon, to invoke, to name.*—καλέεσκον, poet. for ἐκάλουν. See note, page 156, line 34.

Κάληνος, η, ον (adj.). *Calenian, of or belonging to Cales*, a city of Campania, now Calvi. The Calenian district was famed for its vineyards.

κᾶλήτωρ, ορος, ὁ (from καλέω, to call). *A caller, a summoner.*

καλιά, ᾶς, Ionic καλή, ἥς, ἡ. *A bird's nest.*

Καλλίας, ον, ὁ. *Callias*, a cousin to Aristides, torch-bearer at the Eleusinian mysteries, and the most wealthy man of Athens.

Καλλίβιος, ον, ὁ. *Callibius.*

καλλιερέω, ὦ, fut. -ήσω, perf. κεκαλιέρηκα (from καλός, pleasing, an

ιερόν, *a sacrifice*). To offer a sacrifice pleasing to the gods, to propitiate by sacrifice.

καλλίκαρπος, ον (adj. from καλός, *beautiful*, and καρπός, *fruit*). Producing fine fruit, abounding in fruit, fertile.

Καλλιμέδων, οντος, ό. Callimēdon, an Athenian demagogue in the time of Phocion.

Καλλιόπη, ης, Doric Καλλιόπα, ας, ή (from καλός, *beautiful*, and όψ, *the voice*). Calliōpe, one of the Muses; she presided over epic poetry.

καλλιπάρης, ον (adj. from καλός, *beautiful*, and παρειά, *the cheek*). Having lovely cheeks, fair-cheeked.

Καλλισθένης, εος contr. ους, ό. Callisthēnes, a Greek who wrote a history of his native country, in ten books. It is now lost.

καλλιτέκνος, ον (adj. from καλός, *beautiful*, and τέκνον, *a child*). Having beautiful children, happy in children.

καλλίφυλλος, ον (adj. from καλός, *beautiful*, and φύλλον, *a leaf*). Bearing beautiful leaves, adorned with leaves.

κάλλος, εος, τό (from καλός). Beauty.

καλός, ή, όν (adj.). Beautiful, handsome, good, fine, beloved, honourable, illustrious.—Comp. καλλίων, superl. κάλλιστος.—As a noun, in neut., καλόν, οὔ, τό, an advantage; in plural, τὰ καλά, noble actions, honourable pursuits.

καλύβη, ης, ή (from ἐκάλυβον, 2d aor. act. of καλύπτω, to conceal). A hut, a tent.—An envelope.

καλυβοποιέω, ω, fut. -ήσω (from καλύβη, and ποιέω, to make). To construct huts, to build cabins.

καλύπτρα, ας, Ionic καλύπτρη, ης, ή (from καλύπτω). A veil, a covering.

καλύπτω, fut. -ύψω, perf. κεκάλυφα, 2d aor. ἐκάλυβον. To cover, to veil, to conceal.

Καλυψώ, όος contr. οὔς, ή. Calypso, one of the Oceanides, reigned in the island Ogygia. She received Ulysses hospitably when ship-

wrecked on her coasts, and detained him seven years in her island.

καλῶς (adv. from καλός, *beautiful*). Beautifully, handsomely, well, nobly, honourably.

κάματος, ον, ό (from κάμνω, to labour). Labour, toil, pain, fatigue.

Καμβύσης, ον, ό. Cambyses, king of Persia, son of Cyrus the Great. He conquered Egypt, killed their god Apis, and plundered their temples.

κάμέ, by crasis for καὶ ἐμέ.

καμηλοπάρδαλις, εως, ή (from κάμηλος, and πάρδαλις, the panther). The camelopard.

κάμηλος, ον, ό and ή. The camel.

κάμινος, ον, ή. An oven, a furnace, a stove.

κάμνω, fut. κάμῶ, perf. κέκμηκα, 2d aor. ἐκάμουν. To labour, to toil, to work laboriously, to exert one's self.—Neuter, to be fatigued, to be exhausted from toil.—Perf. part. κεκμηκώς, fatigued, exhausted.

Καμπανία, ας, ή. Campania, a district of southern Italy below Latium, celebrated for its delightful climate and fertile soil, but especially for its rich vineyards.

καμπή, ης, ή (from κάμπτω). Flexion, curvature, a bend, a curving.

κάμπτω, fut. κάμψω, perf. κέκαμφα. To bend, to turn, to inflect.—ἀκρωτήριον κάμπτειν, to double a promontory or cape.

καὺν, by crasis for καὶ ἐάν. And if, even if, although.—Also for καὶ ἐν, and in, &c.

κάνεον, ον, τό (from κάννα, a reed). A basket made of reeds, a vessel, a bowl or dish, a basket.

Κανωδίκος, ή, όν (adj.). Canopian, of or belonging to Canopus, a city of Egypt, twelve miles from Alexandria, noted for the profligacy of its inhabitants.

κάπειδή, by crasis for καὶ ἐπειδή.

καπηλικός, ή, όν (adj. from κάπηλος). Expert in traffic.—Hence, crafty, fraudulent, cunning.

κάπηλις, ἴδος, ή (fem. of κάπηλος). A female wine-seller.

κάπηλος, ου, ὁ. *A low tavern-keeper, a dishonest wine-seller.*
 καπνός, οὔ, ὁ. *Smoke.*
 κάποθυσκω, by crasis for καὶ ἀπο-
 θνήσκω.
 κᾶπος, ου, Dor. for κῆπος, ου, ὁ. *A garden.*
 κάπρος, ου, ὁ. *A wild boar.*
 κᾶπύω, fut. κᾶπύσω, perf. κεκάπυκα.
To breathe forth.
 κᾶρᾰδοκέω, ὦ, fut. -ήσω, perf. κεκᾶ-
 ρᾰδόκηκα (from κᾶρα, the head,
 and δοκεύω, to watch). *To watch*
with the head erect.—Hence, to ex-
pect anxiously, to await anxiously.
 κᾶρᾰνον, ου, Dor. for κάρηνον, ου,
 τό (from κάρη, the head). *The*
head.
 Κάρᾰνος, ου, ὁ. *Carānus, one of*
the Heraclidæ, who laid the founda-
tion of the Macedonian empire,
B.C. 814.
 κάρδαμον, ου, τό. *Water-cress.*
 καρδία, ας, Ion. καρδίη, ης, ἡ. *The*
heart.
 κάρη, Ion. for κᾶρα, τό (indecl.).
The head.
 Καρία, ας, ἡ. *Caria, a country of*
Asia Minor, south of Lydia, and
lying along the Ægean Sea.
 καρκινώδης, ες (adj. from καρκῖνος,
 a crab, and εἶδος, appearance). *Of*
the crab species, resembling a crab.
 Καρμανία, ας, ἡ. *Carmania, a coun-*
try of Asia, between Persia and
Gedrosia, bordering upon the Per-
sian Gulf. It is now Kerman.
 καρπάσιος, η, ου (adj. from κάρπᾰ-
 σος, fine Spanish flax). *Made of*
linen, linen.
 καρπόμαι, οὔμαι, fut. -ώσομαι,
 perf. κεκάρπωμαι (from καρπός,
 fruit). *To gather fruit.—To en-*
joy the fruit of, to derive advan-
tage from, to reap.
 καρπός, οὔ, ὁ. 1. *Fruit.—Advan-*
tage, profit.—2. The wrist, the
lower part of the arm.
 καρποφορέω, ὦ, fut. -ήσω, perf. κε-
 καρποφόρηκα (from καρποφόρος).
To bear fruit.
 καρποφόρις, ου (adj. from καρπός,
 fruit, and φέρω, to bear). *Fruit-*
bearing, fruitful. — καρποφόρα
δένδρα fruit-trees.

καρτερέω, ὦ, fut. -ήσω, perf. κεκαρ-
 τέρηκα (from καρτερός). *To be*
strong or firm, to bear with forti-
tude, to endure.
 καρτερός, ἄ, ὄν (adj. from κάρτος,
 epic for κράτος, strength). *Strong,*
vigorous, courageous, powerful,
severe.—Having command over,
moderate.
 κάρτιστος, η, ου, epic for κράτιστος,
 η, ου. *Bravest, most courageous,*
&c.
 κάρυον, ου, τό. *A nut.—κασταναι*
κὸν κάρνον, the chestnut.
 Καρχηδών, ὄνος, ἡ. *Carthage, a*
celebrated city of Africa, and the
rival, for a long period, of the Ro-
man power. It was founded by a
colony from Tyre, according to the
common account, B.C. 878. The
circuit of Carthage was twenty-
three miles. It carried on three
wars with Rome, denominated
Punic, and at the close of the third
was taken and set on fire by Scipio
Africanus the younger. It burned
for seventeen days.—2. Νέα, New-
Carthage, now Carthagena, a city
of Spain, on the coast of the Med-
iterranean, founded by Hasdrūbal.
 καρχήσιον, ου, τό. *The top of a*
mast.
 κασιγνήτη, ης, ἡ (fem. of κασίγνητος).
A sister.
 κασίγνητος, ου, ὁ (from κάσις, a
 brother or sister, and γεννάω, to
 beget). *A brother.*
 Κασπία, ας, ἡ (θάλαττα), and Κάσ-
 πιον, ου, τό (πέλαγος). *The Cas-*
pian (Sea), an inland sea of Upper
Asia.
 κασσίτερος, ου, ὁ. *Tin.*
 καστανᾰῖκὸν κάρνον, τό. *The chest*
nut.
 Κάστωρ, ορος, ὁ. *Castor, twin-broth-*
er of Pollux, and son of Jupiter by
Leda, the wife of Tyndārus, king
of Sparta; famed for his skill in
equestrian exercises.
 κατὰ (prep. governing the genitive
 and accusative). *Primitive mean-*
ing, down from.—Hence, 1. with
the genitive, down from, under,
towards, for, against, in, upon.—
2. With the accusative, at, in, by,

according to, as to, during, near, over, throughout, on, opposite, in regard to.—καθ' ὑπερβολήν, excessively, to excess.—καθ' ἐκάστην ἡμέραν, every day, day by day.—κατ' εἰρήνην, in time of peace.—οἱ καθ' ἡμᾶς, men of our rank, also, our contemporaries.—κατὰ τὸ πλεῖστον, for the most part.—With numerals it makes them distributive; as, καθ' ἓνα, one by one, singly; κατὰ δέκα, ten at a time, by tens.—In composition it signifies down, or else denotes stability, firmness, the doing a thing thoroughly, opposition, completion, &c.

καταβαίνω, fut. -θήσομαι, &c. (from κατά, down, and βαίνω, to go). To go down, to descend, to alight.—To condescend, to devolve to.

καταβάλλω, fut. -βάλλω, &c. (from κατά, down, and βάλλω, to cast). To cast down, to fling down, to lay, to fell, to destroy, to subvert.

καταβάσις, εως, ἡ (from καταβαίνω). A descent, a downward path.

καταβιβάζω, fut. -βιβᾶσω, &c. (from κατά, down, and βιβάζω, to lead). To lead down, to bring down.

καταβιβρώσκω, fut. -βρώσω, &c. (from κατά, intensive, and βιβρώσκω, to eat). To eat up, to devour, to consume.

καταβιόω, ὦ, fut. -ώσω, &c. (from κατά, completely, and βιόω, to live). To pass one's life, to pass through life.

καταβοᾶω, fut. -βοῆσω, &c. (from κατά, against, and βοᾶω, to cry out). To cry out against, to clamour against, to revile.

καταβέιος, ον (adj. from κατά, beneath, and γαῖα for γῆ, the earth). Under ground, subterranean.

καταγεῶω, ὦ, fut. -γεῶσω, &c. (from κατά, at, and γεῶω, to laugh). To laugh at, to deride.

καταγιγνώσκω, fut. -γνώσομαι, &c. (from κατά, thoroughly, and γιγνώσκω, to know). To know thoroughly, to be well acquainted with, to discern, to decide.

κατάγνυμι, fut. -άξω, 1st aor. κατέαξα, perf. mid. κατέαγα (from κατά,

down, and ἄγνυμι, to break) To break down, to break in pieces.

καταγοητεύω, fut. -εύσω, perf. καταγοητέυκα (from κατά, intensive, and γοητεύω, to deceive). To deceive by magical illusions, to play the juggler, to make a fool of.

κατᾶγω, fut. -άξω, &c. (from κατά, down, and ἄγω, to lead). To lead down, to draw down, to bring back, to bring in, to summon, to conduct.

καταγωνίζομαι, fut. -αγωνίσομαι, &c. (from κατά, against, and ἀγωνίζομαι, to contend). To contend against.—Also, to vanquish, to subdue.

καταδείκνυμι, fut. -δείξω, &c. (from κατά, intensive, and δείκνυμι, to show). To show clearly, to make known, to introduce, to announce, to institute, to establish.

κατάδενδρος, ον (adj. from κατά, denoting abundance, and δένδρον, a tree). Abounding in trees, woody.

καταδέω, fut. -δήσω, &c. (from κατά, down, and δέω, to bind). To bind down, to fasten together, to join.

καταδικάζω, fut. -δικᾶσω, &c. (from κατά, against, and δικάζω, to decide). To condemn.

κατᾷδικη, ης, ἡ (from κατά, against, and δίκη, a decision). A condemnation.

καταδιώκω, fut. -διώξω, &c. (from κατά, against or after, and διώκω, to follow). To pursue, to prosecute.

καταδουλόω, ὦ, fut. -δουλώσω, &c. (from κατά, completely, and δουλόω, to reduce to slavery). To reduce to abject slavery, to bring into complete subjection.

κατάδρυσος, ον (adj. from κατά, denoting abundance, and δρυμός, a forest). Abounding in forests, full of forests, very woody.

κατᾷδω and καταδύνω, fut. -δύσω, &c. (from κατά, down, and δύω, to sink). To sink down, to dip under, to set, to creep down.—To cause to sink, to overwhelm.

καταζεύγνυμι, fut. -ζεύξω, &c. (from κατά, thoroughly, and ζεύγνυμι, to yoke or join). To unite firmly, to yoke together, to join closely.

καταζεύγνυμι. *A yoking together, a joining firmly.*

καταθάπτω, fut. -θάψω, &c. (from κατά, down, and θάπτω, to bury). *To bury in the ground, to inter, to inhumate.*

καταθρηνέω, ὦ, fut. -ήσω, &c. (from κατά, intensive, and θρηνέω, to mourn). *To bewail bitterly, to lament, to bemoan.*

καταίρω, fut. -ἄρῶ, &c. (from κατά, down, and αἶρω, to raise). *To raise and carry down, to lead down.—To enter (as ships into a harbour).*

καταισχύνω, future -αισχύνῶ, &c. (from κατά, intens., and αἰσχύνω, to shame). *To disgrace, to dishonour, to insult.*

κατακαίω, fut. -καύσω, &c. (from κατά, completely, and καίω, to burn). *To burn up, to consume by fire, to burn severely.—1st aor. κατέκαυσα and κατέκηκα, 2d aor. pass. κατεκάην.*

κατακαλύπτω, fut. -καλύψω, &c. (from κατά, down, and καλύπτω, to cover). *To put down in and cover over, to conceal in, to cover over, to hide.*

κατακάμπτω, fut. -κάμψω, &c. (from κατά, down, and κάμπτω, to bend). *To bend down, to cause to incline.*

κατάκειμαι, fut. -κείσομαι, &c. (from κατά, down, and κείμαι, to lie). *To lie down, to recline, to sit, to lie at hand.*

κατακλαίω, fut. -κλαύσω, &c. (from κατά, intens., and κλαίω, to weep). *To bemoan, to deplore, to bewail.*

κατακλείω, fut. -κλείσω, perf. κατακέκλεικα (from κατά, intens., and κλείω, to shut in). *To fasten securely in, to shut up in, to confine closely.*

κατακλίνω, fut. -κλινῶ, &c. (from κατά, down, and κλίνω, to bend). *To bend down.—In the middle, to place one's self in a recumbent posture, to recline at table, to sit down.*

κατακλύζω, fut. -κλύσω, &c. (from κατά, completely, and κλύζω, to wash). *To overflow, to submerge, to inundate.*

κατακοιμίζω, fut. -κοιμῶ, perf. κα-

τακεκοίμικα (from κατά, down, and κοιμίζω, to put to sleep). *To put down in a bed, to put to sleep, to lull to repose.*

κατακομίζω, fut. -κομῶ, &c. (from κατά, down, and κομίζω, to bring). *To bring down, to bring back, to convey away, to remove.*

κατακόπτω, fut. -κόψω, &c. (from κατά, intens., and κόπτω, to cut). *To cut into pieces, to mangle, to cut off.*

κατακοσμέω, ὦ, fut. -ήσω, &c. (from κατά, intens., and κοσμέω, to put in order). *To put in complete order, to arrange properly.—To adorn.*

κατακρηνίζω, fut. -ῖσω, perf. κατακεκρήνικα (from κατά, down, and κρηνός, a precipice). *To cast down from a precipice, to precipitate, to dash headlong.*

κατακρίνω, fut. -κρίνῶ, &c. (from κατά, against, and κρίνω, to pass sentence). *To condemn, to pass sentence against.*

κατακρύπτω, fut. -κρύψω, &c. (from κατά, completely, and κρύπτω, to hide). *To hide completely, to conceal, to screen.*

κατακτᾶσθαι, ὦμαι, fut. -κτήσομαι, &c. (from κατά, intens., and κτάσθαι, to acquire). *To get possession of, to acquire as one's own, to procure.*

κατακτείνω, fut. -κτενῶ, &c. (from κατά, intens., and κτείνω, to kill). *To put to death, to murder, to kill, to slay.—Ionic fut. κατακτανέω.*

καταλαμβάνω, fut. -λήψομαι, &c. (from κατά, down upon, and λαμβάνω, to seize). *To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.—In the middle, to take to one's self, to select.*

καταλέγω, fut. -λέξω, &c. (from κατά, completely, and λέγω, to tell). *To describe throughout, to relate at full length, to recount, to tell.*

καταλείπω, fut. -λείψω, &c. (from κατά, down in, and λείπω, to leave). *To leave down in, to leave behind, to abandon, to forsake, to quit.*

καταλήθομαι, future -λήσομαι, &c. (from κατά, completely, and λήθομαι, to forget). To forget entirely, to lose all remembrance of.

κατάληψις, εως, ἡ (from καταλαμβάνω, to seize upon). Seizure, capture.

κατάλυσις, εως, ἡ (from καταλύω). Dissolution.—A place of repose, a place of entertainment, a banqueting hall, an inn, an abode, a harbour.

καταλύω, fut. -λύσω, &c. (from κατά, completely, and λύω, to loosen). To dissolve, to destroy, to break up, to abolish, to put an end to, to give up, to subvert.—To stop or rest at any place (viz., to give up a journey at, πορείαν or ὁδόν being understood).

καταμαρτυρέω, ὦ, fut. -ήσω, &c. (from κατά, against, and μαρτυρέω, to bear witness). To bear witness against, to testify against.

καταμηνῶ, fut. -μηνῶσω, &c. (from κατά, intens., and μηνῶ, to indicate). To point out clearly, to indicate, to announce.

καταμύω, fut. -μύσω, &c. (from κατά, down, and μύω, to close the eyes). To close the eyelids, to shut the eyes.

καταναγκάζω, fut. -αναγκάσω, &c. (from κατά, intens., and αναγκάζω, to constrain). To constrain by violence, to compel.

κατανάλισκω, fut. -ανᾶλῶσω, &c. (from κατά, completely, and ἀνᾶλίσκω, to consume). To consume entirely, to waste prodigally, to expend.

κατανέμω, fut. -νεμῶ, &c. (from κατά, denoting distribution, and νέμω, to assign). To distribute in shares, to assign a share.—In the middle, to have a share assigned to one's self, to possess.—To graze upon, to feed on, to devour.

κατανεύω, fut. -νεύσω, &c. (from κατά, towards or to, and νεύω, to nod). To nod to, to nod assent, to grant by a nod, to promise.

κατανοέω, ὦ, fut. -νοήσω, &c. (from κατά, down upon, and νοέω, to apply the mind). To fix the mind

down upon, to reflect on, to observe, to perceive, to comprehend.

καταντᾶω, ὦ, fut. -αντήσω, &c. (from κατά, against or at, and ἀντάω, to meet). To come up to, to arrive at, to reach.

καταντικρύ (adv. from κατά, intensive, and ἀντικρύ, opposite). Directly opposite, over against.

καταξαίνω, fut. -ξαινῶ, &c. (from κατά, completely, and ξαίνω, to scratch or tear). To scratch or tear to pieces, to lacerate greatly, to cut in pieces.—To hew carefully.

κατάξηρος, ον (adj. from κατά, completely, and ξηρός, dry). Completely dry, arid, barren.

καταπαύω, fut. -παύσω, &c. (from κατά, completely, and παύω, to cause to cease). To cause wholly to cease, to put an end to.—In the middle, to cease entirely, to desist from.

καταπέλτης, ου, ὁ (from κατά, against, and πᾶλλω, to hurl). A catapult, a warlike engine used for throwing missile weapons.

καταπελτικός, ἡ, ὄν (adjective from καταπέλτης). Of or pertaining to a catapult.—βέλος, a weapon thrown by a catapult.—καταπελτικὸν ὄργανον, a catapult.

καταπέμπω, fut. -πέμψω, &c. (from κατά, down, and πέμπω, to send). To send down, to send away, to dismiss.

κατάπεφνον, without augment for κατέπεφνον, syncopated 2d aor., with redupl., from the obsolete καταφένω (from κατά, intensive, and πέφνον, I slew). I slew, put to death.

καταπίνω, fut. -πιῶμαι, &c. (from κατά, down, and πίνω, to drink). To swallow down, to drink off.—1st aor. pass. part., as a noun in the neuter, τὸ καταποθέν, what is swallowed.

καταπλέω, fut. -πλεύσομαι, &c. (from κατά, down, and πλέω, to sail). To sail down, to sail back, to return.

καταπληκτικῶς (adv. from καταπληκτικός, striking with terror). Terribly, amazingly, astonishingly, fearfully.

καταπλήσσω, Att. -πλήττω, fut. -πλήξω, &c. (from κατά, down, and πλησσω, to strike). *To strike down.*—Hence, *to fill with dismay, to strike with terror, to alarm, to frighten.*—In the middle, *to be amazed, to be astonished.*
 καταπλουτίζω, fut. -πλουτῖσω, &c. (from κατά, intensive, and πλουτίζω, to enrich). *To render very rich, to enrich exceedingly.*
 καταπνέω, fut. -πνεύσω, &c. (from κατά, against, and πνέω, to blow). *To blow on or against, to blow along, to breathe on, to blow.*
 καταπονέω, ὦ, fut. -πονήσω, &c. (from κατά, down, and πονέω, to toil). *To wear down with toil, to harass with labour, to wear out.*—*To labour, to toil, to elaborate.*
 καταπραΰνω, fut. -πραΰνω, perf. καταπεπραΰνκα (from κατά, down, and πραΰνω, to soften). *To soften down, to appease, to propitiate.*
 κατάρατος, ον (adj. from κατάραισμαι, to curse). *Accursed, execrated.*—*Abominable, detestable.*
 καταρέζω, poetic for καταρρέζω, fut. -ρέξω, &c. (from κατά, down, and ῥέζω, to move the hand). Generally, *to stroke with the hand, to caress.*
 κατὰριθμέω, ὦ, fut. -ήσω, &c. (from κατά, down to, and ἀριθμέω, to count). *To count down to, to number as far as, to enumerate, to reckon to.*
 καταρρέω, fut. -ρεύσω, &c. (from κατά, down from, and ρέω, to flow). *To flow down from, to trickle down, to descend, to devolve.*
 καταρρύτος, ον (adj. from καταρρέω). *Well-watered.*—*Abounding in, richly gifted with, well supplied with.*
 κατάρχω, fut. -άρξω, &c. (from κατὰ, intensive, and ἀρχω, to begin). *To take its origin from, to begin.*—*To be the first, to set the example.*
 κατασθέννυμι, fut. -σθέσω, &c. (from κατά, completely, and σθέννυμι, to extinguish). *To extinguish completely, to quench, to put out entirely.*—*To appease.*
 κατασειώ, fut. -σειώσω, perf. κατασέ-

σεικα (from κατά, down, and σειώ, to shake). *To shake down, to cause to fall.*
 κατασκάπτω, fut. -σκάψω, &c. (from κατά, down, and σκάπτω, to dig). *To dig down, to undermine, to demolish, to destroy (by undermining).*
 κατασκεδάννυμι, fut. -σκεδῶσω, perf. κατεσκεδάκα (from κατά, down, and σκεδάννυμι, to scatter). *To scatter about on, to cast down on, to diffuse, to disperse, to pour down upon.*
 κατασκενάζω, fut. -ᾶσω, perf. κατεσκενέακα (from κατά, completely, and σκενάζω, to arrange). *To put in complete order, to arrange, to prepare, to dispose, to build, to fabricate, to construct.*—In the middle, *to fit out for one's self.*
 κατασκευή, ἥς, ἡ (from κατά, completely, and σκευή, arrangement). *Studied arrangement, disposition, a structure, equipment, fabrication, preparation, a forming, artificial means, the constructing.*
 κατασκήπτω, fut. -σκήψω, &c. (from κατά, down on, and σκήπτω, to lean). *To lean down upon, to support one's self on, to rely upon.*—*To incline towards.*
 κατὰσκιος, ον (adj. from κατά, over, and σκιά, a shadow). *Covered with shade, overshadowed, shaded, shadowy.*
 κατὰσκοπος, ον, ὁ (from κατά, thoroughly, and σκοπέω, to observe). *An observer, a scout, a spy, an examiner.*
 κατασοφίζω, fut. -ῖσω, perf. κατασεσόφικα (from κατά, completely, and σοφίζω, to deceive by sophistry). *To deceive by sophistry, to overreach, to foil completely, to elude.*
 κατασπᾶω, ὦ, fut. -σπᾶσω, &c. (from κατά, down, and σπᾶω, to draw). *To draw down, to tear down, to draw upon.*
 κατασπένδω, fut. -σπείσω, perf. pass. κατέσπεισμαι (from κατά, down, and σπένδω, to pour out). *To pour out upon the ground (as a libation), to make a libation, to pour down on.*

κατασταθμεύω, fut. -εὔσω, perf. κατεστάθμευκα (from κατά, intensive, and σταθμεύω, to put in stalls). To put up in stalls, to pen up, to stable.—To quarter troops.

καταστέφω, fut. -στέψω, &c. (from κατά, down, and στέφω, to crown). To place a crown down on, to crown.

καταστιζω, fut. -στίζω, perf. κατέστιξα (from κατά, completely, and στίζω, to puncture). To puncture completely, to mark with points.

καταστῤατοπεδεύω, fut. -εὔσω, &c. (from κατά, down, and στρατοπεδεύω, to encamp). To pitch a camp, to make an encampment.

καταστρεβλώω, ᾧ, fut. -στρεβλώσω, &c. (from κατά, intens., and στρεβλώω, to torture). To torture severely, to put to the rack.

καταστρέφω, fut. -στρέψω, &c. (from κατά, down, and στρέφω, to turn). To overthrow, to overturn, to subvert, to subjugate, to finish, to return.—In the middle, to bring into subjection, to subdue to one's self.

καταστροφή, ἥς, ἥ (from καταστρέφω). Subversion, the final event, the end, death, a catastrophe.

κατάστρωμα, ᾗτος, τό (from καταστρώννυμι, to spread down). The deck.—A covering, a couch.

κατατείνω, fut. -τενῶ, &c. (from κατά, intens., and τείνω, to stretch). To stretch out, to extend, to draw tight, to strain.—To put forth every effort, to continue.

κατατίθημι, fut. καταθήσω, &c. (from κατά, down, and τίθημι, to put). To put down, to deposit, to place firmly, to lay up or away, to reserve.

κατατιτῤῶω, and -τιτῤαίνω, fut. κατατρήσω, &c. (from κατά, completely, and τιτῤῶω, to pierce). To transpierce, to perforate, to bore through.—Perf. pass. part. κατατετρημένος, η, ον, perforated, transpierced.

κατατοξεύω, fut. -τοξεύσω, &c. (from κατά, against, and τοξεύω, to shoot). To discharge arrows against (from a bow), to shoot with an arrow.

κατατρέχω, fut. -τρέξομαι, &c. (from

κατά, down, and τρέχω, to run). To run down, to overrun, to make an irruption into, to go through, to traverse.

κατατρίβω, fut. -τρίψω, &c. (from κατά, down, and τρίβω, to rub). To rub or grind down, to rub to pieces, to wear out, to diminish, to destroy.

κατατυγχάνω, fut. -τεύξομαι, &c. (from κατά, intens., and τυγχάνω, to attain). To succeed in attaining, to get actual possession of, to be successful.

καταφᾶγω, obsolete form; from it comes κατέφαγον, used as 2d aor. to κατεσθίω (from κατά, down, and φάγω, obsolete, to eat). To eat greedily, to devour, to swallow down.

καταφέρω, fut. κατοίσω, &c. (from κατά, down, and φέρω, to bring). To bring down, to bear down, to let fall, to drive down, to strike, to remove.—In the middle, to let one's self down, to sink gradually, to go down (as the sun), to decline, to be brought to land.—To go to ruin.

καταφεύγω, fut. -φεύξομαι, &c. (from κατά, down, and φεύγω, to flee). To flee down or under, to take refuge in, to flee to for shelter, to betake one's self to flight.

καταφθείρω, fut. -φθερῶ, &c. (from κατά, completely, and φθείρω, to destroy). To destroy utterly, to ruin completely, to corrupt.

καταφλέγω, fut. -φλέξω, perf. καταπέφλεχα (from κατά, completely, and φλέγω, to burn). To burn up, to consume totally, to destroy by fire.

κατάφρακτος, ον (adj. from καταφράσσω, to cover with armour). Covered with armour, fully armed, completely equipped.

καταφρονέω, ᾧ, fut. -φρονήσω, &c. (from κατά, down upon, and φρονέω, to think). To regard as inferior, to despise, to treat with contempt, to disregard, to condemn.

καταφύγη, ἥς, ἥ (from καταφεύγω, to flee for shelter). A place of shelter a refuge, an asylum, a covert.

καταχειροτονέω, ὦ, fut. -ήσω, &c. (from κατά, against, and χειροτονέω, to vote). To vote against, to condemn by vote.

καταχέω, fut. -χεύσω, &c. (from κατά, down on, and χέω, to pour). To pour down on, to pour forth, to let flow, to spill, to shed.

καταχρᾶσθαι, ὦμαι, fut. -χρήσομαι, &c. (middle voice; from κατά, intens., and χρᾶσθαι, to use). To make use of, to dispose of, to employ, to use.

καταχώννυμι, fut. -χώσω, &c. (from κατά, intens., and χώννυμι, to heap up). To heap earth upon, to cover over with earth, to bury up, to raise obstructions.

καταψάω, fut. -ψαύσω, &c. (from κατά, down upon, and ψάω, to touch). To touch lightly upon, to graze, to touch gently.

καταψηφίζομαι, fut. -ψηφίσομαι, &c. (from κατά, against, and ψηφίζομαι, to vote). To vote against, to condemn by vote, to pass a decree against, to decree, to adjudge against.

καταψύχω, fut. -ψύξω, &c. (from κατά, down, and ψύχω, to cool). To cool down, to cool gradually, to refresh.

κατέδω, fut. -εδέσω and -έδομαι, &c. (from κατά, down, and ἔδω, to eat). To devour, to consume, to eat greedily.

κατείδω, &c. (from κατά, intens., and εἶδω, to see). To perceive clearly, to discern, to survey.

κάτειμι, fut. -είσομαι, &c. (from κατά, down, and εἶμι, to go). To go down, to descend, to come down. —To come back, to return (from banishment), to arrive.

κατεργάζομαι, fut. -εργάσομαι, &c. (from κατά, intens., and ἐργάζομαι, to labour). To labour through, to effect, to accomplish by labour, to elaborate, to put an end to, to reduce to, to pulverize.

κατεργασία, ας, ἡ (from κατεργάζομαι). An effecting, accomplishment, process, performance, treatment, cultivation.

κατερείπω, fut. -ερείψω, &c. (from

κατά, down, and ἐρείπω, to overthrow). To pull down to the ground, to demolish, to overturn, to burst in.

κατέρχομαι, fut. -ελεύσομαι, &c. (from κατά, down, and ἔρχομαι, to go). To go down, to descend, to come down.—To come back, to return.

κατεσθίω, fut. κατέδομαι and κατέδω, &c. (from κατά, down, and ἐσθίω, to eat). To eat greedily, to swallow down, to devour, to eat up.

κατενθύνω, fut. -ενθύνω, perf. κατηύθυνκα (from κατά, intens., and εὐθύνω, to direct). To direct aright, to guide, to regulate, to drive.

κατέχω, fut. καθέξω and κατασχέσω, &c. (from κατά, down, and ἔχω, to hold). To hold down, to restrain, to keep back, to detain, to seize or take possession of, to possess, to continue, to sustain, to befall.—2d aor. part. κατασχών.

κατηγορέω, ὦ, fut. -ήσω, perf. κατηγόρηκα (from κατά, against, and ἀγορέω, a form of ἀγορεύω, to speak). To speak against, to accuse, to bring forward an accusation against, to charge with.

κατηγορία, ας, ἡ (from κατηγορέω). An accusation, a charge.

κατήγορος, ου, ὁ (from κατά, against, and ἀγορέω, a form of ἀγορεύω, to declaim). An informer against, an accuser.

κατήκοος, ου (adj. from κατακούω, to listen attentively). Listening attentively.—Obedient, tractable, under subjection.

κατήφεια, ας, ἡ (from κατηφής, dejected). Dejection, sadness.

κατοικέω, fut. -οικήσω, &c. (from κατά, down in, and οἰκέω, to dwell). To fix one's residence in, to dwell in, to inhabit, to settle.

κατοικία, ας, ἡ (from κατοικέω). A dwelling, a place of abode, a settlement, a colony, a farm, an inhabited place.

κατοικίζω, fut. -οικίσω, &c. (from κατά, down in, and οἰκίζω, to establish a colony). To establish

ωνον, in, to settle down in, to found, to cultivate.

κατοκνέω, ᾧ, fut. -οκνήσω, perf. κατόκνηκα (from κατά, intens., and ὀκνέω, to be slow). To be slothful or inactive, to omit or neglect through fear or laziness, to shrink from, to be reluctant.

κατοπτρίζω, fut. -ῖσω (from κάτοπτρον). To show in a mirror, to show the reflection of.—In the middle, to survey one's self in a mirror, to behold one's form in a mirror.

κάτοπτρον, ον, τό (from κατά, against or at, and ὀπτομαι, to look). A mirror.

κατορθόω, ᾧ, fut. -ορθώσω, per. κατόρθωκα (from κατά, completely, and ὀρθόω, to erect). To make perfectly erect, to raise up, to erect, to rectify, to restore.

κατορύσσω, Attic -ορύττω, fut. -ορύξω, &c. (from κατά, down, and ὑρύσσω, to dig). To dig down, to inter, to bury, to conceal.

κάτω (adv. from κατά, down). Down, below, underneath, downward.—τὰ κάτω (supply χώρια), the lower portions or places.

Κάτων, υνος, ὁ. Cato, 1. a celebrated Roman, remarkable for his severe and frugal habits. He was made censor, which office he discharged with great rigour.—2. Great-grandson of the former; he sided with Pompey against Cæsar, in the civil war, and, after the republican party was defeated, slew himself at Utica, B.C. 46, in the 59th year of his age.

κατώρυξ, ὕχος (adj. from κατορύσσω). Deposited in the earth, laid under ground.—As a noun, κατώρυξ, ὕχος, ἡ. An offset, a sprout, a layer of a plant, a slip.

κατωρῶμαι, fut. -ωρῶσμαι, &c. (from κατά, intens., and ὠρῶμαι, to howl). To howl aloud, to roar.

κατωφερής, ἐς (adj. from κάτω, downward, and φέρομαι, to be borne, to hang). Hanging down, inclining downward, sinking, prone to.

Κανκάσιος, α, ον (adj.). Caucasian, of Caucæsus.—τὰ Κανκάσια ὄρη,

the Caucasian mountains, the chain of Mount Caucæsus.

Κανκάσος, ον, ὁ. Caucæsus, a very high and extensive range of mountains in Northern Asia, extending from the Euxine to the Caspian Sea.

καῦμα, ἄτος, τό (from καίω, to burn). Fire, heat.

καυματηρός, ἄ, ὄν (adj. from καῦμα). Glowing, hot, burning.

Κανσιᾶνοι, ὦν, οἱ. The Causiāni. καυχᾶμαι, ὦμαι, fut. -ήσομαι, perf. κεκαυχῆμαι (akin to εὐχομαι and αὐχέω). To boast, to vaunt one's self, to give out.

κε, and before a vowel κεν, an epic particle having the same force in poetry as ἄν in prose.

κέαρ, contr. κῆρ, gen. κέαρ, contr. κῆρος, τό. The heart.

κέατο, Ionic for ἐκείντο.

κέγχρος, ον, ὁ and ἡ. Millet.

κεδνός, ἡ, ὄν (adj. from κῆδος, care). Careful, prudent.—Meriting care, worthy, venerable.

κέδρος, ον, ἡ. 1. The cedar-tree.—2. A species of aromatic juniper. κεδρώω, ᾧ, fut. -ώσω, perf. κεκέδρωκα (from κέδρος). To anoint with cedar-oil, to embalm, to preserve.

κεῖθι, Ionic for ἐκεῖθι. There, &c.

κεῖμαι, fut. κείσομαι, perf. wanting To lie down, to lie, to fall (in battle), to lie dead.—To be situated.

κειμήλιον, ον, τό (from κεῖμαι). Something laid up, a valuable or costly article, a treasure, a possession.

κεῖνος, η, ο, Ionic for ἐκεῖνος, η, ο (pron.). He, she, it, that, this.

Κεῖος, α, ον (adj.). Cēan, of or belonging to Ceos, an island of the Ægean, one of the Cyclādes, opposite the promontory of Sunium in Attica.—As a noun, Κεῖος, ον, ὁ. A Cēan, an inhabitant of Ceos.

κεῖρω, fut. κερῶ Æolic κέρσω, perf. κέκαρκα. To cut off, to shear, to shave.—To take away, to diminish, to tear, to gnaw, to plunder.

Κεκροπία, ας, ἡ. Cecropia, the original name of Athens, in honour of Cecrops, its first founder. It

was also often applied to the whole of Attica.

Κέκροψ, οπος, ό. *Cecrops*, an Egyptian, who led a colony to Attica about 1556 B.C., and founded the city of Athens.

κεκρύφαλος, ου, ό (from κρύπτω, *to cover*). *Network for the hair*. See note, page 162, line 94.

κελεύω, fut. -εύσω, perf. κεκέλευκα (from κέλλω, *to move*). *To put in motion, to impel, to encourage, to command, to request*.

κέλομαι, fut. κελήσομαι, 2d aor., with reduplication, έκεκλόμην, in Homer without augment, κεκλόμην, part. κεκλόμενος (from κέλλω, *to move*). *To command.—To call*.

Κελτικός, ή, όν (adj.). *Celtic*.

Κελτοί, ών, οί. *The Celts*, an ancient race, who passed at an early period from Asia into Europe along the Danube, and penetrating westward, occupied the country between the Pyrenees and the river Rhine. They afterward spread into the British islands, Spain, and Upper Italy.

κενός, η, ου (adj.). *Empty, void, vain, useless, idle, frivolous*.

κενώω, ώ, fut. κενώσω, perf. κεκένωκα (from κενός). *To empty, to exhaust, to evacuate, to render void, to despoil*.

κένταυρος, ου, ό. *A Centaur*, a fabulous being, half human and half horse.

κεντέω, ώ, fut. -ήσω, perf. κεκέντηκα. *To prick, to sting, to goad, to pierce, to perforate*.

κέντρον, ου, τό (from κεντέω). *A goad.—A sting*.

Κεράμεικος, ου, ό. *The Ceramicus*, a large district in the western part of Athens, divided into the outer and inner Ceramicus; the former being without the walls, and containing the tombs of those who had fallen in battle and were buried at the public expense; the latter was within the city, and contained many of the public buildings.

κεράμεος and κεράμιος, α, ου (adj. from κέραμος, *potter's earth*). *Made of earth, earthen*.

κεραμωτός, ή, όν (adj. from κεραμώω, *to cover with tiles*). *Covered with tiles, made of earthenware, made of tiles*.

κεράννυμι, fut. κεράσω Attic κερῶ, perf. κέκρακα, perf. pass. κεκέρασμαι and κέκραμαι, 1st aor. pass. έκράσθην (from obs. κέρω, *to mix*). *To mix, to mingle*.

κέρας, άτος, by sync. άος, contr. ως, τό. *A horn.—A peak, a promontory*. See Κέρατα.

κέρασος, ου, ό. *The cherry-tree*.

κεράστης, ου, ό (from κέρας). *One that has horns, the cerastes or horned serpent.—As an adjective, horned*.

Κέρατα, ων, τά. *The Horns*, two mountains on the borders of Megara and Attica.

κεραυνός, ου, ό. *The thunderbolt*. See βροντή. As a proper name, Κεραυνός, *Ceraunus*, an epithet of Ptolemy, king of Macedonia.

κεραυνοσκοπία, ας, ή (from κεραυνός, and σκοπέω, *to observe*). *The observation of lightning* (for the purposes of divination), *the drawing of omens from lightning*.

κεραυνώω, ώ, fut. -ανώσω, perf. κεκεραυνώκα (from κεραυνός). *To strike with a thunderbolt, to strike dead with lightning*.

Κέρβερος, ου, ό. *Cerberus*, the dog of Pluto, which had three heads. It was stationed as a watch at the entrance of the lower world to prevent the living from entering and the souls of the dead from escaping.

κερδαίλος, α, ου (adj. from κέρδος, *gain*). *Eager for gain, prudent—Profitable, advantageous*.

κερδίων, ου (adj., irreg. comp., from κέρδος). *More profitable, better, &c.—Superlative κέρδιστος, η, ου, best, &c.*

κέρδος, εος contr. ους, τό. *Gain, profit, prudence, cunning*.

κερκίς, ίδος, ή (from κέρκω, a form of κρέκω, *to strike*, from the noise made in weaving). *A shuttle.—A bodkin*.

κέρκος, ου, ή. *The tail*.

Κερκυραίος, α, ου (adj.). *Corcyrean, of Corcyra*, an island in the Ionian

Sea, off the coast of Epirus, now Corfu.

κέρμα, ἄτος, τό (from κείρω, to cut off). A small portion cut off, a small piece of coin, money, change.

κερμάτιον, ον, τό (dim. of κέρμα). A small sum of money, small change, the requisite sum.

κεστός, ἡ, ὄν (adj. from κεντέω, to prick). Stitched, embroidered.—

As a noun, κεστός, οὐ, ὁ, a girdle.

—The Cestus of Venus.

κεῦθος, εος, τό (from κεύθω, to hide).

A hiding-place, a place of concealment, a cave, a cavern.

κεφαλαιός, α, ον (adj. from κεφαλή). Chief, principal.

κεφαλή, ἡς, ἡ. The head.—κακὴ κεφαλή, thou cowardly fellow.

κηδεύω, fut. -εύσω, perf. κεκήδευκα (from κῆδος). To take care of, to attend to, to perform the funeral obsequies.

κῆδος, εος contr. ους, τό. Care, anxiety, solicitude, sadness, funeral obsequies.

κῆδω, 2d aor. ἔκηδον (from κῆδος, care). To make anxious, to cause care.—In the middle, κῆδομαι, fut. κεκαδήσομαι, perfect, with the signification of the present, κέκηδα. To make one's self anxious, to be anxious, to be distressed.

κῆλειος, ον, and κήλεος, ον (adj. from καίω, to burn). Burning, glowing, brilliant.

κῆμέ, Doric for καὶ ἐμέ.

κῆν, Doric for κᾶν, which is for καὶ ἐν; but κῆν for καὶ ἄν.

κηπεία, ας, ἡ (from κηπεύω, to cultivate in a garden). Gardening.

κήπευμα, ἄτος, τό (from κηπεύω, to cultivate in a garden). A plant cultivated in gardens, a garden vegetable or plant, gardening.

κῆπος, ον, ὁ. An enclosed place, a garden, an orchard.

κῆρ, κῆρος, contracted from κέαρ, κέαρρος, τό. The heart.

κηρίον, ον, τό (from κηρός). The honeycomb.

κηρός, οὐ, ὁ. Wax.

κήρυξ, ὕκος, ὁ. A herald, a deputy, a crier.—A species of snail.

κηρύσσω, Attic κηρύττω, fut. -ύξω,

perf. κεκήρυχα (from κήρυξ). To act as a herald, to proclaim, to announce, to cry out aloud.

κῆτος, εος, τό. A sea-monster, a whale.

κητώδης, ες (adj. from κῆτος, and εἶδος, appearance). Resembling sea-monsters, belonging to the class of large fishes, vast, unwieldy, very large.

Κηφεύς, ἔως, ὁ. Cepheus, a king of Æthiopia, and father of Andromeda by Cassiope.

Κηφισσός, οὐ, ὁ. The Cephissus or Cephissus, a river of Attica, flowing beneath the long walls of Athens and discharging itself into the sea near Phalærum.

κῆώδης, ες (adj., probably from an old substantive κῆος, same as θύος, incense). Perfumed, fragrant.

κίβατός, οὐ, ἡ. A coffer, a chest, an ark.

κίδνημι (a poetic form for σκεδάννυμι). To scatter, to diffuse.—In the middle, to spread itself, to diffuse its radiance (said of the dawn).

Κιθαιρῶν, ὄνος, ὁ. Cithæron, a range of mountains dividing Bœotia, first from Megaris, and afterward from Attica. It was sacred to Bacchus, and here he held his revels. The modern name is Elatea.

κῖθάρα, ας, ἡ. A harp, a lyre.

κινθάρῖζω, fut. -ῖσω, perf. κεκινθάρικα (from κινθάρης, a form of κῖθάρα).

To play the harp, to play the lyre.

κινθαρῶδέω, ᾶ, fut. -ῆσω, &c. (from κινθάρα, a harp or lyre, and αἰδῶ, to sing). To sing to the harp or lyre.

κινθαρῶδία, ας, ἡ (from κινθαρῶδέω). A singing to the harp or lyre.

κινθαρῶδός, οὐ, ὁ (from κινθάρα and αἰδῶς, a singer). One who sings to the harp, a minstrel.

Κικέρων, ωνος, ὁ. Cicero, Marcus Tullius, an illustrious Roman orator, philosopher, and statesman, was born at Arpinum B.C. 107.

Κίλικες, ων, οἱ. The Cilicians, a people of Troas, in Asia Minor, in alliance with the Trojans. Their capital, Thebe, was sacked by

Achilles, and Eetion their king slain by him.

Κιλικία, ας, ἡ. *Cilicia*, a country of Asia Minor on the seacoast, south of Cappadocia, and bounded by Syria on the east and Pamphylia on the west. It corresponds nearly to the modern *Carmania*.

Κίμβροι, ων, οἱ. *The Cimbri*, a people of Germany who invaded the Roman empire with a large army, but were conquered by Marius and Catulus. The Cimbri had their original seat in the Cimbric Chersonese, now *Jutland*.

Κιμμέριος, α, ον (adj.). *Cimmerian*, of the *Cimmerii*, a people dwelling near the Palus Mæotis.

Κίμων, ωνος, ὁ. *Cimon*, a celebrated Athenian general, son of Miltiades.

κινδυνεύω, fut. -εύσω, perf. κενιδύνευκα (from κινδύνος). *To incur danger, to be exposed to danger, to run a risk*.—Pres. part., as a noun, ὁ κινδυνεύων, *the accused, the defendant* (in a suit).

κινδύνος, ου, ὁ. *Danger, risk, hazard*.

Κινέας, ου, ὁ. *Cinēas*, a Thessalian, minister and friend to Pyrrhus, king of Epirus.

κινέω, ὦ, fut. κινήσω, perf. κέκινηκα. *To move, to excite, to arouse, to change*.

κίνησις, εως, ἡ (from κινέω). *A moving, movement, motion, alteration*.

κινῶρομαι (from κινῶρός, lamenting) *To lament, to bemoan, to exclaim mournfully*.

Κινῶρας, ου, ὁ. *Cinōras*, a king of Cyprus, the father of Myrrha, who falling in love with him, became the mother of Adonis.

Κίρκη, ης, ἡ. *Circē*, a famous enchantress, sister to Æetes, king of Colchis.

κίσσα, ης, and Att. κίττα, ης, ἡ. *A magpie*.

κισσίνος, η, ον, and Att. κίττινος, η, ον (adj. from κισσός). *Of ivy, adorned with ivy, ivy*.

κισσός, οὔ, and Att. κιστός, οὔ, ὁ *Ivy*.

κίχων, κίχημι, and κιχέω, fut. κιχήσω, perf. κέκίχηκα, 2d aor. ἔκίχον. *To overtake, to meet with, to light upon, to find*.—Pres. subj. κιχέω, poet. κιχείω, opt. κιχείην, inf. κιχῆναι, part. κιχείς.

κίχλη, ης, ἡ. *A thrush*.

κίω, opt. κίοιμι, part. κῖών, imperf. ἔκῖον (seldom used in the present indicative), the other tenses are not used. *To go*.

κίων, ονος, ὁ and ἡ. *A pillar, a column*.

κλάδος, ου, ὁ (from κλάω, to break off). *The young shoot of trees, a branch*.

Κλαζομένιος, α, ον (adj.). *Clazomenian*, of Clazōmēnē, a city of Ionia in Asia Minor, on the coast of the Ægean Sea.

κλαίω, fut. κλαύσω, Att. κλαῆσω, perf. κέκλαυκα, 2d aor. ἔκλαον. *To weep, to lament*.

Κλάρος, ου, ἡ. *Clarus*, a city of Ionia, northeast of Colōphon, famous for its temple, grove, and oracle of Apollo.

Κλεάνθης, ου, ὁ. *Cleanthes*, a stoic philosopher of Assos in Lydia, disciple of Zeno, whom he succeeded in his school. Though poor, such was his devotion to study, that he drew water as a labourer in the public gardens by night, in order that he might attend the schools of philosophy in the day.

Κλεινίας, ου, ὁ. *Clinias*, an Athenian, the father of Alcibiades, said by Herodotus to have been the bravest of the Greeks in the battle of Artemisium.

κλεινός, ἡ, ὄν (adj. from κλείω, to render famous). *Renowned, famous, illustrious*.

κλεῖς, κλειδός, ἡ (from κλείω, to shut up). *A key, a bar or bolt*.

Κλειτός, ου, ὁ. *Clītus*.

Κλειώ, ὅς contr. οὗς, ἡ. *Clio*, one of the Muses; she presided over history.

Κλεοδάμος, ου, ὁ. *Cleodāmus*.

Κλεόμβροτος, ου, ὁ. *Cleombrotus*, a king of Sparta, father of Agēsipōlis

Κλεομένης, εος contr. ους, ό. *Cleomenes*, the name of several Spartan kings.

Κλεοπάτρα, ας, ή. *Cleopatra*, a sister of Alexander the Great, killed by Antigonus as she attempted to fly to Ptolemy in Egypt.

κλέος, έεος contr. έους, τό (from κλέω, to make publicly known). *Rumour, report.—Fame, renown, glory.*

κλέπτης, ου, ό (from κλέπτω). *A thief.*

κλέπτω, fut. κλέψω, perf. κέκλοφα, perf. pass. κέκλεμμαι, 2d aor. pass. εκκλᾶπην. *To steal, to conceal, to do anything secretly.*

Κλέων, οντος, ό. *Cleon*, a turbulent demagogue at Athens, who, by impudence and flattery, obtained command of an expedition into Thrace. He was slain at Amphipolis in a battle against Brasidas.

κληῖζω, fut. κληῖσω, Ion. for κλήζω, fut. κλήσω (from κλέος, fame). *To make known, to announce, to name, to celebrate.*

κλήμι, ἄτος, τό (from κλάω, to break off). *A shoot, particularly of the vine, a vine, a branch of vine.*

κληρουχέω, ὦ, fut. -ήσω, perf. κεκληρουχήκα (from κληρος, a lot, and έχω, to have). *To receive a share by lot.*

κληρουχία, ας, ή (from κληρουχέω). *The reception or possession of a share by lot (in the distribution of conquered or newly-settled lands), an allotted portion of land.*

κληρώω, ὦ, fut. -ώσω, perf. κεκλήρωκα (from κληρος, a lot). *To cast lots, to choose by lot.—In the middle, to obtain by casting lots, to receive by lot.*

κλίμαξ, ἄκος, ή (from κλίνω). *A staircase, the stairs, a ladder.*

κλίνη, ης, ή (from κλίνω). *A couch, a bed.*

κλινίδιον, ου, τό (dim. of κλίνη). *A small couch, a bier.*

κλίνω, fut. κλινῶ, perf. κέκλικα. *To bend, to bend down, to lay down, to incline, to cause to give way.—*

Neuter, to give way, to decline, to decay.

κλίσια, ας, Ion. κλίσιη, ης, ή (from κλίνω). *A place for reposing in or upon, a tent, a couch, a seat.*

κλισμός, οὔ, ό (from κλίνω). *An arm-chair, a throne.*

κλοπή, ης, ή (from κλέπτω, to steal). *Theft.*

κλύζω, fut. κλύσω, perf. κέκλυκα, perf. pass. κέκλυμαι. *To besprinkle, to wash, to moisten, to inundate.*

κλυτός, ή, όν (adj. from κλύω). *Heard of, renowned, famous.*

κλύω (akin to κλέω), imper. 2d sing.

κλυθι, 2d plur. κλυτε, with Homeric redupl. κέκλυθι and κέκλυτε, imperf. εκκλῡον, with the aorist signification. *To hear, to learn by report, to listen to.*

κλών, ὠνος, ό (from κλάω, to break off). *A shoot, a scion, a branch.*

Κνίδος, ου, and Γνίδος, ου, ή. *Cnidus*, and *Gnidus*, a city of Caria in Asia Minor, where was a famous statue of Venus, who was the chief deity of the place.

κνίσσα, ης, ή. *The smoke and odour of fat (especially that burned in sacrifices), savour.*

Κνωσός, οὔ, ή, and Γνωσός. *Cnossus*, and *Gnossus*, a town of Crete, on the northern coast, where Minos held his court. The site is now called *Long Candia*.

κόγχη, ης, ή. *A shell, a muscle, a shellfish.*

κοιλαίνω, fut. κοιλᾶνῶ, perf. κεκοίλαγκα (from κοῖλος). *To hollow out, to excavate.*

κοιλίς, ἄδος, ή (from κοῖλος). *A hollow place, a cavity, an excavation.*

κοιλία, ας, ή (from κοῖλος). *The belly, the stomach, the abdomen.*

κοῖλος, η, ον (adj.). *Hollow, deep excavated, hollowed.—In the neuter, as a noun, τὸ κοῖλον, a cavity, a valley.*

κοιλόω, ὦ, fut. -ώσω, perf. κεκοίλωκα (from κοῖλος). *To hollow, to excavate.*

κοιμῶ, ὦ, fut. -ήσω, perf. κεκοίμηκα (akin to κεῖμαι, to lie down). *T*

put to bed, to lull to sleep.—In the middle, *to lie down to rest, to be take one's self to repose, to compose one's self to rest.*

κοινῇ (adv., prop. dat. sing. fem. of κοινός). *In common, at common expense.*

κοινός, ἡ, ὄν (adj.). *Common, general, public, popular, civil, sociable.*—ἐν κοινῷ, *in common, in public.*—As a noun in the neuter, τὸ κοινόν, *the commonwealth.*

κοινωνέω, ὦ, fut. -ήσω, perf. κεκοινωνήκα (from κοινωνός, a partaker). *To participate in, to partake of, to have community or intercourse.*

κοινῶς (adv. from κοινός). *In common.*

Κοῖος, ον, ὁ. *Cæus, one of the Titans, son of Cælus and Terra. He married Phæbe, by whom he had Latōna and Asteria.*

κοίρανος, ον, ὁ (from κύρος, power). *A commander, a sovereign, a lord, a master.*

κοιταῖος, α, ον (adj. from κοίτη). *Lying in bed, sleeping.*—Neuter as a noun, κοιταῖον, ον, τό, *the hold or den of a wild animal, a bed, a couch.*

κοίτη, ης, ἡ (from κείω, theme of κείμαι, to lie down). *A couch, a bed, a place of repose.*

κολάζω, fut. -ᾶσω, more commonly -ᾶσομαι, perf. κεκόλακα (from κόλλω, mutilated). *To cut off, to mutilate.*—*To punish, to chastise, to correct.*

κολακεῖα, ας, ἡ (from κολακεύω, to flatter). *Flattery, adulation.*

κόλαξ, ἄκος, ὁ. *A flatterer, a parasite.*

κόλασις, εως, ἡ (from κολάζω). *Punishment, chastisement, reproof.*

κολλᾶω, ὦ, fut. -ήσω, perf. κεκόλληκα (from κόλλα, glue). *To glue, to fasten together, to attach to, to unite.*

κολοῖός, οὔ, ὁ. *The jackdaw.*

κολοσσός, οὔ, ὁ. *A colossus, a statue of gigantic size.*

κολούω, fut. -ούσω, perf. κεκόλουκα (from κόλος, mutilated). *To mutilate, to cut short, to cur-*

tail, to suppress, to hinder, to humble.

κόλπος, ον, ὁ. *The bosom.*—*A bay, a gulf, a recess.*

κολυμβάω, ὦ, fut. -ήσω, perf. κεκολύμβηκα. *To swim, to dive.*

Κολυττεύς, ἑως, ὁ. *One of the borough Colyttus, a borough of the tribe Ægēis.*

Κολχικός, ἡ, ὄν (adj.). *Colchian, of Colchis.*—As a noun, in the feminine, ἡ Κολχική (γῆ understood), *Colchis.*

Κολχίς, ἴδος, ἡ. *Colchis, a country of Asia, lying along the eastern shore of the Euxine, corresponding nearly to the modern Mingrelia. It is famous for the expedition of the Argonauts to its shores.*

Κόλχοι, ον, οἱ. *The Colchians, the inhabitants of Colchis.*

κολωνός, οὔ, ὁ. *A hill, an elevation, an eminence.*

Κολωνός, οὔ, ὁ. *Colonus, a borough of Attica, near Athens, rendered celebrated, as the scene of the last adventures of Œdipus, by the play of Sophocles styled, from this, Οἰδίπους ἐπὶ Κολωνῷ, Œdipus at Colonus.*

κομᾶω, ὦ, fut. κομήσω, perf. κεκόμηκα (from κόμη, hair). *To have long hair, to let the hair grow.*

κομέω, ὦ, fut. κομήσω, perf. κεκόμηκα (from the obsolete κόμω, and akin to κομᾶω). *To take care of, to attend to, to nourish, to cherish, to adorn.*

κόμη, ης, ἡ. *The hair of the head, hair.*

κομήτης, ον, ὁ (from κομᾶω). *Having long hair, long-haired.*

κομίδῃ, ἡς, ἡ (from κομίζω). *Care, attention.*—*Conveyance, transportation.*

κομίδῃ (adv., prop. dat. of κομίδῃ). *Carefully, accurately.*—*Very, entirely, wholly.*

κομίζω, fut. -ῖσω, perf. κεκομῖκα (from κομέω, to take care of). *To attend to, to adorn.*—*To carry, to convey, to bring.*

κομπώδης, ες (adj. from κόμπος, boastful language, and εἶδος, ap-

pearance). *Pompous, boasting, boastful.*

κομψός, ἡ, ὄν (adj. from κομέω, to attend to). *Attended to, adorned, decked off, elegant, fine, neat.—Artful.*

κονία, ας, epic and Ion. κονίη, ης, ἡ. *Dust.*

κόνις, ιος and εως, ἡ. *Dust.*

κονισᾶλος, ου, ὁ (from κόνις). *Dust, a cloud of dust.*

κονίω, fut. κονῖσω, perf. κεκόνικα, perf. pass. κεκονῖμαι (from κόνις). *To cover with dust, to defile with dust.*

Κόνων, υνος, ὁ. *Conon*; a famous general of Athens, who delivered his country from the dominion of the Spartans.

κοπίς, ἴδος, ἡ (from κόπτω, to cut). *A short curved sword, a pruning knife, a knife, a razor. See note, page 142, line 29–35.*

κοπρία, ας, ἡ (from κόπτω). *A dunghill, dung.*

κόπρος, ου, ἡ. *Dung, mire, filth.*

κόπτω, fut. κόψω, perf. κέκοφα. *To cut, to split, to fell, to strike, to abuse, to assail with words, to harass, to distress.*

κόρα, ας, ἡ, Doric for κόρη, ης, ἡ. *A maiden, &c.*

κόραξ, ἄκος, ὁ. *A raven.*

κορέννυμι, κορεννύω, and κορέω, fut. κορέσω, perf. κεκόρηκα, perf. pass. κεκόρημαι, and Att. κεκόρεσμαι. *To satiate, to satisfy.*

κόρη, ης, ἡ. *A maiden, a virgin.*

Κόρη, ης, ἡ (as a proper name). *Proserpina.*

Κορινθιακός, ἡ, ὄν (adj.). *Corinthian.*

Κορινθίος, α, ου (adj.). *Corinthian.*

Κόρινθος, ου, ἡ. *Corinth*, a famous city of Greece, situated on the isthmus between the Corinthian and Saronic Gulfs, commanding the entrance into the Peloponnese. It is now *Corito*.

κόρος, ου, ὁ (from κορέω, to satiate). *Satiety, loathing, disgust, weariness.*

κόρος, ου, Ion. κοῦρος, ου, ὁ. *A boy, a youth, a son.*

Κόρσικα, ης, ἡ. *Corsica*, an island

in the Mediterranean, off the coast of Italy.

κορυθαίολος, γεν. ου (adj. from κόρυς, a helmet, and αἰόλλω, to move rapidly). *With helmet quick flashing on the view.*

κόρυς, ὕθος, ἡ. *A helmet, a crest.*

κορυφή, ἡς, ἡ (from κόρυς). *The crown of the head, the head, the summit.*

κορώνη, ης, ἡ (from κορωνός, crooked). *The crow.—A ring or handle of a door.—A crown.*

κορωνίς, ἴδος, ἡ (fem. adj. from κορωνός, crooked). *Crooked, bent.*

Κορωνίς, ἴδος, ἡ. *Corōnis*, a daughter of Phlegyas, loved by Apollo, to whom she bore Æsculapius.

κοσμέω, ὦ, fut. -ήσω, perf. κεκόσμηκα (from κόσμος, ornament). *To ornament, to adorn, to honour.—To regulate, to order.*

κόσμημα, ἄτος, τό (from κοσμέω). *An ornament.*

κόσμησις, εως, ἡ (from κοσμέω). *The act of ornamenting, an ornament, an adorning.*

κόσμιος, α, ου (adj. from κόσμος). *Well-arranged, orderly, courteous.*

κοσμιότης, ητος, ἡ. *Propriety, &c.*

κόσμος, ου, ὁ. *Order, arrangement, regulation.—Ornament, attire.—The world, the universe.*

κοτύλη, ης, ἡ. *A cavity, a small cup, a goblet, a vessel, a basin.*

κουρεύς, εως (from κουρά, a cutting, from κείρω, to cut or shave). *A barber.*

κόρη, ης, Ion. for κόρη, ης, ἡ. *A maiden, a virgin, a daughter.*

κοῦρος, ου, Ion. for κόρος, ου, ὁ. *A youth, a son, a boy.*

κουροτρόφος, ου (adj. from κοῦρος, and τρέφω, to nurture). *Rearing or bringing up children, child-nurturing.—As a noun, ἡ Κουρότροφος, the child-nurturer.*

κοῦφος, η, ου (adj.). *Light, fleet, active, easy, gentle.*

κοῦφως (adv. from κοῦφος). *Lightly, easily, swiftly.*

κόψιχος, ου, Att. for κόσσυφος, ου, ὁ. *The blackbird.*

κρᾶδιά, ας, Dor., and κρᾶδή, ης, Ion. for καρδιά. *The heart.*

κράζω, fut. κράξω, perf. κέκράγα. *To croak, to cry like a raven.*
 Κράθις, ἴδος, ὁ. *Crāthis*, a river of Lucania, flowing into the Sinus Tarentinus between Crotōna and Sybāris. It is now the *Crati*.
 κραιπᾶλῶ, ὦ, fut. -ήσω, perf. κε-κραιπάληκα (from κραιπᾶλη, *headache produced by surfeit or drunkenness*). *To have a headache from excess (in eating or drinking), to be intemperate.*
 κρᾶνᾶ, ας, Doric for κρήνη, ης, ἡ. *A fountain.*
 κρᾶνιον, ου, τό (from κρᾶνον, the scull). *The scull.*
 κρᾶνος, εος, τό (from κρᾶνον, the scull). *A helmet.*
 κράς, ἄτος, ὁ, later also ἡ. *The head, the summit.*
 κρᾶσις, εως, ἡ (from κεράννυμι, to mix). *A mixture, a mingling.—κρᾶσις τῶν ἁέρων, the temperature of the air, climate.*
 Κράτερός, οὔ, ὁ. *Cratērus*, one of Alexander's generals. After the death of that monarch, he subdued Greece with Antipāter, and passed over into Asia, where he was slain in a battle against Eumēnes, B.C. 321.
 κρατέρως, ἄ, ὄν (adj. from κρατέω). *Strong, powerful, robust, firm, violent, brave.*
 κρατερῶς (adv.). *Strongly, powerfully, firmly.*
 κρατέω, ὦ, fut. -ήσω, perf. κεκράτηκα (from κράτος, power). *To have power over, to rule, to hold the mastery over, to excel, to prove superior, to surpass, to conquer, to command.*
 κρατήρ, ἦρος, ὁ (from κεράννυμι, to mix). *A vessel for mixing wine, &c., a mixer, a goblet.—The crater of a volcano (where the melted lava, &c., is contained).*
 Κράτης, ητος, ὁ. *Crātes*, a philosopher of Bæotia, disciple of Diogenes the Cynic, flourished B.C. 324.
 κρατιστος, η, ου (adj. from κράτος, assigned as the irregular superlative to ἀγαθός). *Best, strongest, bravest, most excellent.*

κράτος, εος, τό. *Strength, force, power, rule, command.*
 κραυγή, ης, ἡ. *A cry, a shout, an outcry.*
 κρέας, ἄτος, τό (from κρᾶω for γράω, to gnaw). *Flesh, a piece of flesh.*
 κρείσσων, ου, and Attic κρείττων, ου (adj. from κράτος, assigned as the irregular comparative to ἀγαθός). *Better, stronger, braver, more valiant.*
 κρείων, οντος, ὁ (probably from κρᾶς, the head, whence κραίνω, to rule). *A ruler, a sovereign, a prince.—As a verbal adjective, ruling.*
 κρεμάννυμι, fut. κρεμάσω, Attic κρεμῶ, ᾶς, ᾶ, perf. not in use, 1st aor. pass. ἐκρεμάσθην. *To hang, to suspend.*
 κρεουργέω, ὦ, fut. -ήσω, perf. κεκρεούργηκα (from κρέας, flesh, and ἔργον, work). *To cut up flesh, to cut in pieces, to tear piecemeal.*
 Κρέων, οντος, ὁ. *Creon*, a son of Menætiſ, and king of Thebes. He offered his crown, and his sister Jocasta in marriage, to him who could solve the enigma of the Sphinx; which having been done by Œdipus, the latter thus, unknowingly, married his own mother.
 κρεωφάγέω, ὦ, fut. -ήσω, &c. (from κρέας, flesh, and φάγεῖν, to eat). *To eat flesh.—In the middle, to have eatable flesh.*
 κρήδεμνον, ου, τό (from κράς, the head, and δέω, to bind). *A veil.*
 See note, page 162, line 95.
 κρημνός, οὔ, ὁ (from κρεμάννυμι, to hang). *A precipitous cliff, a precipice, a steep descent.*
 κρήνη, ης, ἡ. *A fountain, a spring.*
 κρηπίς, ἴδος, ἡ. *A foundation, a basis.—A slipper, a shoe.*
 Κρής, ἦτος, ὁ. *A Cretan.*
 Κρήτη, ης, ἡ. *Crete*, a celebrated island in the Mediterranean Sea, now Candia.
 Κρήτηδε (adv.). *From Crete.*
 Κρητικός, ἡ, ὄν (adj.). *Of or belonging to Crete, Cretan.*
 κριθή, ης, ἡ. *Barley.*
 κριθίνος, η, ου (adj. from κριθή). *Of barley, barley.*

κρίκος, ου, ό (transposed from κρίκος). *A circle, a ring, a collar.*

κρίκω, ώ, fut. -ώσω, perf. κεκρίκωκα (from κρίκος). *To form into a ring, to adorn with a ring, to insert a ring.*

κρίνον, ου, τό. *A lily.*

κοῖνω, fut. κρίνω, perf. κέκρικα. *To separate, to part, to discriminate, to judge, to decide, to choose, to resolve, to accuse, to charge with.*—In the middle, *to choose for one's self, to select.*

κρίος, ου, ό (probably from κεραός, horned). *A ram.*

κρίσις, εως, ή (from κρίνω). *Separation, choice, decision, judgment, final issue.*

κριτής, ου, ό (from κρίνω, 1st aor. pass. ἐκρίθην). *A judge, an umpire.*

Κριτίας, ου, ό. *Critias, one of the thirty tyrants set over Athens by the Spartans.*

Κροῖσος, ου, ό. *Cræsus, an exceedingly rich king of Lydia, dethroned by Cyrus.*

κροκόδειλος, ου, ό. *The crocodile.*

Κροκοδείλων πόλις, ή. *Crocodylopolis, a city of Egypt, near Lake Moeris, afterward called Arsinoë. It derived its name from the sacred crocodiles that were fed and worshipped there. Near its site is the modern Faioum.*

κροκόπεπλος, ου (adj. from κρόκος, saffron, and πέπλος, a robe). *Saffron-robed, ruddy.*

κροκόττας, ου, ό. *The crocottas.*—*The hyena.* See note, page 51, line 11.

Κρονίων, ωνος, ό (patronymic from Κρόνος). *Son of Saturn, i. e., Jupiter.*

Κρόνος, ου, ό. *Saturn, son of Cælus and Terra, married Rhea, by whom he had Jupiter, Neptune, Pluto, &c. He was banished from heaven by Jupiter, and fled to Italy, where his reign was so mild that it has been called the golden age.*

κρόταλον, ου, τό (from κροτέω). *A rattle.*

κρόταφος, ου, ό (from κροτέω, from

the pulsation felt at the temples) *The temple (of the head).*

κροτέω, ώ, fut. -ήσω, perf. κεκρότηκα (from κρότος). *To strike, to clap with the hands, to make a clattering noise, to beat.*—*To applaud.*—κροτέω κρότον. See note, page 17, line 20–24.

κρότος, ου, ό (from κρούω, to strike together). *A noise, a loud clapping, a tumult, uproar.*—*Applause.*

Κρότων, ωνος, ή. *Crotōn, a powerful city of Lower Italy, on the coast of the Sinus Tarentinus, founded by a colony of Achæans about B.C. 715. The modern name is Cotrone.*

Κροτωνιάτης, ου, ό. *An inhabitant of Crotona, a Crotoniat.*

κρούω, fut. κρούσω, perf. κέκρουκα. *To strike together, to strike upon, to dash against.*

κρυερός, ά, όν (adj. from κρύος). *Cold, chilling, dreary, chilly.*—*Terrific.*

κρυμός, ου. Same as κρῦμός.

κρῦμός, ου, ό (from κρύος). *Ice coldness, frost.*

κρύος, εως, τό. *Frost, ice, cold.*

κρυπτός, ή, όν (adj. from κρύπτω). *Concealed, secret, clandestine.*

κρύπτω, fut. κρύψω, perf. κέκρυφα, 2d aor. ἐκρύβον. *To hide, to conceal.*—In the middle, *to conceal one's self, to conceal from, to do without the knowledge of (another).*

κρύσταλλος, ου, ό (from κρύος, ice). *Ice.*—Also, ό and ή, *crystal.*

κρυφα (adv. from κρύπτω). *Secretly, without the knowledge of, with the genitive.*

κρωσσός, ου, ό. *A water-bucket, a pitcher.*

κτάομαι, ωμαι, fut. κτήσομαι, perf. κέκτημαι and ἔκτημαι. *To acquire, to procure for one's self, to obtain.*—In the passive, *to be acquired or procured.* The perf. κέκτημαι or ἔκτημαι signifies *I possess, i. e., I have acquired for myself, and the acquisition remains mine.* Hence the 3d fut. κεκτήσομαι, *I will possess.*—ό κεκτημένος, *a proprietor, a possessor.*

κτάρ, ἄτος, τό (from κτάομαι, doubtful whether the sing. occurs). *Possession*.—τὰ κτέατα, possessions, property.

κτείνω, fut. κτενῶ, perf., not Attic, ἐκτᾶκα, 2d aor. ἐκτᾶνον. *To kill, to slay, to slaughter, to put to death.*

κτερεῖζω, fut. -εἶζω, a lengthened form of κτερίζω, fut. κτερίῳ, aor. ἐκτέρῃσα (from κτέρεα, funeral obsequies). *To inter with all the rites of sepulture, to celebrate the obsequies of.*

κτῆμα, ἄτος, τό (from κέκτημαι, perf. of κτάομαι, I possess). *Possession, property*.—In the plural, κτήματα, one's entire possessions, wealth.

κτῆνος, εὐς, τό (from same). *Property*.—Cattle.

κτηνοτροφία, ας, ἡ (from κτῆνος, cattle, and τρέφω, to breed). *The breeding of cattle.*

Κτησιδῖος, ου, ὁ. Ctesibius, a native of Ascrea, celebrated for his mechanical genius. He was the son of a barber, and himself exercised the calling of his father for a short time at Alexandrēa. The invention of water-clocks and many other hydraulic instruments is ascribed to him.

κτησις, εὐς, ἡ (from κτάομαι, to acquire). *Acquisition, gain*.—*Possession, property*.

κτίζω, fut. κτίσω, perf. ἐκτίκα, perf. pass. ἐκτισμαι. *To build, to erect, to found.*

κτίσμα, ἄτος, τό (from κτίζω). *A construction, a building, a settlement, a colony.*

κτίστης, ου, ὁ (from κτίζω). *A founder, a creator, a builder, an author.*

κτύπος, ου, ὁ (from τύπτω, to strike). *A loud noise, a tumult, din, the clapping of hands.*

Κυάνεαι, ων, αἶ. Cyanæa, two small, rugged islands at the entrance of the Euxine, which were fabled to have floated about until the Argo passed through; after which they became fixed. They were also called Symplegades.

κυάνεος, α, ου (adj. from κυανός, dark blue). *Dark blue, dark.*

κυᾶνοχαίτης, ου, ὁ (from κυανός, dark, and χαίτη, hair). *With dark hair, dark-haired.*

κυβερνᾶω, ὦ, fut. -ήσω, perf. κεκυβέρνηκα. *To steer a vessel, to pilot, to direct.*

κυβερνήτης, ου, ὁ (from κυβερνάω). *A pilot.*

κῦδος, εὐς, τό. *Honour, praise, glory.*

Κυδωνία, ας, ἡ. Cydonia, the most ancient city in the island of Crete. Its ruins are on the site of the modern Ierami.

κῦέω, ὦ, fut. κῦησω, perf. κεκύηκα. *To be pregnant, to conceive.*

Κυζικηνός, ἡ, ὄν (adj.). *Of or belonging to Cyzicus*.—As a noun, οἱ Κυζικηνοί, the inhabitants of Cyzicus, an island in the Propontis, off the coast of Mysia. It is now a peninsula.

Κυνθρεία, ας, ἡ. Cytherēa, a surname of Venus, from her rising out of the ocean near the island of Cythēra.

Κυνθήρη, ης, ἡ. Cythēra, a surname of Venus.

κύκλος, ου, ὁ. *A circle, a circuit*.—Dat. sing. as an adverb, κύκλῳ, *round about.*

Κύκλωψ, ωπος, ὁ (from κύκλος, a circle, and ὤψ, an eye). *A Cyclops*.—οἱ Κύκλωπες, the Cyclopēs, a fabled race, of gigantic stature, the sons of Cœlus and Terra. They had each but one eye, and that in the middle of the forehead, whence their name. They dwelt in Sicily near Mount Etna, and hence were regarded as the assistants of Vulcan, and the forgers of the thunderbolts of Jupiter.

κύκνος, ου, ὁ. *A swan.*

Κύκνος, ου, ὁ. Cycnus, 1. a son of Mars, slain by Hercules.—2. A son of Neptune, smothered by Achilles. He was changed into a swan.

κυλινδῶ and **κυλινδέω**, ὦ, fut. -ήσω, perf. κεκυλινδῆκα. *To roll, to turn round*.—In the middle, *to turn one's self round, to wander, to stray, to revolve, to indulge in.*

κυλίω, fut. κυλίσω, perf. κεκύλικα

(later poetic form of κυλίνδω).
To turn, to roll, to wind.

Κυλλήνη, ης, ἡ. *Cyllēnē*, the loftiest and most celebrated mountain of Arcadia; on it Mercury was born. The modern name is *Zyria*.

κῦμα, ἄτος, τό (from κύω, to swell forth). *A wave, the surge, a billow*.

κυμβαλισμός, οὔ, ὁ (from κυμβαλίζω, to play on cymbals). *The striking of cymbals, the music of cymbals, or of other instruments brought into contact*.

κύμβαλον, ου, τό (from κύμβος, a hollow vessel). *A hollow vessel, a cymbal, a basin*.

κυνέω, ὦ, fut. κῦσω, 1st aor. ἐκῦσα, epic without aug. κῦσα and κύσσα. *To kiss, to venerate*.

κύνηγετέω, ὦ, fut. -ήσω, &c. (from κυνηγέτης). *To hunt*.

κύνηγέτης, ου, ὁ (from κύων, a dog, and ἡγέτης, a leader). *A hunter*.
—Literally, *one who leads dogs to the chase*.

κύνηγετικός, ἡ, ὁν (adj. from κυνηγετέω). *Of or belonging to the chase, addicted to hunting*.—κύων, a hunting dog.—As a noun in fem., ἡ κυνηγετική (τέχνη understood), *the art of hunting, the chase*.

κύνηγέω, ὦ, fut. -ήσω, perf. κεκύνηγκα (from κύνηγός). *To hunt, to capture*.

κύνηγία, ας, ἡ (from κυνηγέω). *Hunting, a hunt, the chase*.

κυνηγός, οὔ, ὁ (from κύων, a dog, and ἄγω, to lead). *A hunter*.—Literally, *one who leads dogs to the chase*.

κύνοκέφαλος, ου, ὁ (from κύων, a dog, and κεφαλή, a head). *The cynocephalus, a baboon of the dog-headed species*. See note, page 51, line 7.

Κυνοπολίτης, ου, ὁ (νομός). *The Cynopolitic (nome), a district of Heptanōmis in Egypt*.

Κυνῶν πόλις, εως, ἡ. *Cynopolis*, or the city of dogs, a city of Egypt, in the Heptanomis, on the eastern side of the Nile. Here the dog-headed deity Anubis was worshipped.

Κύπριος, α, ου (adj.). *Cyprian, of Cyprus*.

Κύπρις, ἴδος, ἡ. *Cypris*, a surname of *Venus*, from Κύπρος, *Cyprus*, because she was the chief deity of the island.

Κύπρος, ου, ἡ. *Cyprus*, a large island in the eastern extremity of the Mediterranean, south of Cilicia and west of Syria.

κύπτω, fut. κύψω, perf. κέκῦφα. *To bend the head, to stoop, to bow, to hold down the head from shame, to be bent*.

κῦρέω, ὦ, fut. κῦρήσω and κύρσω, 1st aor. ἐκῦρησα and ἐκυρσα. *To be*.—With a genitive, *to meet with, to attain*.

Κυρηναϊκή, ἡς, ἡ (γῆ understood). *Cyrenaïca*, a country of Africa, east of the Syrtis Minor, corresponding to the modern *Barca*.

Κυρήνη, ης, ἡ. *Cyrēnē*, a celebrated city of Africa, capital of Cyrenaica.

κύριος, ου, ὁ (from κύρος, authority). *A master, one who has authority over, a lord, a sovereign*.

Κύρνος, ου, ἡ. *Corsica*, called by the Greeks *Cyrnus*, an island in the Mediterranean.

Κῦρος, ου, ὁ. *Cyrus*, a king of Persia, son of Cambyses and Mandāne the daughter of Astyāges, king of Media.

κῦρώω, ὦ, fut. -ώσω, perf. κεκύρωκα (from κύρος, full authority). *To authorize, to ratify, to confirm*.

κύρτωμα, ἄτος, τό (from κυρτώω, to curve). *Anything curved, a hump, an arch, a lump, a swelling, an inequality*.

κῦρω, the present occurs only in poetry, same as κυρέω.—In the middle, as deponent, κύρομαι, *to meet with, to light upon, to fall into*.

κύτος, εος contr. ους, τό (from κύω, to contain). *A cavity, capacity, an enclosure, a hollow body*.

Κύψελος, ου, ὁ. *Cypsēlus*, a Corinthian, son of Æetion, and father of Periander; who seized on the sovereign power and reigned 30 years.

κῦω and κνέω, ὦ, fut. κῦήσω, perf. κεκύηκα. *To contain*.—*To con-*

ceire, to be pregnant, to go with young, to bring forth.

κύων, gen. κύνος, ὁ and ἡ. *A dog, a hound.*

κώδιον, ου, τό (from κῶας, κῶς, *a sheepskin with the fleece*). *A sheepskin, a fleece.*

κωδισφόρος, ου (adj. from κώδιον, and φέρω, *to bear*). *Wearing sheepskins, clothed in sheepskins.*

κώθων, ωνος, ὁ. *A Spartan drinking cup, a goblet.*

Κώθων, ωνος, ὁ. *Cothon, a small island near the citadel of Carthage, with a convenient bay, which served for a dockyard.*

κωκῆτός, οῦ, ὁ (from κωκῆω, *to bewail*). *Bewailing, mourning, lamentation.*

Κωκῆτός, οῦ, ὁ. *Cocytus, one of the fabled rivers of the lower world, so called from the lamentations of the departed along its banks.*

κωκῶω, fut. κωκῶσω, perf. κεκώκῶκα. *To wail, to lament, to bewail, to utter lamentations.*

Κωλίας, ἄδος, ἡ. *Colias, a promontory of Attica, southeast of the port of Phalêrum, in the form of a man's foot, where was a temple of Venus. It is now Agio Nicolo.*

κωλύω, fut. κωλύσω, perf. κεκώλυκα (a form of κολούω). *To weaken, to hinder, to impede, to depress, to prevent, to hold back.*

κωμάζω, fut. -ᾶσω, perf. κεκώμακα (from κῶμος). *To go in a riotous procession singing, &c., to celebrate a joyous festival, to revel, to move along in a revelling manner.*

κώμη, ης, ἡ. *A village, a small town.*
κωμηδόν (adv. from κώμη). *By villages, in villages.*

κωμικός, ἡ, ὅν (adj. from κῶμος). *Pertaining to comic poetry, comic, comical.*—As a noun, ὁ κωμικός, *a comic poet.*

ῶμος, ου, ὁ (from κώμη, *a village*; as in bacchanalian processions they went from village to village). *A jovial assembly of friends to celebrate a festival with music, &c., a band of revellers, a festive assembly, a bacchanalian revel.*

κωμωδοποιός, οῦ, ὁ (from κωμωδία, *comedy*, and ποιέω, *to make*). *A writer of comedy, a comic poet.*

κάνειον, ου, τό. *Hemlock (the juice).*

Κωνωπίων, ωνος, ὁ. *Conopëion.*

κώνωψ, ωπος, ὁ. *A gnat.*

Κῶος, α, ου (adj. from Κῶς, *Cos*) *Coan, of Cos.*—ὁ Κῶος, *a Coan, an inhabitant of Cos, an island in the Ægean Sea, one of the Sporades, celebrated for the manufacture of a species of transparent silk stuff, and as the birthplace of Hippocrâtes and Apelles.*

κώπη, ης, ἡ (from the obsolete κάπω, root of κάπτω, *to seize*, and of the Latin *capio*). *The handle of an oar, the handle of a mill.*—*An oar.*

κῶρος, ω, Doric for κοῦρος, ου, ὁ. *A youth, &c.*

κῶρα, ας, Doric for κοῦρη, ης, ἡ. *A maiden, &c.*

Κωρύκτιον ἄντρον, τό. *The Corycian grotto, on Mount Parnassus, sacred to the Corycian nymphs and the god Pan.*

Λ.

λᾶος contr. λᾶς, gen. λᾶος contr. λᾶος, ὁ. *A stone.*

λάβή, ης, ἡ (from λαβεῖν, 2d aor. inf. of λαμβάνω, *to seize*). *Seizure, a grasping, hold.*

λαβυρινθος, ου, ὁ. *A labyrinth.*

λαγᾶρος, ἄ, ὅν (adj.). *Slack, unbraced, feeble, thin, slender, tender, delicate.*

λαγίδιον, ου, τό (dim. of λαγός, *a hare*). *A young hare.*—*A rabbit.*

Λάγος, ου, ὁ. *Lāgus, a Macedonian of mean extraction, who married Arsinoë, daughter of Meleāger. He was the reputed father of Ptolemy, surnamed from him Lagus, who became king of Egypt after Alexander's death.*

λαγχάνω, fut. λήξομαι, perf. Att. ἐλήχα, Dor. and Ion. λέλογχα, 2d aor. ἐλάχον. *To draw lots, to receive by lot, to get possession of, to obtain.*

λαγός, λαγώ, ὁ. *The hare.*

λάθρα (adv. from λαθεῖν, 2d aor. inf. of λανθάνω, *to lie hid*). *Se-*

cretly, by stealth, without the knowledge of.

λαιοτομέω, ὦ, fut. -ήσω, perf. λελαιμοτόμηκα (from λαιμός, the throat, and τέμνω, to cut). To cut the throat.

λαῖος, ἄ, ὄν (adj.). Left, on the left hand.—As a noun, ἡ λαία (χείρ understood), the left hand.

Λαῖκαινα, ης, ἡ. A Spartan female, a woman of Lacedæmon.

Λακεδαιμόνιος, α, ον (adj.). Lacedæmonian.—As a noun, ὁ Λακεδαιμόνιος (ἄνθρωπος understood), a Lacedæmonian.—ἡ Λακεδαιμονία (γυνή understood), a Lacedæmonian woman.

Λακεδαίμων, ονος, ἡ. Lacedæmon or Sparta, a celebrated city of Greece, the capital of Laconia, situated in a plain near the Eurōtas. Its ruins are near the modern Misitra.

Λακιάδης, ου, ὁ. A member of the borough Laciadæ or Lacadæ.

Λακών, ωνος, ὁ. A Lacedæmonian.

Λακωνική, ἥς, ἡ (fem. of Λακωνικός, with γῆ understood). Laconia, a country of Peloponnēsus, situated at its southern extremity, having Messenia on the west, and Arcadia and Argolis on the north.

Λακωνικός, ἡ, ὄν (adj.). Laconian.

λακωνικῶς (adv.). Like the Lacedæmonians, laconically, pithily.

λαλέω, ὦ, fut. -ήσω, perf. λελάηκα. To talk, to speak, to prattle, to converse.

λάλημα, ἄτος, τό (from λαλέω). Talk, prattling, speech, way of talking.

λάλος, ον (adj.). Talkative, loquacious, prattling.—Comp. λαλίστερος, superl. λαλίστατος.

Λαμάχος, ου, ὁ. Lamachus, a son of Xenophānes, sent into Sicily with Nicias. He was slain before Syracuse, B.C. 414.

λαμβάνω, fut. λήψομαι, perf. Attic εἴληφα, perf. pass. εἴλημμαι and λέλημμαι, 2d aor. act. ἐλάβον. To take, to receive, to admit, to procure, to obtain, to acquire.—With the genitive, to take hold of, to seize by.

λαμπάς, ἄδος, ἡ (from λάμπω, to shine). A torch, a light.

Λάμπις, ἴδος, ὁ. Lampis.

λαμπρός, ἄ, ὄν (adj. from λάμπω). Shining, brilliant, bright, illustrious, manifest, splendid, noble, respected, fresh.

λαμπρότης, ητος, ἡ (from λαμπρός). Brilliancy, splendour, clearness, renown.

λαμπρῶς (adverb from λαμπρός). Brilliantly, brightly, clearly, famously, decisively.

λάμπω, fut. λάμψω, perf. λέλαμφα. To shine, to be brilliant.

λανθάνω, fut. λήσω, perf. λέλθω, 2d aor. ἐλάβον (from an old form, λήθω, not in use). To lie hid, to remain concealed, to escape observation, to do anything unconsciously.—When used with a participle it is often rendered as an adverb. See note, page 12, line 15–16.—

In the middle, λανθάνομαι, seldom λήθομαι, fut. λήσομαι, perf. pass. as mid. λέλησμαι. To forget, to omit, to conceal.

Λαομέδων, οντος, ὁ. Laomēdon, a king of Troy, and father of Priam. He was assisted in building the walls of Troy by Apollo and Neptune, whom afterward he refused to reward for their labour.

λαός, οὔ, Attic λεώς, ὦ, ὁ. The people, a crowd, a nation.

λάος, ου, ὁ. A stone.

Λαπίθαι, ὦν, οἱ. The Lapithæ, a people of Thessaly, who nearly exterminated the Centaurs in a quarrel, which arose at the celebration of the nuptials of Pirithōus.

λάρναξ, ἄκος, ἡ. A coffer, a box, a chest, an ark.

λαῖσιος, ον (adj. akin to δασύς). Hairy, shaggy, stout, rough.—Bushy.

Λατίνη, ης, ἡ (γῆ understood). Latium, a country of Italy, lying south of Etruria, from which it was separated by the Tiber.

Λατίνοι, ὦν, οἱ. The Latins, the inhabitants of Latium.

Λάτμος, ου, ὁ. Latmus, a mountain of Caria, in Asia Minor, near Miletus.

λατομέω, ὦ, fut. -ήσω, perf. λελάτομηκα (from λᾶς, a stone, and τέμνω, to cut). To cut out stone, to quarry, to hew stone.

λατόμημα, ἄτος, τό (from λατομέω). Stone cut from a quarry, quarried stone, hewn stone.

λατομητός, ἡ, ὄν (adj. from λατομέω). Cut in stone, hollowed out of the rock.

λατομία, ας, ἡ (from λατομέω). A quarry.—In the plural, αἱ λατόμαι, the quarries, a prison which Dionysius had in a rock near Syracuse.

λατομικός, ἡ, ὄν (adj. from λατομέω). Requisite in quarrying, adapted to quarrying.—λατομικός σίδηρος, a pick.

λατρεύω, fut. -εύσω, perf. λελάτρευνκα (from λάτρις, one who serves for hire). To serve for hire, to serve.—To worship.

λαυκάνη, ης, Ionic and poetic for λαυκάνια, ας, ἡ. The throat.

λαυριτικός, ἡ, ὄν (adj. from Λαύριον). Of or belonging to Laurium, Laurian, a region in Attica celebrated for its silver mines.

λαφῦρᾱγωγέω, ὦ, future -ήσω, &c. (from λαφύραγωγός). To carry off as spoil, to bear off as booty.

λαφῦρᾱγωγός, οὔ, ὁ (from λαφῦρον, booty, and ἄγω, to carry off). One who carries off booty, a plunderer.

λαχάνεω, fut. -εύσω, perf. λελαχάνευνκα (from λάχανον). To cultivate vegetables.

λαχάνον, ου, τό (from λαχαίνω, to dig). Plants from cultivated ground.—Pot-herbs, garden vegetables.

λαχος, εος, τό (from λαχεῖν, 2d aor. inf. of λαγχάνω, to receive by lot). A portion by lot, a share, a lot.

λέαινα, ης, ἡ (fem. of λέων, the lion). The lioness.

Λεάρχος, ου, ὁ. Learchus, a son of Athāmas and Ino, slain by his father in a fit of madness.

λέβης, ητος, ὁ (from λάβω, root of λαμβάνω, to hold). A caldron, a kettle, a large basin.

λέγοντι, Doric for λέγουσι, 3d plural pres. ind. of λέγω.

λέγω, fut. λέξω, perf. λέλοχα, Attic εἶλοχα, 2d aor. ἔλεγον. To say, to speak, to tell, to relate, to command.—To cause to lie down, to let lie down.—λέγομαι, to lie down to rest.—λέγονται, they are said to.

λεηλατέω, ὦ, fut. -ήσω, perf. λελεηλάτηκα (from λεία, booty, and ἐλαύνω, to drive off). To drive off as booty, to plunder, to pillage.

λείβω, fut. λείψω, perf. λέλειφα. To pour, to drop, to let flow.—In the middle, to flow, to fall in drops, to trickle.

λειμών, ὄνος, ὁ (from λείβω). A grassy plain, a meadow, a mead.

λείος, α, ον (adj.). Smooth, polished, even, soft, light.

λειποθυμέω, ὦ, fut. -ήσω, &c. (from λείπω, and θυμός, the spirit). To faint.

λείπω, fut. λείψω, perf. λέλειφα, 2d aor. ἔλιπον. To leave, to abandon, to desert.—In the middle, λείπομαι, fut. λείβομαι, perf. λέλοιπα, to be inferior to, to be left behind by, to be surpassed, to be in want.

λειτουργία, ας, ἡ (from λειτουργέω, to perform the duties of a public office). Public service or office (in which the person is obliged to defray the expenses himself). In general, public employment, occupation, labour.

λειτουργός, οὔ, ὁ (from λείτος, public, and ἔργον, work). A public officer.

λείψανον, ου, τό (from λείπω). The remainder, the remains, a remnant.

λεκάνη, ης, ἡ (from λέκος, a dish). A dish, a bowl.

λέκτρον, ου, τό (from λέγομαι, to lie down). A couch, a bed.

λέξις, εως, ἡ (from λέγω, to speak). Speech, expression, language, a saying, recital, phraseology.

Λεοντῖνος, ου, ὁ. A Leontine, an inhabitant of Leontini, a city in Sicily.

λεοντώδης, ες (adj. from λέων, a lion, and εἶδος, aspect). Of a lionlike aspect, fierce, lionlike, bold, courageous.

λεπιδωτός, ἡ, ὄν (adj. from λεπίδα, a scale).

to render scaly). *Scaly, covered with scales.*

λεπτόγεως, ὢν (adj. from λεπτός, and γέα, γῆ, land). *Having a thin soil, barren.*

λεπτός, ἡ, ὄν (adj. from λέπω, to peel off). *Peeled off, thin, small, delicate, of scanty size, slender.*—Neuter as an adverb, λεπτόν, *delicately, lightly, scarcely.*

Λερναῖος, α, ὢν (adj.). *Lernæan, of or belonging to Lerna.*

Λέρνη, ης, ἡ. *Lerna, a district of Argolis, celebrated for its grove and lake, where Hercules killed the famous hydra.*

Λέσθος, ὢν, ἡ. *Lesbos, an island of the Ægean Sea, lying off the coast of Mysia, forming, according to Homer, the southern boundary of the Trojan kingdom. It is now Metelin.*

Λευκάδιος, ὢν, ὁ (from Λευκάς). *A Leucadian, an inhabitant of Leucas or Leucadia, an island in the Ionian Sea, off the coast of Acarnania, now called Santa Maura. It once formed part of the main land.*

λευκανθίζω, fut. -ῖσω, perf. λελευκάνθικα (from λευκός, *white*, and ἄνθος, *a flower*). *To have white flowers, to be white.*

Λευκοθέα, ας, ἡ. *Leucothœa or Leucothœë, the name under which Ino was known after she had been changed into a sea-deity by Neptune.*

λευκός, ἡ, ὄν (adj. from λεύω, λεύσω, *to shine*). *Bright, clear, white.*

λευκότης, ητος, ἡ (from λευκός). *Whiteness, brilliancy, clearness.*

Λεύκουλλος, ὢν, ὁ. *Lucullus (Lucius Licinius), a famous Roman commander, to whom was intrusted the charge of the Mithradatic war, which he had nearly brought to a conclusion, when he was unjustly displaced and succeeded by Pompey.*

λευκώλενος, ὢν (adj. from λευκός, and ὠλένη, *an arm*). *White-armed, having white arms.*

λευχείμων, ὢν (adj. from λευκός, and

εἶμα, *a r. ie*). *White-robed, clothed in white.*

λέχος, εος, τό (from λέγομαι, *to lie down*). *A couch, a bed.*—In the plural, λέχεια, ὢν, τά, *a bier, a sort of couch of state, upon which the dead body was exposed to view and burned.*

λέων, οντος, ὁ. *A lion.*

Λεωνίδας and Λεωνίδης, ὢν, ὁ. *Leonidas, a celebrated king of Sparta, who, with three hundred Spartans, withstood the whole army of the Persians at Thermopylæ for three successive days.*

λήγω, fut. λήξω, perf. ἐλέγηκα. *To cease, to desist, to abstain from.*

Λήδα, ας, ἡ. *Lêda, wife of Tyn-darus, king of Sparta.*

Λήθαιος, α, ὢν (adj. from Λήθη). *Of or pertaining to Lēthē, Lethæan.*
λήθη, ης, ἡ (from λήθομαι, *to forget*). *Forgetfulness, oblivion.*

Λήθη, ης, ἡ. *Lēthē (i. e., oblivion), one of the rivers of the under world, whose waters were quaffed by the souls which were destined to animate other bodies on earth, in order to cause oblivion of their present bliss.*

λήθω, not used in the present; the other tenses assigned to λανθάνω. See λανθάνω.

λήϊον, ὢν, τό. *A crop, a standing crop, a field.*

Λήμνος, ὢν, ἡ. *Lemnos, an island in the Ægean Sea, opposite the mouth of the Hellespont, now Stalimene. It was fabled to contain one of the forges of Vulcan.*

Ληναῖος, ὢν, ὁ. *Lenæus, a surname of Bacchus, from ληνός, as the god of wine, &c.*

ληνός, οὔ, ὁ. *A wine-press.*

ληρέω, ὦ, fut. -ήσω, perf. ἐλήρηκα (from λῆρος, *idle talk*). *To talk idly or foolishly, to act in a silly manner, to be guilty of folly.*

ληστεύω, fut. -εύσω, perf. ἐλήστυκα (from ληστής). *To rob, to plunder, to carry off as plunder, to be a robber.*

ληστής, οὔ, ὁ (from ληΐς, *plunder*). *A plunderer, a robber, a pirate.*

λησπρικός, ἡ, ὢν (adj. from ληστής).

Plundering, predatory, adapted to piracy.—*ληστρική τριήρης, a piratical vessel.*

Λητώ, ὄος contr. οὗς, ἡ. Latōna, daughter of Cæus and Phœbe, and mother of Diana and Apollo by Jupiter.

λίαν (adv.). Very, strongly, very much, extremely.

λίβανωτός, οὔ, ὁ (from λίβανος, the tree which produces frankincense). Frankincense, incense.

Λίβυες, ων, οἱ. The Libyans, inhabitants of Libya.

Λιβύη, ης, ἡ. Libya. Among the early Greek writers the name was applied to the whole of Africa. The later Greek and the Roman writers restrict the term to a part of Africa between Egypt on the east and the Syrtes on the west, containing Cyrenaica and Marmarica on the coast, with an extensive unknown region in the interior.

Λιβυικός, ἡ, ὅν (adj.). Libyan, of Libya.

λιγαίνω, fut. λιγαῖνω, perf. λελιγαγκα (from λιγύς, shrill, clear-toned). To sing with tuneful voice, to tell of in clear-toned strains.

λιγνύς, ὅος, ἡ. Ascending smoke, a pitchy cloud.

Λίγυες, ων, οἱ. The Ligurians, inhabitants of Liguria, a country of northern Italy, lying along the Sinus Ligusticus or Gulf of Genoa, now the territory of Genoa.

λιγυρός, ἁ, ὅν (adj. from λιγύς, shrill). Shrill, sharp, piercing, clear-toned, tuneful.

Λίγυσις, ἡς, ἡ (γῆ understood). Liguria. See at Λίγυες.

λίην (adv.), Ionic for λίαν. Very, &c.

λίθάζω, fut. -ᾶσω, perf. λελίθακα (from λίθος, a stone). To throw stones at, to hurl stones.

λίθιδιον, ον, τό (dim. of λίθος). A small stone, a pebble.

λίθινος, η, ον (adj. from λίθος). Made of stone, stony, stone.

λίθοβολία, ας, ἡ (from λίθος, and βάλλω, to cast). A casting of stones, a stoning.

λίθοποιέω, ᾶ, fut. -ήσω, perf. λελιθο-

ποιηκα (from λίθος, and ποιέω, to make). To produce stone, to turn into stone, to petrify.

λίθος, ον, ὁ and ἡ (for the distinction produced by gender, see note, page 57, line 1-2). A sione, a rock.—A precious stone.

λίμην, ἑνός, ὁ. A harbour, a haven.

λιμνάζω, fut. λιμναῖσω, perf. λελίμνακα (from λίμνη). To lay under water, to convert into a lake or marsh.—τόπος λιμνάζων, a morass or marsh.

λίμνη, ης, ἡ (from λείβω, to pour out, akin to λιμήν). A lake, a swamp.

λίμός, οὔ, ὁ (from λείπω, to leave, perf. pass. λέλειμμαι). Want of food, hunger, famine.

λίνον, ον, τό. Flax, thread made of flax.—Hence, linen.—A net.—ἔξω λίνων, out of the nets, i. e., roaming at large.

Λίνος, ον, ὁ. Linus, a native of Chalcis, son of Mercury and the muse Urania, instructor of Hercules in music. He was killed by the latter for having struck him on the head with his lyre.

λιπαρός, ἁ, ὅν (adj. from λίπας, fat). Fat, anointed with oil.—Rich, fruitful (applied to soils).—Of a shining appearance, opulent, brilliant, splendid, beautiful.

λίσσομαι and λίτομαι, fut. λίσσομαι, 1st aor. ἐλίσσᾰμην, 2d aor. ἐλῑτόμην. To pray, to beseech, to supplicate, to entreat, to request earnestly.

λιτανεύω, fut. -εύσω, perf. λελιτάνευκα (from λίτομαι). To pray, to supplicate, to entreat.

λίτος, ἡ, ὅν (adj.). Simple, fine, small, frugal.

λιτότης, ητος, ἡ (from λίτος). Simplicity, plainness, frugality, economy.

λογίζομαι, fut. -ίσσομαι, perf. λελόγισμαι (from λόγος). To reckon, to enumerate, to estimate, to consider, to reflect, to conclude.

λογικός, ἡ, ὅν (adj. from λόγος). Reasonable, rational, logical, intelligent, eloquent, endowed with speech.—As a noun 'n fem.

λογική (τέχνη understood), *the art of reasoning, logic.*

λόγιον, ου, τό (prop. neut. of λόγιος, *intelligent*). *A saying, an oracular saying, an oracle.*

λογισμός, ου, ό (from λογίζομαι, *to reflect*). *Reflection, thought, reason, computation, calculation, intelligence, perception.*

λόγος, ου, ό (from λέγω, *to speak*). *A word, a saying, a speech, a report, a narration, an account, an argument, reason, understanding, wisdom.*—ὡδ' ἔχει λόγος, *this is the true computation.*—κατὰ λόγον, *in proportion to.*—εἰς λόγους ἔρχεσθαι, *to engage in conversation with.*

λόγχη, ης, ἡ. *The head of a javelin, a javelin, a spear.*

λουτρόν, ου, old Homeric form for λουτρόν, ου, τό (from λούω, *to wash*). *A bath.*

λοιγός, ου, ό (akin to λυγρός, *painful*, and the Latin *luctus*). *Destruction, calamity, death, wo.*

λοιδορέω, ὦ, fut. -ήσω, perf. λελοιδορήκα (from λολιδόρος, *slandorous*), same as the middle λολιδορέομαι, οὔμαι, only that the active is joined with the accusative, and the middle with the dative. *To rail at, to revile, to inveigh against, to reproach.*

λοιμός, ου, ό. *A contagious distemper, a pestilence, the plague.*

λοιπός, ἡ, όν (adj. from λείπω, *to leave*). *Remaining, that is left, rest.*—As a noun in neut., τὸ λοιπόν (μέρος understood), *the remainder.*—τὰ λοιπά, *the rest.*—καὶ τὰ λοιπά, *and so forth.*—τοῦ λοιποῦ (χρόνον understood), *for the time to come.*

Λοκροί, ὦν, οἱ. *The Locri, a people of Greece. The Greeks comprehended under the name of Locri three tribes of the same people, distinct in territory, but doubtless derived from a common stock; these were the Locri Ozolæ, Epicnemidii, and Opuntii. Λοκροὶ Ὀζόλαι. See Ὀζόλαι.*

λῶξός, ἡ, όν (adj.). *Oblique, slanting, crooked.*—Of oracles, ambiguous.

Λουσιτᾶνοί, ὦν, οἱ. *The Lusitanians. See Δῦσιτᾶνοί.*

λουτρόν, ου, τό (from λούω). *A bath.* λούω, fut. λοέσω, contr. λούσω, perf. λέλουκα, 1st aor. ἔλδεσα and ἔλδεσα, contr. ἔλουσα. *To wash.*—In the middle, *to wash one's self, to bathe.*

λόφος, ου, ό (from λέπω, *to peel off*). *The upper part of the neck of an animal, as it is rubbed by the yoke.*—*The crest, the summit, a hill, an eminence.*

λοχῦρός, ου, ό (from λόχος, and ἡγέομαι, ἄγω, *to lead*). *A leader of a cohort, a commander of a troop of infantry.*

λοχᾶω, ὦ, fut. λοχήσω, perf. λελόχηκα (from λόχος). *To place in ambuscade.*—*To lie in wait for.*

λοχεία, ας, ἡ (from λοχεύω). *Childbirth, delivery, parturition.*

λοχεύω, fut. -εύσω, perf. λελόχευκα, same sig. in mid. λοχεύομαι. *To bring forth, to give birth to.*

λόχος, ου, ό (from λέγω, *to cause to lie down*). *A troop of warriors placed in ambuscade, a company of infantry (usually containing a hundred men).*—*Childbirth.*

Λυγκεύς, έως, ό. *Lynceus, a son of Ægyptus, and husband of Hypermetra the daughter of Danaus: his life was spared through the love of his wife.*

λυγρός, ά, όν (adj. from λύζω, *to sob*). *Melancholy, doleful, piteous, distressing, calamitous.*

Λυδία, ας, ἡ. *Lydia, a country of Asia Minor, south of Mysia; the richest and most effeminate and luxurious of all Asia.*

Λυδός, ου, ό. *A Lydian, an inhabitant of Lydia.*

λῦκάβας, αντος, ό. *The year.*

Λυκομήδης, ου, ό. *Lycomedes, an Athenian, commander of a galley, who, in the battle of Salamis, first captured an enemy's vessel.*

λύκος, ου, ό. *A wolf.*

Λυκοῦργος, ου, ό. *Lycurgus, l. a king of Thrace, son of Dryas. He drove Bacchus from his dominions, and cut down all the vines; for this the god inflicted madness on*

him, in a fit of which he put his son Dryas to death, and cut off his own legs, mistaking them for vine boughs; and finally was drawn asunder by horses at the command of Bacchus.—2. The celebrated Spartan lawgiver.

λύμαινω, fut. λυμᾶνῶ, perf. λελύμαγκα (from λύμα, filth), active seldom used. To besoul, to defile, to injure, to destroy, to devastate.—In the middle, same signif. as active, and also, to cleanse one's self from impurities.

λύμη, ης, ἡ. Injury, outrage.—Filth.

λύπew, ὦ, fut. λυπήσω, perf. λελύπηκα (from λύπη). To grieve, to harass, to distress, to afflict, to sadden, to injure.

λύπη, ης, ἡ. Sadness, grief, distress, affliction, pain, sorrow.

λύπηρός, á, óν (adj. from λυπέω). Afflicting, sorrowful, sad, painful, wearisome, suffering privations.

λυπρός, á, óν (adj. from λυπέω). Distressed, poor, wretched.—As applied to soil, barren, sterile, unproductive.

λύρα, ας, Ionic λῦρη, ης, ἡ. The lyre.

λύριζω, fut. -ῖσω, perf. λελύρικα (from λύρα). To play on the lyre.

Λύσανδρος, ου, ó. Lysander, a Spartan general, who put an end to the Peloponnesian war, which had lasted 27 years, in the decisive battle at Ægospotāmos, whereby he became absolute master of Athens.

Λυσίας, ου, ó. Lysias, son of Cephālus, a celebrated Athenian orator who flourished about B.C. 458.

Λυσimάχος, ου, ó. Lysimāchus, one of the generals of Alexander the Great: he received for his share of the empire Thrace and the Chersonese.

Λύσιππος, ου, ó. Lysippus, a celebrated sculptor and statuary, born at Sicyon. He was the only sculptor allowed by Alexander to make his statue.

λύσις, εως, ἡ (from λύω, to loose). The act of loosing, release, a set-

ting at liberty, deliverance, liberation, surrender.

Λυσιτάνια, ας, ἡ. Lusitania, a part of ancient Spain lying on the Atlantic coast, included at first between the Durius (Duro) and the Tagus, but afterward extended southward to the sea. It now forms part of Portugal.

Λυσιτᾶνοί, ὦν, οί. The Lusitani-ans, the inhabitants of Lusitania.

λυσιτελέω, ὦ, fut. -ήσω, perf. λελυσιτέληκα (from λυσιτελής). To be useful, to be advantageous to, to profit.

λυσιτελής, ἐς (adj. from λύω, to discharge, and τέλος, cost, expense). Profitable, advantageous, valuable, costly.

λύσσα, ης, ἡ. Madness, insanity.

λύχνος, ου, ó. A light, a lamp, a torch.

λύω, fut. λύσω, perf. λέλυκα. To loose, to slacken, to deliver up, to release, to solve, to abrogate, to discharge, to defray.—In the middle, to get released for one's self (on the payment of a ransom), to ransom.

λωβητός, ἡ, óν (adj. from λωβάομαι, to injure). Injured, abused, misused, reviled, ruined, unfortunate

λωτών, ου (adj. from λάω, to wish, assigned as the irregular comparative to ἀγαθός). Better, richer, more advantageous, more useful, preferable.—Superlative, λώιστος contr. λῶστος, best, &c.

λῶστος, η, ου (adj.). See under λωτών.

λωτός, οῦ, ó. The lotus. 1. A species of water-lily, used as food by a people of Africa.—2. A tree, the fruit of which, resembling dates, was so delightful, according to Homer, that they who tasted it desired to remain for ever in that country, and lost all thoughts of home.

M.

μά, a particle used in adjuration or swearing, and followed by the name of the divinity in the accusative. It neither affirms nor denies of itself, but obtains its af-

firmative or negative force, either from some accompanying particles, or from the context.—*μὰ Δία, I swear by Jupiter, by Jupiter.*—*μὰ τοὺς θεούς, by the gods.*

Μάγαιος, ου, ό. *Magæus*, a brother of Pharnabazus.

μαγνήτις, ιδος, ή, and μαγνήτης, ου, ό. *A magnet or loadstone.*

μάζα, ης, ή (from μᾶσσω, to knead).

A barley cake, bread.—Properly, *barley bread*, as distinguished from *ἄρτος, wheaten bread*; but it is sometimes applied to *wheaten bread* also.

μαζός, ου, ό. *A breast.*

μάθημα, ἄτος, τό (from μανθάνω, to learn). *A lesson, knowledge, instruction.*

μάθησις, εως, ή (from the same).

Learning, acquired knowledge, a lesson.

μαθητής, ου, ό (from the same). *A learner, a scholar, a disciple.*

Μαῖα, ας, ή. *Maia*, a daughter of Atlas and Pleiōne, and mother of Mercury by Jupiter. She was one of the Pleiādes, the most luminous of the seven sisters.

μαιεύομαι, fut. -εύσομαι, perf. μεμαίεσθαι (from μαῖα, a midwife), seldom used in the active voice. To deliver (as a midwife), to preside over childbirth.

Μαινάς, ἄδος, ή (from μαίνομαι). *A Bacchante, a female votary of Bacchus, a phrensied female, a fury.*

μαίνομαι, fut. μανοῦμαι, perf. μέμνηα, fut. act. μῶνῶ, 1st aor. act. ἔμνηα, 2d aor. pass. ἐμῶνην (from μάω, to be strongly excited; the present active not in use). To become phrensied, to rave, to be furious, to be mad.—In the active, *to mad-den.*

μαίω, ῶ, fut. -ώσω, perf. μεμαίωκα, and middle, with the same signification, μαιόμαι, οὔμαι, &c. (from μαῖα, a midwife). To deliver, to act as midwife.—Passive, *to be aided in delivery, to be assisted in birth.*

Μαῖρα, ας, ή. *Mæra*, the faithful dog of Icarus, by means of which

Erigōne discovered the dead body of her father. It was changed into the star Canis.

Μαιῶτις, ιδος, ή. *Mæōtis* (Palus), now *Sea of Azof*, a large marshy lake between Europe and Asia, connected with the Euxine by the Cimmerian Bosphorus.

Μάκαι, ὧν, οἱ. *The Macæ*, a people of Africa, who occupied the coast to the northwest of and near the greater Syrtis.

Μάκαρ, ἄρος, ό. *Macar*, son of Ilus, the leader of a colony to the isle of Lesbos. Some, by a conjectural emendation of the scholiast who mentions him, make Macar a son of Helius, i. e., Phœbus.

μάκαρ, gen. αρος (adj. of one ending, from χαίρω, to rejoice). *Happy, blessed.*—*Opulent.*—*οἱ μάκαρες, the gods, the blessed (in Elysium).*

μακάριζω, fut. -ῖσω, Att. -ῖῶ, perf. μεμακάρικα (from μάκαρ). *To deem happy, to bless, to pronounce happy.*

μακάριος, α, ον (adj.), same as μάκαρ. *Happy, &c., commonly used in prose.*

Μακεδονία, ας, ή. *Macedonia*, a country of Europe, lying to the west of Thrace, and north and northeast of Thessaly.

Μακεδονικός, ή, ὧν (adj.). *Macedonian.*

Μακεδών, όνος, ό. *A Macedonian.*

μακράν (adv., properly acc. sing. fem. of μακρός, with ὁδόν under stood). At a great distance, far away.

μακρόβιος, ον (adj. from μακρός, and βίος, life). *Long-lived.*

μακρός, ᾶ, ὧν (adj.). Long, large, of great extent.—Neut. sing. and pl. as an adverb, *μακρόν* and *μακρά, far, far distant.*

μακροτράχηλος, ον (adj. from μακρός, and τράχηλος, the neck). *Long-necked.*

μάλα (adv.). Very, much, very much, assuredly, certainly.—Comparative, *μᾶλλον, more, rather.*—Superlative, *μάλιστα, most, chiefly, especially, most commonly.*

μαλᾶκός, ἡ, ὄν (adj.). *Soft, feeble, timid, effeminate.*
μαλάσσω, fut. -άξω, perf. μεμάλαχα (from μαλᾶκός). *To soften, to mollify, to appease, to prevail by entreaty.—To enervate.*
μαλαῖχη, ης, ἡ (from μαλάσσω). *Mal-lows, a plant of emollient qualities, whence the name.*
μαλλωτός, ἡ, ὄν (adj. from μαλλός, wool). *Covered with long wool, fleecy.*
μάν, Doric for μῆν.
Μάνης, εος contr. οὐς, ὁ. *Manes, a servant of Diogenes, who ran away on account of his master's scanty fare.*
μανθάνω, fut. μανθήσομαι, perf. μεμάθηκα, 2d aor. ἐμάθον. *To comprehend, to learn, to understand, to perceive, to know.*
μαῖνία, ας, ἡ (from μαίνομαι, to rave). *Madness, phrensy, a fit of madness, insanity.*
μαῖνικός, ἡ, ὄν (adj. from μανία). *Raving, furious.*
μαντεία, ας, ἡ (from μαντεύομαι). *Prophecy, prediction.*
μαντεῖον, ον, τό (prop. neut. of μαντεῖος, that delivers oracles). *The place where oracles are delivered, an oracle.*
μαντεύομαι, fut. -εύσομαι, perf. μεμάντευμαι (dep. mid. from μάντις, a prophet). *To prophesy, to deliver oracles, to predict.*
μαντικός, ἡ, ὄν (adj. from μάντις). *Of or pertaining to divination, divining, prophetic.—As a noun, in the feminine, μαντική, ης, ἡ (τέχνη understood), the art of divination, the prophetic art.*
Μαντίνεια, ας, ἡ. *Mantinēa, one of the most ancient and celebrated cities of Arcadia, where Epaminondas lost his life, in the memorable battle in which he routed the Lacedæmonian forces, B.C. 363.*
μάντις, εως Ion. ἱος, ὁ (from μαίνομαι, to be inspired, to rave). *A prophet, a soothsayer, a diviner.*
μηνῦτάς, ᾱ, Doric for μηνῦτης, οὔ, ὁ (from μηνύω, to inform) *An informer, an accuser.*

Μαῤᾰθών, ὄνος, ἡ. *Marathon, a borough of Attica, where the Athenians, under the command of Miltiades, defeated the Persian army, commanded by Datis and Artaphernes, B.C. 490.*
μαραίνω, fut. μαρᾶνῶ, 1st aor. ἐμάρηνα, Att. ἐμάρανα, perf. μεμάραγκα. *Properly, to consume by fire.—Hence, to dry up, to parch, to cause to wither, to blast.—In the middle, to become withered, to decay, to waste.*
Μαρδόνιος, ον, ὁ. *Mardonius, a general of Xerxes, who was left in Greece with an army of three hundred thousand men to subdue the country, but was defeated and slain in the battle of Platæa, B.C. 479.*
Μάριος, ον, ὁ. *Marius, a celebrated Roman, who from a peasant became master of Rome. He was seven times consul, and honoured with a triumph for the total overthrow of the Cimbri and other barbarians.*
Μαρμαρίδαι, ὦν, οἱ. *The Marmaridæ, the inhabitants of Marmarica, a country of Africa lying east of Cyrenaica, along the Mediterranean, forming part of the modern Barca.*
μαρμαρίζω, fut. -ῖσω, perf. μεμαρμάρικα (from μάρμαρος). *To shine like marble, to have the hardness of marble.*
μάρμαρος, ον, ἡ (from μαρμαίρω, to shine). *Marble, hard white stone.*
Μαρσύας, ον, ὁ. *Marsyas, a satyr of Celænæ, who having found the pipe which Minerva had thrown away, learned to play on it, and challenged Apollo to a musical contest. The god of music proved victorious, and flayed the unhappy Marsyas alive.*
μαρτύρεω, ὦ, fut. -ήσω, perf. μεμαρτύρηκα (from μάρτυρ, a witness). *To be a witness, to testify, to attest.*
μαρτυρία, ας, ἡ (from μαρτυρέω) *Testimony, attestation, evidence.*
μάσσω, Attic μάπτω, fut. μάξω, perf. μεμᾶχα (from μάω, to press for-

ward). *To touch, to feel.—To knead bread.*

μαστεύω, fut. -εύσω, perf. μεμάστευκα (from μάσσω). *To search, to seek, to strive after.*

μαστιγῶν, ον, ὁ (from μάστιξ, a lash). *A vile wretch.* See note, page 145, line 26.

μαστιγῶν, ὦ, fut. -ώσω, perf. μεμαστιγῶκα (from μάστιξ, a lash). *To scourge, to whip, to punish.*

μαστιῶν, fut. -ίξω, perf. μεμάστιχα, same root and meaning as μαστιγῶν.

μάταιος, α, ον (adj. from μάτην). *Vain, useless, unprofitable.*

μάτην (adv., properly accusative of μάτη, vanity). *In vain, uselessly, unprofitably, groundlessly, to no purpose.*

μάτηρ, Doric for μήτηρ.

Μάτρις, ἴδος, ὁ. *Matris.*

μάττω. See μάσσω.

μάχαιρα, ας, ἡ (from μάχη). *A curved sword, a sabre, a knife.*

μάχαιρίς, ἴδος, ἡ (dim. of μάχαιρα). *A small sabre, a knife, a razor.*

μάχη, ης, ἡ. *A battle, conflict, fight, an engagement.*

μάχητικός, ἡ, ὄν (adj. from μάχη). *Pertaining to conflict, warlike, addicted to strife, pugnacious.*

μάχιμος, η, ον (adj. from μάχη). *Warlike, quarrelsome, contentious.*

μάχομαι, fut. μάχεσθαι, μάχῃσθαι, and Attic μαχοῦμαι, perf. μεμάχεσθαι and μεμάχημαι (from μάχη, a combat, a battle). *To combat, to fight, to contend, to quarrel.*

μάω, an old verb, from which in use, perf. μέμῶα, with the signification of pres. *To desire ardently, to press forward towards, to search, to propose.—In the middle, μάομαι, μῶμαι, fut. μᾶσομαι, 1st aor. ἐμασάμην, to seek after, to search into, to investigate.*

μεγαλαυχέω, ὦ, fut. -ήσω, perf. μεμεγαλαύχηκα (from μέγας, great, and αὐχέω, to boast), and middle, μεγαλαυχέομαι. *To vaunt one's self, to speak boastfully, to boast.—To be proud.*

μεγαλήτωρ, ορ, gen. ορος (adj. from μέγας, great, and ἦτορ, heart).

Magnanimous, courageous, noble hearted.

μεγαλόδενδρος, ον (adjective from μέγας, great, and δένδρον, a tree). *Abounding in large trees.*

μεγαλοπραγμοσύνη, ης, ἡ (from μέγας, great, and πρᾶγμα, an action). *Aptitude for great enterprises, enterprising disposition, enterprise, &c.*

μεγαλοπρεπής, ἐς (adj. from μέγας, great, and πρέπω, to become). *Magnificent, noble, sumptuous, becoming the great, splendid.*

μεγαλοπρεπῶς (adv. from μεγαλοπρεπής). *Magnificently, sumptuously, nobly, with great splendour.*

μεγαλοψυχέω, ὦ, fut. -ήσω (from μέγας, great, and ψυχή, spirit). *To act with magnanimity or courage.*

μεγαλοψυχία, ας, ἡ (from μεγαλοψυχέω). *Greatness of soul, magnanimity.*

μεγᾶλυνω, fut. -αλύνω, perf. μεμεγάλυκα (from μέγας, great). *To render great or powerful, to magnify, to aggrandize, to extol.*

Μεγᾶρα, ον, τό. *Megāra, the capital of Megāris, situated about midway between Athens and Corinth, and near the Saronic Gulf.*

Μεγᾶρεὺς, ἑως, ὁ. *An inhabitant of Megāra.—οἱ Μεγᾶρεῖς, the Megarians.*

Μεγαρικὴ, ης, ἡ (properly fem. of Μεγαρικός, with γῆ understood). *The territory of Megāris, Megāris.*

Μεγαρικός, ἡ, ὄν (adj.). *Of or belonging to Megāris or Megāra, Megarian.*

Μεγᾶρίς, ἴδος, ἡ. *Megāris, a small territory of Greece, lying to the west and northwest of Attica.*

μεγᾶρον, ον, τό (from μέγας). *A mansion, a house, a palace, a hall, a chamber.*

μέγας, μεγᾶλη, μέγᾶ (adj.). *Great, large, powerful.—Comp. μείζων, ον; superl. μέγιστος, η, ον.—καὶ τὸ μέγιστον, and above all.—Literally, and what is greatest.*

μέγεθος, ες, τό (from μέγας). *Greatness, magnitude, size.* See note, page 51, line 11–15.

μεδέουσα, ης, ἡ (properly fem. of pres. part. of **μεδέω**, to take care of, which is the only part used). *A female ruler, a protectress.—A patron-goddess.*

μέδομαι, fut. **μεδήσομαι** (dep. mid. of **μέδω**, which is rarely used except in pres. part.). *To take care of, to concern one's self about, to attend to, with the genitive.*

μέδιμνος, ου, ὁ. *A medimnus, a Grecian measure of capacity, containing 1 bushel, 1 peck, 1 gallon, 1 quart, 1 pint.*

Μέδουσα, ης, ἡ. *Medūsa*, daughter of Phorcys and Cēto, the only one of the three Gorgons subject to mortality. She was slain by Perseus, who placed her head on the ægis of Minerva.

μέδων, οντος, ὁ (from **μέδομαι**, to care for). *A ruler, a sovereign, a protector.*

μεθάλλομαι, future -**αλοῦμαι**, &c. (from **μετά**, denoting change, and **άλλομαι**, to leap). *To leap about, to dart.—2d aor. μεθηλόμην, part. syncopated, μετάλμενος.*

μεταρμόζω, fut. -**όσω**, &c. (from **μετά**, denoting change, and **άρμόζω**, to adjust). *To adjust in a different manner, to change, to amend.*

μέθη, ης, ἡ (from **μέθυ**, wine). *Intoxication, drunkenness.*

μεδίστημι, fut. **μεταστήσω**, &c. (from **μετά**, denoting change, and **ίστημι**, to place). *To put in another place, to transfer, to remove, to change.—As neuter, in perf., pluperf., and 2d aor., to change sides, to go away, to go over to.—In the middle, to change one's own place, to remove one's self.*

μεθόριος, α, ου, and ος, ου (adj. from **μετά**, between, and **ὅρος**, a boundary). *Forming a boundary between, bounding, contiguous—As a noun (with τόπος understood), a boundary.*

μεθύσκω and **μεθύω** (the latter used only in pres. and imperf.), fut. **μεθύσω**, perf. **μεμέθυκα** (from **μέθυ**, wine). *To intoxicate with wine, to inebriate.—In the middle,*

to drink to intoxication, to intoxicate one's self with, followed by the genitive.—1st aor. pass. ἐμεθύσθην.

μειδάω, ὦ, fut. -**ήσω**, perf. **μεμείδηκα**. *To smile.*

μειδιᾶω, ὦ, fut. -**ιᾶσω**, perf. **μεμειδίκα**, poetic for **μειδάω**.

μείζων, ου (irreg. comp. of **μέγας**). *Greater, &c.*

μειράκιον, ου, τό (dim. of **μεῖραξ**, a youth). *A boy, a young man, a mere youth.*

μείρομαι, fut. **μεροῦμαι**, perf. **ἐμμορα**, perf. pass. **εἴμαρμαι**, aor. act. **ἐμμορον**. *To obtain a share, to get by lot, to receive.—Impers., perf. pass., εἴμαρται, it is fated, it is appointed by destiny; pluperfect εἴμαρτο.—τὸ εἰμυρμένον, the allotment of fate, fate.*

μελαγχολᾶω, ὦ, fut. -**ήσω**, &c. (from **μέλας**, and **χολή**, bile). *Literally, to be affected with black bile.—Hence, to be melanco'y, to be insane.*

μέλας, αῖνα, αν (adj.). *Black, dark, obscure.*

μέλει, fut. **μελήσει**, perf. **μεμέληκε** (imper. verb from **μέλω**, to be a care), usually with the dative of the person. *It concerns, it is a care, it interests.*

μελεῖζω and **μελίζω**, fut. -**ίξω** and -**ίω**, &c. (from **μέλος**, a limb). *To cut into pieces, to dismember, to mutilate.*

μελετᾶω, ὦ, fut. -**ήσω**, perf. **μεμελέτηκα** (from **μέλω**, to be a care). *To bestow diligent care upon, to take care of, to apply to, to study, to practise.*

μελέτη, ης, ἡ (from **μελετᾶω**). *Care, close application, practice, preparation, exercise, training.*

μελετητήριον, ου, τό (from **μελέτη**, with ending **τήριον**, denoting place where). *A place for exercise or practice, a study, a school.*

μέλημα, ἄτος, τό (from **μέλω**, to be a care). *An object of care, care.*

Μέλης, ου and **ήτος**, ὁ. *Mēles*, a river of Ionia in Asia Minor, near Smyrna. Some of the ancients supposed that Homer was born on

the banks of this river, from which circumstance they call him *Melē-sigēnes*.

μελί, ἵτος, τό. *Honey*.

μελίζω, fut. -ίσω, perf. μεμέλῑκα (from μέλος, a song). 1. *To modulate, to sing, to play on an instrument.*

—2. See μελεῖζω.

Μελικέρτης, ον, ό. *Melicertes*, or *Melicerta*, a son of Athāmas and Ino, saved by his mother from the fury of his father. Ino sprang into the sea with him in her arms, and Neptune turned him into a sea deity, under the name of *Palæmon*.

μελίσσω, Doric for μελίζω.

μελισμα, ἄτος, τό (from μελίζω, to sing). *A song, a melody, a strain.*

μελισσα, ης, and Attic μέλιττα, ης, ή (from μέλι, honey). *A bee.*

μελλησμός, οὔ, ό (from μέλλω). *De-ferring, delaying, hesitating, pro-crastination.*

μέλλω, fut. μελλήσω, perf. μεμέλληκα.

To be about, to intend, to purpose, to delay, to linger.—With the infinitive, *to be about to*; as, μέλλω ἵεναι, *I am about to go.*—τὸ μέλλον, *the future.*—τὰ μέλλοντα, *things about to happen, the future.*

μέλος, εος, τό. *A member, a limb, a part.*—*A verse, a lyric poem, a song, a tune, a strain.*—μελῶν ποιητής, *a lyric poet.*

Μελπομένη, ης, ή. *Melpomēnē*, one of the Muses; she presided over tragedy. Her name is derived from μέλομαι, *to sing.*

μέλπω, fut. μέλψω, and in the middle, μέλομαι (from μέλος, song). *To recreate one's self (by song or dances), to sing, to play, to dance.*

μέλω, fut. μελήσω, perf. μεμέληκα (akin to μέλλω). *To be a concern or care to, to be a source of care.*

μελωδέω, ᾠ, fut. -ήσω, perf. μεμελώδηκα (from μέλος, and ᾄδω, to sing). *To sing melodiously, to sing, to modulate, to play.*

μελωδία, ας, ή (from μελωδέω). *A melodious song, melody.*

Μεμνότιον, ον, τό. *The Memnōtium*, a splendid structure at Thebes in Egypt, on the western side of the river, wherein was the vocal

statue of Memnon, which was believed by the ancients to utter a sound like the snapping of a harp-string, when it was struck by the first beams of the sun; but see note, page 112, line 29–33.

μέμονα, Ionic and epic perf. mid., from a theme μένω, not extant in the pres. but akin to μέμᾱ, as γέγονα to γέγᾱ; with the signif. of a pres. *To intend, to purpose, to desire.*

μεμπτός, ή, όν (adj. from μέφομαι). *Blamed, censured, faulty, blameable.*

Μέμφις, ἴδος, ή. *Memphis*, a famous city of Egypt, on the western bank of the Nile, about fifteen miles south of the Delta.

μέφομαι, fut. μέψομαι, perf. μέμεμαι. *To rebuke, to censure, to blame, to reproach with, to be indignant at.*

μέν (a particle of connexion and affirmation). *Indeed.* Opposed to δέ in the latter part of the clause or sentence. It sometimes is omitted, though δέ follows. In translating it is often expressed by a mere emphatic tone of the voice, and is only rendered *indeed* when strong opposition is marked.

Μενεκράτης, εος contr. ους, ό. *Menecrates*, a physician of Syracuse, famous for his vanity and arrogance; he assumed the title of Jupiter.

Μενέλᾱος, ον, ό. *Menelāus*, a king of Sparta, brother of Agamemnon, and son of Atreus, according to Homer, but more probably of Plis-thēnes a son of Atreus. He was chosen by Helen as a husband in preference to the other Grecian princes.

μένος, εος, τό (from the root μάω akin to μένω). *Bodily strength, might, vigour, impetuosity, inclination.*

μέντοι (a particle from μήν, epic μέν, and τοί). *Indeed, truly.*—*But indeed, nevertheless.*

μένω, fut. μενώ, perf. μεμένηκα, 1st aor. ἔμεινα (from the theme μᾱω, akin to μένος). *To remain, to*

abide, to persist, to remain firm.—

To await. See μέμονα.

μερίζω, fut. -ῖσω, perf. μεμέριξα (from μέρος). *To divide, to parcel out, to give a part.—In the middle, to share, to partake, to reserve for one's self, to appropriate to one's self.*

μέρος, εος, τό. *A part, a share, a portion, a side.—παρὰ μέρος, by turns.—πλείστον μέρος. See note, page 23, line 1–3.*

μεσημβρία, ας, ἡ (from μέσος, and ἡμέρα, a day). *Midday, noon.—The south.*

μεσημβριός, ἡ, ὄν, and μεσημβρινός, ἡ, ὄν (adj. from μεσημβρία). *Pertaining to noon or the south, meridian, southern.*

σογαῖα, ας, ἡ (prop. fem. of μεσόγαιος, with χώρα understood). *The interior (of a country).*

σόγειος, ον (adj. from μέσος, and γαῖα for γῆ, land). *Situated towards the centre of a country, midland, interior.*

πολαβέω, ὦ, fut. -ήσω, perf. μεμεσολάβηκα (from μέσος, and λαβεῖν, 2d aor. inf. of λαμβάνω, to take). *To seize by the middle, to catch up, to hold by the middle, to intercept.*

Μεσοποταμία, ας, ἡ. *Mesopotamīa, an extensive province of Asia, between the rivers Euphrates and Tigris; whence its name from μέσος, and ποταμός, a river, i. e., the country between the rivers (γῆ being understood).*

μέσος, η, ον (adj.). *In the middle, middle, in the midst, intermediate, lying between.—ἐν μέσῳ, in the middle, publicly.—φθέγγομαι εἰς μέσον, to interrupt.*

μεσῶω, ὦ, fut. μεσώσω, perf. μεμέσωκα (from μέσος). *To break in the middle, to break in half.—To be in the middle, to be half.*

Μεσσηῆς, ἴδος, ἡ. *Messēis, a fountain in Thessaly.*

Μεσσήνη, ης, ἡ. *Messēnē, the capital of Messenia, situate at the foot of Mount Ithōme, and founded by Epaminondas.*

Μεσσηνία, ας, ἡ. *Messenia, a prov-*

ince of the Peloponnesus, west to Laconia, and south of Arcadia and Elis.

Μεσσηνιακός, ἡ, ὄν (adj.). *Messenian, of Messenia.—As a noun, ἡ Μεσσηνιακή (γῆ understood), Messenia.*

Μεσσήνιος, α, ον (adj.). *Messenian.—As a noun, οἱ Μεσσήνιοι, the Messenians, the inhabitants of Messenia.*

μεστός, ἡ, ὄν (adj.). *Full, satiated, sated, satisfied, followed by the genitive.*

μετά (prep., governs the genitive, dative, and accusative). *With the genitive it denotes with, together with, in company with, by means of.—With the dative, only in poetry, among, between, in.—With the accusative, after, next after, towards.—Without a case, as an adverb, besides, moreover, together, afterward.—μετὰ δέ; and after this.—μετ' ἡσυχίας, in repose, indolently.—μετ' ἡμέρας, by day.—In composition it denotes change or transposition, like the Latin trans, participation, &c.*

μεταβάλλω, fut. -βάλλω, &c. (from μετά, and βάλλω, to throw). *To throw across, to remove to another place, to transfer, to change, to transform.*

μετάδασις, εως, ἡ (from μεταβαίνω, to go away). *A transition, a passing from one place to another, departure, change of abode.*

μεταβολή, ης, ἡ (from μεταβάλλω). *Change, transposition, exchange, a revolution, a variation (in music).*

μεταδα νῦμαι, fut. -δαίσομαι, &c. (from μετά, with, and δαίνυμαι (mid. of δαίνυμι), to feast). *To feast with, to partake of along with.*

μεταδίδωμι, fut. -δώσω, &c. (from μετά, denoting participation, and δίδωμι, to give). *To give a share of unto, to impart unto, to participate with, with a dative of the person and genitive of the thing shared.*

μεταλαμβάνω, fut. -λήψομαι, &c. (from μετά, denoting participation,

and λαμβάνω, to take). To take a part of, to participate with, to share in, to partake of.—To take or receive after another.

μεταλλάσσω and Att. -αλλάττω, fut. -αλλάξω, &c. (from μετά, denoting change, and ἀλλάσσω, to barter). To change one thing for another, to exchange, to barter.—

In the middle, to pass by.

μεταλλᾶω, ὦ, fut. -ήσω, &c. (from μετ' ἄλλα, after other things than those known). To inquire after other things, to search after, to be inquisitive.

μεταλλεία, ας, ἡ (from μεταλλεύω).

The search after metals, the operation of mining, mining.

μεταλλεύω, fut. -εύσω, perf. μεμετάλλευκα (from μέταλλον). To work mines, to dig for metals, to dig.

μεταλλικός, ἡ, ὄν (adj. from μέταλλον). Pertaining to mines or metals, metallic.

μέταλλον, ον, τό (from μετ' ἄλλα, after other things than those around and known). A metal, ore.—In the plural, τὰ μέταλλα, mines.—It denotes, first, a searching in the earth, and is thus applied to both mines and quarries; next, the minerals dug out of the mines; and lastly, confined to ores and metals.

μετάλμενος, by syncope for μεθ' αὐλόμενος, aor. part. to μεθ' αὐλόμαι.

μεταμέλομαι, fut. -μελήσομαι, perf. μεταμεμέλημαι (from μετά, denoting change, and μέλομαι, to be concerned). To repent and alter one's purpose, to feel regret for, to repent.

μεταμορφῶω, ὦ, fut. -μορφώσω, perf. μεταμεμόρφωκα (from μετά, denoting change, and μορφῶω, to form). To transform, to metamorphose, to change.

μεταναστεύω, fut. -εύσω, perf. μεμετανάστευκα (from μετανάστης, an emigrant). To change one's country, to emigrate, to change one's place of abode.

μετανίστημι, fut. -αναστήσω, &c. (from μετά, denoting change, and ἀνίστημι, to cause to rise). To

transport from one place to another.—In the middle, to remove to another habitation, to emigrate to adopt another mode of life.

μετανοέω, ὦ, fut. -νοήσω, &c. (from μετά, denoting change, and νοέω, to think). To change one's opinion, to think differently, to repent, to regret.

μεταξύ (adv.). Between, among, during, in.—In the mean time.

μεταπέμπω, fut. -πέμψω, &c. (from μετά, after, and πέμπω, to send). To send after, to send in quest of, to depute.—In the middle, to send for, to go in search of.

Μεταπόντιον, ον, τό. Metapontum, a city of Lucania in lower Italy, on the coast of the Sinus Tarentinus. Its ruins are near Torre di Mare.

μετασκευάζω, fut. -ἄσω, &c. (from μετά, denoting change, and σκευάζω, to arrange). To prepare or arrange differently, to change.

μεταστρέφω, fut. -στρέψω, &c. (from μετά, denoting change, and στρέφω, to turn). To turn to one side or back, to avert, to pervert, to turn from the right course.—In the middle, to turn.

μετασχηματίζω, fut. -ῖσω, perf. μετεσχημάτισκα (from μετά, denoting change, and σχηματίζω, to form). To change the form, to transform, to alter.

μετατίθημι, fut. -θήσω, &c. (from μετά, denoting change, and τίθημι, to place). To change the place of, to transpose, to misplace, to transfer, to change.

μετανόω, ὦ, fut. -ανθήσω, perf. μετηνόηκα (from μετά, with, and ἀν-δύω, to speak). To address, to hold a conversation with.

μεταφέρω, fut. μετοίσω, &c. (from μετά, denoting change, and φέρω, to bear). To transport, to transfer, to convey away.—To use in a figurative sense.

μεταφορικῶς (adv. from μεταφορικός, used in a figurative sense, from μεταφέρω). Figuratively, by metaphor.

μέτειμι, fut. -έσομαι, &c. (from μετά,

with, and εἶμι, to be). To be with or among, to be present.—With a genitive of the thing, to participate in.

μετεῖμι, fut. -εἰσομαι, &c. (from μετά, after, and εἶμι, to go). To go after, to go in search of, to go for, to pursue, to follow up, to revenge or punish.

μετεῖπον, Ion. μετέειπον, &c. (from μετά, with, and εἶπον, 2d aor. to φημί, to speak). To speak with, to speak to, to address.

μετέρχομαι, fut. -ελεύσομαι, &c. (from μετά, after, and ἔρχομαι, to go). To go after, to go in search of, to pursue.—To take revenge, to punish.

μετέχω, fut. μεθέξω and μετασχήσω, &c. (from μετά, denoting participation, and ἔχω, to have). To participate in, to partake of, to possess in common with, to have a share in.

μετεωρίζω, fut. -ῖσω and Att. -ῖῶ, perf. μεμετεωρίκα (from μετέωρος). To lift on high, to raise aloft, to elevate, to hang on high, to keep in suspense, to excite.

μετέωρος, ον (adj. from μετά, denoting change, and ἔωρα a form of αἰώρα, the act of suspending, which from αἰωρέω, to raise on high). Raised on high, raised aloft, on high, suspended in the air.—In suspense, anxious.

μετεώρως (adv. from μετέωρος). In a state of suspense, anxiously.

μετήγορος, ον (adj.), poetic for μετέωρος.

μετόπισθεν (adv. from μετά, next after, and ὀπισθε, behind). Directly behind, next in order, afterward, behind, after

μετόπωρον, ον, τό (from μετά, after, and ὀπώρα, autumn). The end of autumn, the end of the harvest season.

μετοχλίζω, fut. -ῖσω, perf. μετόχλικα (from μετά, denoting change, and ὀχλίζω, to move by a lever). To remove by means of a lever, to lift away, to push back.—μετοχλίσεια, epic 1st aor. opt.

μετρίος, α, ον (adj. from μετρον).

In due measure, sufficient, moderate.—τὸ μέτριον, proportion.

μετρίως (adv. from μετρίος). Moderately, suitably, slightly.

μέτρον, ον, τό. Measure, stature size.

μέτωπον, ον, τό (from μετά, after, and ὤψ, the eye). The forehead, the front, the brow.

μέχρι and μέχρις (adv.). Until, as far as, as long as.—μέχρι τινός, for some time, a while.—μέχρι ὅτου, until, so long as.—μέχρι πολλοῦ, a long time.

μή (a negative particle and conjunction). Not, lest.—μή is the conditional or dependant negative, οὐ the absolute one.

μηδέ (conj. from μή and δέ). Nor.—(In the middle of a sentence) not even, not at all.—μηδέ μηδέ, neither nor.

Μηδεία, ας, ἡ. Medēa, a celebrated sorceress, daughter of Æetes, king of Colchis. She married Jason, and fled with him to Greece, after she had aided him in obtaining the golden fleece.

μηδεῖς, μηδεμῖά, μηδέν (pronom. adj. from μηδέ, and εἷς, one). Not even one, no one, none.—μηδέν, nothing, in no respect.

μηδέποτε (adv. from μηδέ, not even, and ποτέ, ever). Never at any time, never.

μηδέπω (adv. from μηδέ, not even, and πω, at some time). Not yet, not at all.

Μηδία, ας, ἡ. Medīa, an extensive country of Asia, bounded on the west by Assyria, on the south by Persia, on the east by Parthia and Hyrcania, and on the north by the Caspian.

Μηδιστί (adv.). According to the custom of the Medes, like the Medes. μήδομαι, fut. μήσομαι, 1st aor. ἐμησάμην (dep. mid. from μῆδος). To concern one's self about, to plan, to devise.

Μῆδος, ον, ὁ. A Mede, an inhabitant of Media.

μηκέτι (adv. from μή, not, and ἔτι, farther). No farther, no more, no longer.

μῆκιστος, η, ον (adj. superlative from μῆκος). *Longest, very long, highest.*

μήκος, εος, τό. *Length, height.*

Μηλιεύς, ἑως, ὁ. *A Melian.*—οἱ Μηλιεῖς, Doric οἱ Μᾶλιεῖς, the Melians or Malians, the most southern tribe of Thessaly, dwelling around the Maliac Gulf.

μηλίνος, η, ον, and ος, ον (adj. from μῆλον). *Made of apples or quinces, yellow, like quinces.*

μηλόβοτος, ον (adj. from μῆλον, a sheep, and βόσκω, to pasture). *Serving as pasture for sheep.*—Applied to land, *uncultivated*, only used for pasturing sheep, *desolate, waste.*

μήλον, ον, τό. 1. *An apple.*—2. *A sheep.*

μήν (conj.). *Truly, in truth, indeed, certainly, but yet.*—οὐ μήν, *nor yet, certainly not.*—τί μήν. See note, page 82, line 18–22.

μήν, μηνός, ὁ. *A month.*

μηνιγξ, ιγγος, ἡ. *The membrane of the brain.*

μηνῶ, fut. -ῶσω, perf. μεμήνῶκα. *To point out, to indicate, to show, to discover, to make known.*

μήποτε (adv. from μή, not, and ποτέ, ever). *Not at any time, never.*

μήπως (adv. and conj. from μή, lest, and πως, in some way or other). *Lest in some way, that not perhaps, lest perhaps.*

μηρῖον, ον, τό, same as μηρός, but used only in the plural, τὰ μῆρια. *The thighs.*

μηρός, οὔ, ὁ. *The thigh.*

μηστῶρ, ὡρος, ὁ (from μῆδομαι, to plan). *An adviser, a counsellor.*

μήτε (conj. from μή, not, and τέ, and). *And not.*—μήτε μήτε, *neither nor.*

μήτηρ, μητέρος contr. μητρός, ἡ. *A mother.*

μήτις, neut. μήτι (from μή, lest, and τις, any one). *Lest any one.*—μητι, neuter as an adverb, *not at all.*

μητροπᾶτωρ, ὀρος, ὁ (from μήτηρ, a mother, and πᾶτηρ, a father). *A mother's father, a maternal grandfather.*

μητρόπολις, ἑως, ἡ (from μήτηρ, a

mother, and πόλις, a city). *A mother-city, a capital.*

μητρυνία, ἄς, ἡ (from μήτηρ, a mother) *A stepmother.*

μῆχρος, εος, τό (see note, page 172, line 17). *Remedy, expedient, de vice.*

μιᾶρός, ἄ, ὄν (adj. from μαίνω, to stain). *Stained, contaminated, defiled.*—*Detestable.*

μίγνυμι, fut. μίξω, perf. μέμικχα, 2d aor. pass. ἐμίγην. *To mix, to mingle.*

Μιθράδᾱτης, ον, ὁ. *Mithradātes*, a celebrated king of Pontus, ascended the throne when eleven years old. He waged a long and destructive war with the Romans, but was finally subdued by Pompey, and stabbed himself to prevent his falling into the hands of his conquerors.

μικκύλος, α, ον (dim. from μικρός, which is Doric for μικρός). *Very small.*

μικροπρεπής, ἑς (adj. (from μικρός, and πρέπω, to be becoming). *Mean, sordid, parsimonious, stingy.*

μικρός, ἄ, ὄν (adj.). *Small, short, little, minor.*—Neut. as adv., μικρόν, a little.—μικροῦ δεῖν, *nearly, almost.*—κατὰ μικρόν, *by degrees, gradually.*—παρὰ μικρόν, *nearly.*

μικρόχωρος, ον (adj. from μικρός, and χώρα, a country). *Having a small territory, of small extent, having little soil.*

Μιλήσιος, α, ον (adj.). *Milesian.*—As a noun, ὁ Μιλήσιος, *a Milesian.*

Μιλησία, ας, ἡ (χώρα understood). *The Milesian territory, the territory of Milētus.*

Μιλήτος, ον, ἡ. *Milētus*, the capital of Ionia in Asia Minor, the birthplace of the philosopher Thales.

Μιλτιάδης, ον, ὁ. *Miltiades*, an Athenian commander, who defeated the Persians in the battle of Marāthon.

Μίλων, ὄνος, ὁ. *Milo*, a celebrated athlete of Crotōna in Italy. He was so strong as to be able to kill an ox with a blow of his fist.

μιμέομαι, οὔμαι, fut. -ήσομαι, perf. μεμίμημαι (from μῖμος, an imitator) *To imitate, to mimic.*

μιμημα, ἄτος, τό (from μιμέομαι).

An imitation, a copy.

μιμνήσκω, fut. μνήσω, perf. μέμνηκα (from μνάω, obs.). To remind, to remember, to call to mind, to make mention of.—In the middle, μιμνήσκομαι, same as μνάομαι.

μίνω, poetic for μένω.

μίν (Doric νίν), Ion. acc. sing. of pron. of 3d pers. for all three genders; also for αὐτόν, αὐτήν, αὐτό, always enclitic; often in Homer for the reflexive ἐαυτόν, &c.

Μίνως, ὡς Attic ω, ὁ. Mīnos, a king of Crete, son of Jupiter and Eurōpa; for his justice and moderation made supreme and absolute judge in the infernal regions.

Μινώταυρος, ου, ὁ (from Μίνως, and ταῦρος, a bull). Minotaur, a celebrated monster, half man and half bull; the offspring of Pasiphæe, wife of Minos.

μισάνθρωπος, ου (adj. from μῖσέω, and ἄνθρωπος, a man). Misanthropic.—As a noun, a misanthrope, one who hates mankind.

μῖσέω, ὦ, fut. -ήσω, perf. μεμίσηκα (from μῖσος, hatred). To hate, to dislike, to detest.

μισθός, οὔ, ὁ. The reward of labour or service, hire, pay, wages, a reward.

μισθοφόρος, ου, ὁ (from μισθός, hire, and φέρω, to bear off). A hired person, a mercenary, a hireling.

μισθόω, ὦ, fut. -ώσω, perf. μεμισθόωκα (from μισθός). To let.—In the middle, to cause to be let to one's self, to hire.

μισθωτός, οὔ, ὁ (from μισθόω). A hireling, a hired person, a labourer, a hired servant.

μισόδημος, ου (adj. from μῖσέω, to hate, and δῆμος, the people). Hating the people, hostile to the people, aristocratic.—As a noun, οἱ μισόδημοι, the people haters, the aristocrats.

μιστύλλω (used only in the present and imperfect), poetic imperfect without augment, μίστυλλον. To cut into small pieces.

μίτρα, ας, Ionic μίτρη, ης, ἡ. A belt or girdle (in Homer).—Generally,

a head-band. See note, page 80, line 20–24.

Μιτυλᾶνᾱ, ας, Doric for Μιτυλήνη, ης, ἡ. Mitylēne, or, more correctly, Mytilēne, the capital of Lesbos, situate in the southeastern quarter of the island. It is now Mitylen.

μνᾶ, ᾶς, ἡ (contr. from μνάα, ᾶας). A mina, a sum not a coin, equal to one hundred drachmæ, and in our currency seventeen dollars, fifty nine cents, three mills.

μνάομαι, ὦμαι, fut. μνήσομαι, perf. μέμνημαι, perf. inf. μεμνήσθαι, 1st aor. ἐμνήσθην (as middle to μιμνήσκω, from μνάω not in use). To remember, to recollect, to be mindful.—The perf. μέμνημαι often signifies I remember, i. e., I have called to mind and continue to remember.

μνήμα, ἄτος, τό (from μνάομαι). A memorial, a monument, a tombstone.

μνήμη, ης, ἡ (from μνάομαι). Memory, remembrance.

μνημονεύω, fut. -εύσω, perf. μεμνημόνευκα (from μνήμων). To remember, to have in mind.—To remind, to make mention of.

Μνημοσύνη, ης, ἡ. Mnemōsynē, a daughter of Cœlus and Terra, and mother of the nine Muses by Jupiter.

μνήμων, ου (adj. from μνάομαι). That remembers, mindful.

Μνήμων, ονος, ὁ (the above as proper name). Mnēmōn, a surname given to Artaxerxes, on account of his retentive memory.

μνησικᾶκέω, ὦ, fut. -ήσω (from μνάομαι, to remember, and κακόν, evil or injury). To remember injuries, to be revengeful, to resent.

μνηστεύω, fut. -εύσω, and μνηστεύομαι in the middle. To solicit in marriage, to woo.

μνηστήρ, ἦρος, ὁ (from μνάομαι, to seek in marriage). A wooer, a suitor, a lover.

μογέω, ὦ, fut. -ήσω, perf. μεμόγηκα (from μόγος, labour). To bestow labour on.—μογεῦμες, Doric 1st pl pres. indic. for μογοῦμεν.

μόγῃς (adv. from μόγος, labour).

With difficulty, hardly, scarcely.

μοῖρα, ας, ἡ (from μέρομαι, to obtain a share). A part, a portion, a lot, fate.—πρὸ μοίρας, before the appointed time, prematurely.

Μοῖρα, ας, ἡ (the above as proper name). Fate.—αἱ Μοῖραι, the Fates, three goddesses, daughters of Jupiter and Themis, or, as some say, of Night.

Μοῖσαι, Doric for Μοῦσαι. The Muses.

μόλιθος, ου, ό. Lead.

μόλις (adv. from μόλος, toil). With difficulty, hardly, scarcely.

μόλω, obs. in pres., from which 2d aor. ἔμολον, inf. μολεῖν, and fut. μολοῦμαι, assigned to βλώσκω, perf. μέμβλωκα. To go, to come, to arrive.

μόνιμος, ου (adj. from μένω, to remain). That remains, lasting, permanent, abiding, firm, immovable.

μονόλιθος, ου (adj. from μόνος, and λίθος, a stone). Made of a single stone, monolithal.

μονομαχία, ας, ἡ (from μόνος, and μάχη, a combat). A single combat.

μόνος, η, ου (adj.). Alone, sole, solitary.—Neut. sing. as adv., only, alone, &c.

μονοσάνδαλος, ου (adj. from μόνος, and σάνδαλον, a sandal). Having but one sandal.

μονόφθαλμος, ου (adj. from μόνος, and ὀφθαλμός, an eye). Having but one eye, one-eyed.

μονόω, ᾧ, fut. -ώσω, perf. μεμόνωκα (from μόνος). To make solitary, to leave alone, to abandon.

μόνωσις, εως, ἡ (from μονόω). Abandonment, desertion.—Loneliness.

μορφή, ἧς, ἡ. The form, figure, shape. μόσχος, ου, ό and ἡ. In poetry, any young animal.—In prose, a calf.

μοῦνος, η, ου, Ionic and poetic for μόνος, η, ου.

Μουνυχία, ας, ἡ. Munychia, one of the three ports of Athens.

Μουνυχίων, ὄνος, ό. Munychion, the tenth month of the Attic year, containing 29 days, wherein the

Munychia or festivals of Diana were celebrated. It commenced, according to our calendar, March 28th.

μοῦσα, ης, ἡ. The muse, the goddess who presides over music, &c.

Μοῦσα, ης, ἡ (as a proper name). A Muse.—αἱ Μοῦσαι, Doric Μοῖσαι, the Muses, nine goddesses, daughters of Jupiter and Mnemōsynē.

μουσική, ἧς, ἡ (properly fem. of μουσικός, musical, with τέχνη understood). Music.

μοχθέω, ᾧ, fut. -ήσω, perf. μεμόχθηκα (from μόχθος). To labour, to toil.—To be in distress.

μοχθηρία, ας, ἡ (from μοχθηρός). Distress.—Unworthiness, wickedness, evil conduct.

μοχθηρός, ᾧ, όν (adj. from μοχθέω) Miserable, wretched, bad, wicked.

—ᾧ μοχθηρέ, miserable creature.

μοχθηρῶς (adv. from μοχθηρός). With difficulty, wretchedly, wickedly.

μόχθος, ου, ό. Toil, labour, fatigue, pains.

μοχλός, ου, ό (from ὀχος, ὀχέω, to lift, whence ὀχλεύω, and, with μ prefixed, μοχλεύω, &c.). A lever, or engine for lifting, a bolt, a bar.—A stake. See note, p. 84, l. 1-7.

μυγμός, ου, ό (from μύζω). A groaning, a muttering.

μύδρος, ου, ό. A mass of ignited iron or stone.

μυελός, ου, ό. Marrow.

μύζω, fut. μύξω, perf. μέμυχα. To sigh, to groan, to snort.

μῦθεύω, fut. -εύσω, perf. μεμῦθενκα, and μῦθέω, ᾧ, fut. -ήσω, perf. μεμῦθηκα (from μῦθος). To say, to relate.—To invent or feign, to fable.—In the middle, μῦθεομαι, same meaning.

μῦθολογέω, ᾧ, fut. -ήσω, perf. μεμῦθολόγηκα (from μῦθος, and λέγω, to say). To relate, to recount.

μῦθος, ου, ό. A word, a speech, a story, a fable, a tale, a narrative.

μυῖα, ας, ἡ. A fly.

μυκάομαι, ᾧμαι, fut. -ήσομαι, perf. μεμῦκα, 2d aor. ἐμῦκον. To roar to bellow, to low.

Μυκῆναι, ὦν, αἰ. *Mycenæ*, an ancient city of Argolis, in the Peloponnesus, said to have been founded by Perseus.

μυκτῆρ, ἧρος, ὁ. *The nose.—The trunk* (of an elephant).

μύλος, ον, ὁ (from μύω, μύλλω, to grind). *A millstone.*

μυριάς, ἄδος, ἡ (from μυρίος). *The number of ten thousand.—A myriad.*

μυρίκη, ης, ἡ. *The tamarisk.*

μύρτιν, ης, ἡ. *The myrtle.*

μυρίος, α, ον (adj.). *Manifold, numberless, infinite.—In the plural, μύριοι, αἱ, α, ten thousand.*

μύρμηξ, ηκος, ἡ. *An ant.*

Μυρμιδόνες, ὦν, οἱ. *The Myrmidons*, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They were said to have been originally ants.

μύρομαι (deponent mid. in Homer, and only used in present and imperfect). *To mourn, to lament, to deplore.*

μύρον, ον, τό. *Perfume, perfumed ointment, odour.*

μυρρίνη, ης, ἡ. *The myrtle.*

Μύρων, ὠος, ὁ. *Myrson.*

μῦς, μύος, ὁ. *A mouse.—Nom. plur. μῦες, μῦς.*

Μυσία, ας, ἡ. *Mysia*, a province of Asia Minor, lying along the Propontis and the Ægean Sea.

Μυσκελλος, ον, ὁ. *Myscellus*, a native of Achaia, who founded Crotona in Italy.

μυσταγωγέω, ὦ, fut. -ήσω (from μύστης, one initiated in sacred mysteries, and ἄγω, to lead). *To initiate into the sacred mysteries, to make acquainted with.*

μυστικός, ἡ, ὄν (adj. from μύστης, one initiated in sacred mysteries). *Mystical, sacred to the initiated, secret.*

μυχός, οὔ, ὁ (from μύω). *A recess, a retired place, a corner.*

μύω, fut. μῦσω, 1st aor. ἐμῦσα, perf. μέμυκα. *To close, to shut* (especially the eyes).

ὤων (interrog. adv. from μὴ οὐν). *Is it not? then? is it? whether?*

Often expressed in translating merely by the tone of the voice.

μωρός, ᾧ, ὄν (adj.). *Foolish, silly.—As a noun, a fool.*

N.

Ναβαταῖοι, ὦν, οἱ. *The Nabathæans*, a people of Arabia Petræa, deriving their name from Nebai-oth, son of Ishmael.

ναί (adv.). *Yes, truly, ay, indeed.*

ναίεταῶ, ὦ, poetic for ναίω, used only in pres. and imperf.

ναίω, fut. mid. νᾶσομαι, 1st aor. act. ἐνάσα, poetic ἐρασσα, perf. pass.

νέναιμαι, 1st aor. pass. ἐνάσθην.—

As active, to dwell, to inhabit.—In passive sense, to be inhabited, to be situated.

νάμα, ἄτος, τό (from νάω, to flow).

A stream, a fountain, a rivulet, water.

νᾶματιᾶος, α, ον (adj. from νάμα).

Flowing, running.

Νάξιοι, ὦν, οἱ. *The inhabitants of Naxos, the Naxians.*

Νάξος, ον, ἡ. *Naxos*, the largest of the Cyclādes, lying to the east of Paros, in the Ægean Sea.

νάος, οὔ, ὁ (from νάω, root of ναίω, to dwell). *A dwelling.—Commonly, a temple.*

νάρθηξ, ηκος, ὁ. *The ferula or giant fennel.* See note, page 73, line 10–16.

ναρκᾶω, ὦ, fut. -ήσω, perf. νενάρκηκα (from νάρκη). *To grow heavy, to grow torpid.*

νάρκη, ης, ἡ. *Numbness or torpidity.*

—Also, *a torpedo.* See note, page 55, line 21–23.

ναρκώδης, ες (adj. from νάρκη, and εἶδος, appearance). *Stiffened, benumbed.—Numbing.*

Νασαμῶνες, ὦν, οἱ. *The Nasamōnes*, a barbarous people of Africa, dwelling around the Syrtis Major, and subsisting by the plunder of vessels wrecked on their coast.

νανᾶγέω, ὦ, fut. -ήσω, perf. νενανᾶγηκα (from ναῦς, a ship, and ἄγνυμι, to break). *To suffer shipwreck, to be shipwrecked.*

ναναρχέω, ὦ, fut. -ήσω, perf. νενανάρχηκα (from ναῦς, a ship, and ἀρχω

to rule). To command a ship, to have the command.
ναυῆτης, ου, ὁ (from *ναῦς*, a ship, and *βαίνω*, to go). A seaman, a mariner.
Ναυκλείδης, ου, ὁ. *Nauclydes*, a Spartan remarkable for his corpulence.
ναύκληρος, ου, ὁ (from *ναῦς*, a ship, and *κλήρος*, a lot). A shipmaster, a master of a vessel.
ναυμάχew, ὦ, fut. *-ήσω* (from *ναυμάχος*). To fight a naval battle, to engage at sea.
ναυμάχια, ας, ἡ (from *ναυμάχew*). A sea-fight, a naval battle.
ναυμάχος, ου (adj. from *ναῦς*, and *μάχομαι*, to fight). Fighting at sea.—Used in naval conflicts.
ναυπηγήσιμος, ου (adj. from *ναυπηγέw*, to build ships). Useful in ship-building, suitable for ship-building.—*ναυπηγήσιμος ὕλη*, ship timber.
ναῦς, gen. *νέως*, epic and Ionic *νηός* and *νεός*, Doric nom. *νᾶς*, gen. *νᾶός*, ἡ. A ship, a vessel.
ναύσταθμον, ου, τό (from *ναῦς*, and *σταθμός*, a station). A harbour or road for ships, a naval station.
ναύτης, ου, ὁ (from *ναῦς*). A seaman, a mariner.
ναυτιάw, ὦ, fut. *-ᾶσω*, perf. *νεναυτίᾱκα*, same as *ναυσιάw* (from *νάυσια*, sea-sickness). To be sea-sick, to be affected with nausea.
ναυτικός, ἡ, ὅν (adj. from *ναύτης*). Nautical, naval, marine.—*ναυτικάι δυνάμεις*, naval forces.
Νέα Καρχηδών, ἡ. New Carthage. See *Καρχηδών*, 2.
νεάζw, fut. *νεᾶσω*, perf. *νενεᾶκα* (from *νέος*, new). To make new.—Neuter, to become a youth, to be young.
νεᾶνίας, ου, ὁ (from *νέος*, young). A young man, a youth.
νεᾶνίσκος, ου, ὁ, same as *νεᾶνίας*.
νεᾶρός, ᾶ, ὅν (adj. from *νέος*, new). New, fresh.—Youthful.
νεβρός, οὔ, ὁ. A young stag.
Νεῖλος, ου, ὁ. The Nile, the principal river of Africa, flowing through Egypt and emptying into the Mediterranean.

νεκρικός, ἡ, ὅν (adj. from *νεκρός*). Pertaining to the dead, referring to the dead.
νεκροπομπός, οὔ, ὁ (from *νεκοός*, and *πέμπw*, to send). A conductor of the dead to the lower world.
νεκρός, οὔ, ὁ. A dead body, a corpse.—οἱ *νεκροί*, the dead.—As an adjective, dead.
νέκταρ, ἄρος, τό. Nectar, the drink of the gods.
νέκυσ, ὅς, ὁ. A dead body.—As an adjective, dead, deceased.
Νεμέα, ας, ἡ. *Nemēa*, a city of Argolis in the Peloponnesus, in the neighbourhood of which Hercules destroyed the famous Nemean lion.
Νέμεος, α, ου (adj.). Nemean, of Nemea.
νέμw, fut. *νεμῶ*, 1st aor. *ἐνειμα*, perf. *νενέμηκα*. To distribute, to allot, to bestow, to assign, to pasture.—In the middle, to allot to one's self, to appropriate to one's self.—To feed or graze upon, to consume, to inhabit.
νεόγᾱμος, ου, ὁ and ἡ (adj. from *νέος*, new, and *γαμέw*, to marry). Newly-married.—As a noun, ὁ, a bridegroom; ἡ, a bride.
νεογενής, ἐς (adj. from *νέος*, new, and *γένος*, birth). Newly-born.—Tender.
Νεοκλῆς, έους, ὁ. *Neōcles*, the father of Themistōcles.
νεόμαι contr. *νεῦμαι*, 3d sing. pres. ind. *νεῖται*, inf. *νεῖσθαι* (poet. dep. mid. used only in the pres. and imperf.). To go or come, to depart, to return.
νεόπλουτος, ου (adjective from *νέος*, and *πλοῦτος*, wealthy). Recently enriched, having newly become wealthy.
Νεοπτόλεμος, ου, ὁ. *Neoptōlēmus*, son of Achilles, called also *Pyrhus*.
νέος, α, ου (adj.). New, young, recent, fresh.—As a noun, ὁ *νέος*, the youth.—As an adverb, *νέον*, newly, recently, just now.
νεοττεία, ας, ἡ (from *νεοττεύw*, to nestle). The act of nestling, incubation, brooding.
νεοττός οὔ, Att. for *νεοσσός*, οὔ, ᾶ

(from νέος). *A newly-born animal, the young of any animal, especially of birds.*

ἐρῖθε (adv. for ἐνερῖθε), before a vowel νέρθεν. *Below, beneath.*

Νέρων, υἱός, ὁ. *Nero, a Roman emperor, infamous for his vices and cruelty.*

Νέστωρ, υἱός, ὁ. *Nestor, son of Neleus and Chloris, king of Pylos. Although he had outlived two generations of men, and was now reigning among the third, he went with the Grecian chiefs to the Trojan war, where he distinguished himself by his eloquence, wisdom, and prudence.*

νεῦμα, ἄτος, τό (from νεύω). *A nod.*

νευρά, ἄς, Ionic νευρή, ἥς, ἡ, same as

νεῦρον, ον, τό. *A sinew, a nerve. —Usually, a bow-string, a string or cord (of a musical instrument).*

νεύω, fut. νεύσω, perf. νένευκα. *To nod, to assent by a nod. —To tend to. —νεύω πρὸς, to face towards, to be situated towards.*

νεφέλη, ης, ἡ (from νέφος). *A cloud. —A fine net (used by bird-catchers).*

Νεφέλη, ης, ἡ. *Nephēlē, the first wife of Athamas king of Thebes, and mother of Phrixus and Helle.*

νέφος, εος, τό. *A cloud, a swarm.*

νέω, fut. νέωμαι and νευσοῦμαι, aor. ἔνευσα (akin to νάω, νήχω, and the Latin *no*). *To swim.*

νεώνητος, ον (adj. from νέος, and ὀνέομαι, to buy). *Newly bought, recently purchased.*

νεώριον, ον, τό (from νεωρός, an inspector of ships or dockyards). *A dock for ships, a naval arsenal (with docks and storehouses, where ships are repaired, &c.).*

νεώς, ὦ, Attic for νᾱός, οὔ, ὁ. *A temple.*

νεώσοικοι, ων, οἱ (from νᾱός, a ship, and οἶκος, a house). *Naval arsenals, dockyards. See note, page 118, line 1-11.*

νεωστί (adv. from νέος, new). *Newly, lately, recently.*

νῆ, an affirmative particle used in

adjuration and swearing, followed by the accusative of the object by which one swears; as, νῆ Δία, *by Jove, or by Jupiter*; νῆ μὰ τὸν Δία, *yes, by Jupiter*. —Also, assuredly, in truth.

νήγρετος, ον (adj. from νη, a privative particle, and ἐγείρω, to awaken). *From which it is impossible to be awakened, eternal.*

νημερτής, ἐς (adj. from νη, privative and ἀμαρτάνω, to miss). *With out fail, unerring, faithful, true.*

νηπιᾶχέω, fut. -εύσω (from νηπιᾶχος). *To act like a child, to behave in a childish manner.*

νηπιᾶχος, ον, poetic for νήπιος.

νήπιος, ον (adj. from νη, privative, and ἔπος, a word). *In a state of infancy or childhood, young, tender, small, simple.*

Νηρεύς, ἑως, ὁ. *Nereus, a sea god, son of Oceānus and Terra. He married Doris, by whom he had fifty daughters, called Nereides.*

Νηρηΐς, ἰδος, ἡ (female patronymic from Νηρεύς). *A daughter of Nereus, a Nereid.*

νησίζω, fut. -ῖσω (from νῆσος). *To resemble an island, to be insulated.*

νησίον, ον, τό (dim. of νῆσος). *A small island, an islet.*

νησιώτης, ον, ὁ, and fem. νησιώτις, ἰδος, ἡ (from νῆσος). *An inhabitant of an island, an islander. —As an adjective, insular.*

νήσω, ον, ἡ (probably from νέω, to swim). *An island.*

νήσσα, ης, ἡ (from νέω, to swim). *A duck.*

νήτη, ης, ἡ (properly fem. of νήτος, lowest, with χορδή understood). *The lowest string, the lower string. See note, page 48, line 14-19.*

νήψ, gen. νηός, Ion. for νᾱός, ἡ. *A ship.*

νήφω, fut. νήψω, perf. νένηφα. *To abstain from wine, to be sober.*

νήχω, fut. νήξω, more commonly in the middle, νήχομαι, fut. νήξομαι (from νέω, to swim). *To swim.*

νικᾶτωρ, υἱός, Doric for νικῆτωρ, υἱός, ὁ (from νικᾶω). *A conqueror. —As a proper name, Nicātor, a surname of Seleucus.*

νικάω, ὦ, fut. -ήσω, perf. **νενίκηκα** (from **νίκη**). *To conquer, to be victorious, to excel, to gain, to surpass.*

νίκη, ης, ἡ. *Victory.*—As a proper name, ἡ **Νίκη**, the goddess *Victory*.

Νικήρατος, ου, ὁ. *Nicerātus*, the father of *Nicias*.

Νικίας, ου, ὁ. *Nicīas*, an Athenian general, famous for his valour and his misfortunes.

Νικοκλῆς, εους, ὁ. *Nicōcles*, a friend of *Phocion*, condemned to die along with him.

Νικοκρέων, οντος, ὁ. *Nicocrēon*, a tyrant of *Salāmis*, in the isle of *Cyprus*, who finally obtained the sway of the whole island, B.C. 372.

νίν, Doric for **μίν**.

Νίνος, ου, ὁ. *Ninus*, a son of *Belus*, founder of the Assyrian monarchy, B.C. 2059.

Νιόβη, ης, ἡ. *Niōbe*, a daughter of *Tantālus*, and wife of *Amphion*, by whom she had seven sons and seven daughters, who were slain by *Apollo* and *Diana*.

Νίσος, ου, ὁ. *Nīsus*, a king of *Megāra*, who lost his life through the perfidy of his daughter *Scylla*.

νιτρώδης, ες (adj. from **νίτρον**, *nitre*, i. e., *nitrate of potass*, and **εἶδος**, *appearance*). *Nitrous, saturated with nitre.*

νιφετός, οὔ, ὁ (from **νίφω**). *A snow-storm, driving snow.*

νιφετώδης, ες (adj. from **νιφετός**, and **εἶδος**, *appearance*). *Snowy, subject to snow-storms.*

νίφω, fut. **νίψω**, perf. **νενίφα** (from the obsolete **νίψ**, *snow*). *To snow, to moisten.*—In the passive, *to be snowed upon.*

νοέω, ὦ, fut. **νόήσω**, perf. **νενόηκα** (from **νόος**, *thought*). *To think, to turn over in mind, to reflect, to see, to perceive, to observe, to consider, to purpose doing, to know, to come to one's senses.*

νομάδικός, ἡ, ὄν (adj. from **νομάς**). *Leading a wandering life, nomadic.*

νομάδικῶς (adv. from **νομάδικός**).

After the manner of wandering tribes.

νομάς, ἄδος, ὁ (from **νομή**, *pasture*) *One who pastures cattle, pasturing, wandering.*—In the plural, οἱ **Νομάδες**, *Nomādes, wandering tribes, pastoral communities.*

νομεύς, έως, ὁ (from **νομός**, *pasture*) *A pasturer, a grazier, a shepherd.*

νομεύω, fut. -εύσω, perf. **νενόμευκα** (from **νομεύς**). *To pasture.*

νομή, ης, ἡ (from **νέμω**, *to feed*). *Pasture.*—**νομή τοῦ πυρός**, *the action of the fire*; literally, *the feeding of the fire.*

νομίζω, fut. -ίσω, perf. **νενόμικα** (from **νόμος**, *established law*). *To establish by law or usage, to adopt, —To deem, to think, to believe.*

νόμιμος, η, ου (adj. from **νόμος**, *established law*). *Conformable to usage or law, legal, sanctioned by law, customary, lawful.*—τὰ **νομίμα**, *established usages, privileges, laws.*

νομίμως (adv. from **νόμιμος**). *Lawfully, legally, in accordance with stated custom.*

νόμισμα, ἄτος, τό (from **νομίζω**). *That which is established by law, a received custom.*—*Coin, a piece of money.*

νομοθέτης, ου, ὁ (from **νόμος**, and **τίθημι**, *to enact*). *A lawgiver, a legislator.*

νόμος, ου, ὁ (from **νέμω**, *to allot*). *Partition, allotment.*—An established law, usage, or custom.

νομός, οὔ, ὁ (with accent on the final syllable, from **νέμω**, *to pasture*). *Pasture ground, pasture, a district, a nome.*—οἱ **νομοί**, *nomes*, the districts into which *Egypt* was divided.

νόος contr. **νοῦς**, **νόον** contr. **νοῦ**, ὁ. *Thought, purpose, opinion, the mind, reason, understanding, the intellect.*

νοσέρος, ἂ, ὄν, same as **νοσηρός**, ἂ, ὄν (adj. from **νοσέω**) *Sickly, diseased, unhealthy.*

νοσέω, ὦ, fut. **νοσήσω**, perf. **νενόσηκα** (from **νόσος**). *To be sick, to be afflicted.*—**νοσεῖν παράδοξον μα-**

- νίαν*. See note, page 47 line 32.
- δόσος, ου, ἡ*. A disease, sickness, suffering.
- νοστήω, ὦ, fut. -ήσω, perf. νερόστηκα* (from *νόστος*, a return). To return, to arrive.
- νόσφι*, before a vowel *νόσφιν* (adv.). Apart, removed from, away from.
- νότιος, α, ου* (adjective from *νότος*). Southern.
- νότος, ου, ὁ*. The south, the south-wind.—As a proper name, *ὁ Νότος*, *Nōtus*, the south wind personified.
- Νουμάς, ἄ, ὁ*. Numa (Pompilius), the second king of Rome.
- νύ* or *νύν* (an enclitic particle). Now, then, indeed, thereupon.
- νύκτωρ* (adv. from *νύξ*). By night.
- νύμφη, ης, ἡ*. A bride.—A Nymph.
- νύμφιος, ου, ὁ* (from *νύμφη*). A bridegroom.
- νῦν* and *νῦνι* (adv.). Now, at the present moment.—*τὰ νῦν*, at present.—*οἱ νῦν ἄνθρωποι*, the present race of men.—The men of the present day.
- νύξ, νυκτός, ἡ*. Night.—Gen. sing. as adv., *νυκτός*, by night.
- νωτός, ου, ὁ*. The back.—In the plural, *τὰ νῶτα*.
- νωτοφορέω, ὦ, fut. -ήσω* (from *νωτός*, and *φορέω* for *φέρω*, to bear). To carry on the back.
- νωτοφορία, ας, ἡ* (from *νωτοφορέω*). A carrying on the back, a back-load.

Ξ.

- ξαίνω, fut. ξάνω, perf. ἐξέγκω* (from obs. *ξάω*, to scrape). To card or comb wool.
- Ξανθίππη, ης, ἡ*. Xanthippē, the wife of Socrates, remarkable for her ill humour and peevish disposition.
- Ξάνθιππος, ου, ὁ*. Xanthippus, a distinguished Athenian commander, the father of Pericles.
- ξανθός, ἡ, ὅν* (adj.). Yellow, fair.—*τὸ ξανθόν*, the ruddy colour.
- Ξάνθος, ου, ὁ*. Xanthus, a river of Troas in Asia Minor; according to Homer, called Xanthus by the gods, and Scamander by men.

- ξανθότης, ητος, ἡ* (from *ξανθός*). Yellowness, fairness, ruddiness.
- ξένη, ης, ἡ* (properly fem. of *ξένος*, strange, with *γυνή* understood). A female stranger, a foreign woman.—With *γῆ* understood, a strange land, a foreign country.
- ξενία, ας, ἡ* (from *ξένος*, a guest, The relation of guest, the tie of hospitality).
- Ξενιάδης, ου, ὁ*. Xeniādes, a Corinthian who bought Diogenes the Cynic, when sold as a slave.
- ξενίτευω, fut. -εύσω, perf. ἐξενίτευκα* (from *ξένος*). To be a stranger, to reside or travel in foreign lands.
- Ξενοκράτης, εος contr. ους, ὁ*. Xenocrātes, a philosopher, born at Chalcedon, and educated in the school of Plato. He succeeded Speusippus in the Academy; over which he presided for twenty-five years.
- ξενοκτονέω, ὦ, fut. -ήσω* (from *ξένος*, and *κτείνω*, to slay). To slay strangers, to offer strangers in sacrifice.
- ξενοκτόνος, ου, ὁ* and *ἡ* (from *ξένος*, and *κτείνω* to slay). He or she that slays strangers.
- ξένος, Ionic ξείνος, ου, ὁ*. A guest (with whom bonds of hospitality have been formed).—A foreigner, a stranger.—As an adj., foreign, strange, new, uncommon.
- Ξενοφῶν, ὦντος, ὁ*. Xenōphon, an Athenian, son of Gryllus, and pupil of Socrates, distinguished as an historian, philosopher, and commander.
- ξενύλλιον, ου, τό* (dim. of *ξένος*). Naughty stranger.
- Ξέρξης, ου, ὁ*. Xerxes, second son of Darius, succeeded his father on the throne of Persia in preference to his elder brother. He invaded Greece with an immense army, but after a series of defeats and losses, he was obliged to return to Persia with a small remnant of his vast forces.
- ξηραίνω, fut. -ράνω, perf. ἐξήραγκα* (from *ξηρός*). To dry up, to parch, to dry.

ξηρός, ἄ, ὄν (adj.). *Dry, parched, withered.*

ξίφηρης, ἐς (adj. from ξίφος, and ἄρω, to fit to). *Armed with a sword, sword-bearing.*

ξίφος, εὖς, τό. *A sword.*

ζόωνον, οὐ, τό (from ξέω, to scrape).

A work performed by carving or polishing, a piece of sculpture, a statue, an image.

συγκύκω, ὦ, fut. -κυκῆσω, perf. συγκέκυκκα, Attic for συγκυκάω, &c. (from σύν, with, and κυκάω, to mix up). *To mix up together, to throw into confusion, to agitate to its centre.*

ξύλινος, η, ον (adj. from ξύλον). *Made of wood, wooden.*

ξύλον, οὐ, τό. *Wood, a piece of wood, a log, a board.*

συμβαίνω, Attic for συμβαίνω (from σύν, together, and βαίνω, to walk).

To walk with, to come together.

—Impers., συμβαίνει for συμβαίνει, it happens.

σύν, Attic for σύν. *With, &c.*

σύνειμι, Attic for σύνειμι. *To be with.—To come together, &c.*

ξύρῳ, ὦ, fut. -ήσω, perf. ἐξύρηκα, and Ionic ξυρέω, ὦ, &c. (from ξυρόν, a razor). *To shave.*

ξύρον, οὐ, τό (from ξύρω, to shave). *A razor.*

ῥῳ, fut. ξύσω, perf. ἐξύκα. *To scrape, to scratch, to rasp, to polish, to plane, to carve and work in ivory, stone, &c.*

O.

ὁ, ἡ, τό (the article). *The.*—In the earlier writers, as Homer, the article as such is not known, it being there a demonstrative pronoun; *this, that, &c.* See note, page 155, line 22–25.—The article acquires new significations in combination with various particles; as, ὁ μὲν ὁ δέ, *the one the other, the former the latter, &c.*

καριστής, οὐ, ὁ (masculine to ὅρα, a female companion). *A companion, an intimate friend, a comrade.*

ἰερός, οὐ, ὁ (from βέλος, an arrow or dart). *A spit.*

ὀβολός, οὐ, ὁ. *An obolus, a small Athenian coin of bronze, worth between two and three cents.*

ὀβριμοεργός, ὄν (adj. from ὀβρίμος, mighty, and ἔργον, a deed). *Performing mighty deeds, terrible in arms, overbearing, audacious.*

ὀγδοήκοντα (num. adj. indecl. from ὀγδοός). *Eighty.*

ὀγδοός, η, ον (num. adj. from ὀκτώ, eight). *The eighth.*—Neuter as an adverb, ὀγδοον, *eightly.*

ὅγε, ἤγε, τόγε (pron. from ὁ, ἡ, τό, and γε). *This, this same.*

ὀγκᾶμαι, ὦμαι, fut. -ήσομαι, perf. ὠκημαι. *Properly, to bray (like an ass).—To bellow, to roar.*

ὄγκος, οὐ, ὁ (from obs. ἔγκω, root of ἐνεγκεῖν, 2d aor. inf. of φέρω, to bear). *Prominence, bulk, magnitude.*—Hence, *pride, pomp, self-conceit, arrogance.*

ὅδε, ἥδε, τόδε (pron. from ὁ, ἡ, τό, and δέ). *This.*

ὀδεύω, fut. -εύσω, perf. ὤδευκα (from ὁδός). *To go forth, to travel, to journey.*—ὀδεύειν τετραποδιστί, *to go on all fours.*

ὀδηγέω, ὦ, fut. -ήσω, perf. ὠδήγηκα (from ὁδός, and ἡγέομαι, to lead). *To point out the way, to direct or guide.*

ὀδίτης, οὐ, ὁ (from ὁδός). *A traveller.*

ὀδοιπορέω, ὦ, fut. -ήσω (from ὁδός, and πόρος, a passage). *To go on a journey, to travel, to wander*

ὀδοιπορία, ας, ἡ (from ὀδοιπορέω). *A journey, a route.*

ὁδός, οὐ, ἡ. *A road, a way, a journey.*—*A means.*—ἐν ὁδῷ, *on a journey.*

ὀδοός, ὄντος, ὁ. *A tooth, a fang.*

ὀδύνη, ης, ἡ. *Pain, grief.*

ὀδυνηρός, ἄ, ὄν (adj. from ὀδύνη). *Painful, sad.*

ὀδύρομαι, besides pres. and imperf., used only in the aor. part. ὀδύραμενος. *To be distressed, to lament, to grieve.*—As active, *to be wail, to deplore.*

Ὀδυσσεύς, ἑως, ὁ. *Ulysses, son of Laërtes or (according to some) of Sisyphus, king of Ithāca and Dulichium, and the most crafty and*

eloquent of the Grecian princes in the Trojan war.

Οἰόλαιοι, ὧν, οἱ (Λοκροί). *The Locri Ozolia or Ozolian Locrians, a people of Greece, occupying a small tract of country on the northern shore of the Corinthian Gulf, between Ætolia and Phocis.*

ὄσος, ου, ὁ. *A shoot, a branch.—A descendant, offspring.*

ὅθεν (adv. from ὅς). *Whence.—Why, wherefore.*

ὅθι (adv., poetic for οὗ). *Where.*

Οἶαγρος, ου, ὁ. *Æagrus, a king of Thrace, father of Orpheus by Calliope.*

οἶαξ, ἄκος, ὁ. *Properly, the handle of a rudder.—Also, a rudder, the helm.*

οἶδα, 2d sing. οἶδας, Attic οἶσθα, 3d sing. οἶδε, &c., perf. mid. of εἶδω, used as present. *I know.* See under εἶδω, *to know.*

Οἰδίπους, ποδος, ὁ. *Œdipus. A son of Laius king of Thebes, and Jocasta. The servant, who had been ordered to expose him on the mountains, bored his feet, and inserted a thong or strap (whence his name, from οἰδέω, to swell, and πούς, a foot). His misfortunes and death form the subject of two of the most finished plays of Sophocles.*

οἰκεία, ας, ἡ (properly fem. of οἰκεῖος, with γῆ understood). *One's native land, home.*

οἰκεῖος, α, ου (adj. from οἶκος, a house). *Domestic, private, proper, suitable, in unison with, own, peculiar.—In the plural, as a noun, οἱ οἰκεῖοι, those of one's own family, relations, countrymen.—Domestics.*

οἰκέτης, ου, ὁ (from οἰκέω). *A member of a family.—More commonly, a domestic, a slave.*

οἰκέω, ὦ, fut. -ήσω, perf. ὤκηκα (from οἶκος). *To inhabit, to live, to dwell in.—In the middle, to be of a certain quality, to be situated.—οἱ οἰκοῦντες, the inhabitants.*

οἰκήσιμος, ου (adj. from οἰκέω). *Habitable.*

οἰκήσις, εως, ἡ (from οἰκέω). *An inhabiting.—Also, a habitation, a dwelling.*

οἰκήτωρ, ορος, ὁ (from οἰκέω). *An inhabitant.*

οἰκία, ας, ἡ ((from οἶκος). *An abode, a house.*

οἰκίδιον, ου, τό (dim. of οἶκος). *A little house, a mean abode, a hut, a cabin.*

οἰκίζω, fut. -ῶσω, perf. ὤκηκα (from οἶκος). *To build a house, to render habitable, to people, to found.—In the middle, to dwell.*

οἰκοδομέω, ὦ, fut. -ήσω, perf. ὤκοδόμηκα (from οἶκος, and δέμω, to construct). *To build a house, to build or construct.*

οἰκοθεν (adv. from οἶκος with ending θεν, denoting motion from). *From home.*

οἶκοι (adv., properly an old dative of οἶκος for οἶκω). *At home.*

οἰκονόε (adv., equivalent to εἰς οἶκον). *Towards home, homeward.*

οἰκονομία, ας, ἡ (from οἰκονομέω, to direct the affairs of a household). *The management of household affairs, housewifery, economy, management.*

οἰκονόμος, ου, ὁ (from οἶκος, and νέμω, to manage). *One who regulates household affairs, a steward.*

οἶκος, ου, ὁ. *A house, a family, a household.—κατ' οἶκον, at home.*

οἰκονύμενη, ης, ἡ (properly fem. of pres. part. pass. of οἰκέω, with γῆ understood). *The habitable world.*

οἰκουρέω, ὦ, fut. -ήσω, perf. ὤκούρηκα (from οἶκος, and οἶρος, a watcher). *To watch a house, to watch over affairs at home.*

οἰκτεῖρω, fut. -τερῶ and -τειρήσω, perf. ὤκτηρηκα and ὤκτειρήκα (from οἶκτος). *To pity, to commiserate.*

οἰκτιρμός, οῦ, ὁ (from οἰκτεῖρω). *Pity, compassion.*

οἰκτος, ου, ὁ (from οἶ, alas). *Lamentation.—Commonly, pity, mercy, compassion.*

οἰκτρός, ἄ, ὅν (adj. from οἶκτος). *Piteous, lamentable, worthy of commiseration, pitiable.*

οἶμαι, contracted from οἶομαι. *To think, &c.*

οἶμη, ἥς, ἥ (from οἶω, obsolete, from which οἶσω, fut. to φέρω, to bear). *A way, a path, a journey.—Melody, a song, a voice.*

οἰμωγή, ἥς, ἥ (from οἰμῶζω). *Wailing, lamentation.*

οἰμῶζω, fut. -ῶξω, perf. ὤμωχα (from οἶμοι, alas, wo is me). *To wail, to lament, to deplore.*

οἶνοποιεῖν, ας, ἥ (from οἶνος, and ποιέω, to make). *The making of wine.*

οἶνος, ου, ὁ. *Wine.*

οἰνόφλυξ, gen. ὕγος (adj. from οἶνος, and φλύω, to overflow). *Intoxicated with wine, addicted to wine, drunken.*

οἶνοχόος, ου, ὁ (from οἶνος, and χέω, to pour out). *A cup-bearer.*

οἶμαι and οἶμαι, fut. οἰήσομαι, perf. ὤημαι. *To think, to suppose, to conjecture, to believe.*

οἶον (neuter of οἶος, as an adverb). *Just as, as, as if.*

οἰόπολος, ου, ὁ and ἥ (from οἶος, and obs. πέλω, to be). *One who leads a solitary life, solitary, lonely.*

οἶος, οἷη, οἶον (adj.). *Alone.*

οἶος, οἶα, οἶον (adj.). *Such, such as, as, like, just as, of such kind, manner, or nature.—With an infinitive, capable of doing, &c.—οἶός εἰμι, and οἶός τ' εἰμι, I am able.—οἶόν τέ ἐστι, it is possible, &c.*

οἷς, οἶος, ἥ. *A sheep.*

οἶσα. See οἶδα.

οἷστευμα, ἄτος, τό (from οἷστεύω, to shoot arrows). *An arrow discharged from the bow, a discharge of arrows.*

οἷστός, οὔ, ὁ. *An arrow, a dart.*

Οἷτη, ἥς, ἥ. *Æta, a lofty chain of mountains in Thessaly, now called Katavothra. Upon its summit Hercules burned himself.*

οἰχνομαι, fut. οἰχήσομαι, perf. ὤχημαι. *To go away, to depart.—ὤχετο ἑπὶ ὧν, he departed quickly or abruptly.*

ὀκνος, ου, ὁ. *Sluggishness, sloth, inactivity, timidity, dulness.*

ὀκτώμηναῖος, α, ου (adj. from ὀκτώ, and μῆν, a month). *Of eight months, eight months old.*

ὀκτώ (num. adj. indecl.). *Eight.*

ὀκτωκαίδεκα (num. adj. from ὀκτώ, καί, and δέκα, ten). *Eighteen.*

ὀλβίος, α, ου (adj. from ὀλβος) *Happy, prosperous, fortunate.—Wealthy.*

ὀλβος, ου, ὁ. *Good fortune, wealth —Prosperity.*

ὀλέθριος, ου (adj. from ὀλεθρος) *Destructive, fatal, deadly.*

ὀλεθρος, ου, ὁ (from ὀλλύμι, to destroy). *Ruin, destruction, perdition.*

ὀλιγαρχία, ας, ἥ (from ὀλιγάρχης, an oligarch, which is from ὀλίγος, and ἄρχω, to rule). *A government in the hands of a few persons, an oligarchy.*

ὀλιγαρχικός, ἥ, ὄν (adj. from ὀλιγαρχία). *Pertaining or friendly to an oligarchy, oligarchical.*

ὀλίγος, η, ου (adj.). *Few, little, small, slender.—μετ' ὀλίγον, shortly.—κατ' ὀλίγον, gradually, by degrees.*

ὀλιγωρία, ας, ἥ (from ὀλίγος, and ὥρα, care). *Carelessness, indifference, neglect, contempt.*

ὀλισθαίνω and ὀλισθαίνω, fut. ὀλισθήσω, perf. ὠλίσθηκα, 2d aor. ὤλισθον. *To slip, to slide, to fall, to decay, to decline.*

ὀλισθηρός, ἁ, ὄν (adj. from ὀλισθαίνω). *Slippery, smooth.*

ὀλκάς, ἄδος, ἥ (from ὀλκή). *A ship of burden, a merchant vessel.*

ὀλκή, ἥς, ἥ (from ἔλκω, to draw). *The act of drawing.—Weight. See note, page 146, line 20–24.*

ὀλλύμι, fut. ὀλέσω and Attic ὀλῶ, perf. ὤλεκα, with Attic redupl.

ὀλώλεκα, 2d perf. or perf. mid. ὤλα, with Attic redupl. ὀλώλα, 2d aor. mid. ὠλόμην.

To destroy, to ruin.—In the passive, to perish, to be destroyed.

ὀλμος, ου, ὁ. *A mortar.—A trough.*

ὀλολύζω, fut. -ύξω, perf. ὠλόλυχα. *To utter loud cries, to lament with loud wailings, to scream aloud.*

ὀλοός, ἥ, ὄν (adj. from ὀλλύμι). *Destructive, ruinous, wretched, sad, wicked.*

ὅλος, η, ου (adj.). *The whole, all.*

entire.—τὸ δ' ὅλον, *in a word then*.
 ὀλοσίδηρος, ον (adj. from ὅλος, and σίδηρος, *iron*). *Wholly of iron, entirely iron*.
 ὀλοσχερῶς (adv. from ὀλοσχερής, *entire*). *Entirely, wholly*.
 ὀλοφῦρομαι, epic 1st aor. ὀλοφῦρᾶ-
 μην (dep. mid.). *To lament, to deplore, to weep over*.
 ὀλόχρῦσος, ον (adj. from ὅλος, and χρῦσός, *gold*). *Wholly of gold, all-golden*.
 Ὀλυμπία, ας, ἡ. *Olympia*, a name given to the sacred grove, and the collection of temples, altars, and other structures on the banks of the Alphēus in Elis, near the spot where the Olympic games were celebrated.
 Ὀλύμπια, ων, τά (neut. of Ὀλύμπιος, with ἀγωνίσματα understood). *The Olympic games*.
 Ὀλυμπιακός, ἡ, ὄν (adj.). *Olympic*.
 Ὀλυμπιάς, ἄδος, ἡ. *A contest in the Olympic games, a victory at the Olympic games*.—Also, an *Olympiad*, a space of four years.
 Ὀλυμπιάς, ἄδος, ἡ. *Olympias*, the wife of Philip king of Macedonia, and the mother of Alexander the Great.
 ὀλυμπιονίκης, ον, ὁ (from Ὀλύμπια, and νικάω, *to conquer*). *A victor in the Olympic games*.
 Ὀλύμπιος, α, ον (adj.). *Olympian*.
 Ὀλύμπος, ον, ὁ. *Olympus*, a celebrated mountain on the coast of Thessaly, the fabled seat of the Grecian gods.
 Ὀλυνθος, ον, ἡ. *Olynthus*, a powerful city of Macedonia, in the district of Chalcidice.
 ὀλως (adv. from ὅλος). *Wholly, entirely, altogether, in general*.
 ὀμᾶλός, ἡ, ὄν (adj. from ὅμος, *united*). *Even, level, smooth, like*.
 ὀμᾶλῶς (adv. from ὀμᾶλός). *Uniformly, evenly, equally, alike*.
 Ὀμβρική, ἡς, ἡ. *Umbria*, a district of Italy, to the east of Etruria and north of the Sabine territory.
 ὄμβρος, ον, ὁ. *Rain, a shower*.
 Ὀμηρος, ον, ὁ. *Homer*. Consult remarks at page xii

ὀμίλέω, ὦ, fut. -ήσω, perf. ὀμίληκα (from ὀμίλος). *To associate with, to be conversant with, to hold intercourse with, to be among*.
 ὀμίλητής, οὔ, ὁ (from ὀμίλέω). *A companion, an associate, a friend*.
 ὀμίλία, ας, ἡ (from ὀμίλος). *Inter-course, social converse*.—An *assembly*.
 ὀμίλος, ον, ὁ (from ὁμοῦ, *together*, and ἵλη, *a throng*). *A gathering, a crowd, a throng*.
 ὀμίχλη, ης, Ion. for ὀμίχλη, ης, ἡ. *Mist, vapour*.
 ὀμμα, ἄτος, τό (from ὀπτομαι, *to see*). *The eye*.
 ὀμνῦμι and ὀμνύω, fut. ὀμόσω, perf. ὤμοκα, with Attic reduplication ὀμώμοκα, fut. mid. ὀμοῦμαι. *To swear*.
 ὀμοεθνής, ἐς (adj. from ὀμός, and ἔθνος, *nation*). *Of the same nation*.—A *fellow-countryman*.
 ὀμοιος, α, ον, and poetic ὁμοῖος, α, ον (adj. from ὀμός). *Like, resembling, the same, equal*.—Neuter as an adverb, ὁμοια and ὁμοιον, *similarly, in like manner*.
 ὀμοιότης, ητος, ἡ (from ὀμοιος). *Resemblance, similarity*.
 ὀμοιόω, ὦ, fut. -ώσω, perf. ὀμοίωκα (from ὀμοιος). *To assimilate, to render similar*.
 ὀμοίως (adv. from ὀμοιος). *In like manner*.
 ὀμολογέω, ὦ, fut. -ήσω, perf. ὀμολόγηκα (from ὁμοῦ, *together*, and λέγω, *to say*). *To agree in opinion, to consent, to acknowledge, to confess, to grant*.—ὀμολογουμενος, η, ον, *confessed, avowed*.
 ὀμολογία, ας, ἡ (from ὀμολογεω). *Consent, agreement*.—An *engagement*.
 ὀμονοέω, ὦ, fut. -ήσω, perf. ὀμονοήκα (from ὀμός, and νόος, *mind*). *To be of the same mind, to agree in opinion with, to be concordant*.
 ὀμορέω, ὦ, fut. -ήσω, perf. ὀμόρηκα (from ὀμορος). *To border upon, to be adjacent to*.
 ὀμορος, ον (adj. from ὀμός, and ὅρος, *a boundary*). *Bordering upon, neighbouring*.—As a noun, a *neighbour*

ἴσος, ἡ, ὄν (adj.). *United.—Like, equal, resembling.*
 ὁμοσε (adv. from ὁμός). *Together with, at the same place, together.*
 ὁμοτεχνος, ον (adj. from ὁμός, and τέχνη, trade). *Of the same trade, of the same calling.*
 ὁμοῦ (adv. from ὁμός). *Together, in the same place, at the same time, at once.—ὁμοῦ τι, almost, nearly.*
 Ὀμφᾶλη, ης, ἡ. *Omphālē, a queen of Lydia, who bought Hercules when that hero was sold as a slave. He was so passionately fond of her that he frequently spun among her female slaves, while she wore the lion's skin and carried his club.*
 ὁμφᾶλος, οῦ, ὁ. *The navel.*
 ὁμφαξ, gen. ἄκος (adj.). *Unripe.*
 ὁμῶς (adv. from ὁμός). *Together, equally, in like manner.*
 ὄναρ, τό (indeclinable). *A dream.*
 ὄνειαρ, ἄτος, τό (from ὄνῃμι, to profit). *Something profitable, advantage, utility, aid.—In the plural, agreeable things, viands.*
 ὀνειδέιος, ον, and ος, α, ον (adj. from ὀνειδος). *Reproachful, shameful, opprobrious.*
 ὀνειδίω, fut. -ῖσω, perf. ὀνειδῖκα (from ὀνειδος). *To find fault with, to reproach, to upbraid.*
 ὀνειδος, εος, τό (from ὀνομαι, to abuse). *Blame, reproach, ignominy, disgrace.*
 ὀνειροπολέω, ὦ, fut. -ήσω, perf. ὀνειροπόληκα (from ὀνειρος, and πολέω, to turn over). *To be versed in the interpretation of dreams, to dream, to imagine.*
 ὀνειρος, ον, ὁ. *A dream.*
 ὄνθος, ον, ὁ. *Dung.*
 ὀνύνημι and ὀνῃμι, fut. ὀνήσω, perf. ὤνηκα. *To aid, to profit, to delight.*
 ὄνομα, ἄτος, τό. *A name.*
 ὀνομάζω, fut. -ᾶσω, perf. ὀνόμακα (from ὄνομα), and Æol. and Dor. ὀνομαίνω, fut. -μᾶνῶ, perf. ὀνόμαγκα. *To name, to style, to call.—To celebrate.—ὀνομαζόμενος, η, ον, so called, named.*
 ὀνομαστός, ἡ, ὄν (from ὀνομάζω).

Famous, having a distinguished name, renowned.
 ὄνος, ον, ὁ. *The ass.*
 ὄντως (adv. from ὄντος, gen. of ὄν. pres. part. of εἰμί, to be). *Truly, really, in truth.*
 ὄνυξ, ὕχος, ὁ (from ὀνύσσω, to pierce). *A nail, a claw, a talon.*
 ὀξέως (adv. from ὀξύς). *Sharply.—Quickly, rapidly, actively.*
 ὀξος, εος, τό (from ὀξύς). *Vinegar, sour wine.*
 ὀξύδερκής, ἐς (adj. from ὀξύς, and δέρκομαι, to see). *Sharp-sighted.*
 ὀξύθυμος, ον (adj. from ὀξύς, and θυμός, spirit). *Quick-tempered, irascible, passionate.*
 ὀξύς, εἶα, ὅ (adj.). *Sharp, keen, pointed, piercing, poignant.—Rapid, fleet.—εἰς ὀξύ, to a point.*
 ὀξύτης, ητος, ἡ (from ὀξύς). *Sharpness, pointedness, acuteness.*
 ὀξύχολος, ον (adj. from ὀξύς, and χολή, anger). *Choleric, passionate.*
 ὀπάω, fut. ὀπᾶσω, perf. ὀπάκα (from ἔπομαι, to follow). *To follow, to adjoin, to add to, to conjoin, to communicate.*
 ὀπη (adv.). *Where.—How, as, in such manner as, in whatsoever manner.*
 ὀπή, ης, ἡ. *A hole, an opening.*
 ὀπίθε or ὀπίθεν (adv.), poetic for ὀπισθε, and before a vowel ὀπισθεν (adv.). *From behind, behind, backward.*
 ὀπίσθιος, α, ον (adj. from ὀπισθε). *That is behind, the hinder.—πόδες ὀπίσθιοι, the hind feet.*
 ὀπίσω (adv.), poetic for
 ὀπίσω (adv.). *Backward, behind, back, again, for the future.—εἰς τὰ ὀπίσω, backward.*
 ὀπλίω, fut. -ῖσω, perf. ὀπλίκα (from ὀπλον). *To furnish with arms, to arm, to equip.*
 ὀπλισμός, οῦ, ὁ (from ὀπλίω). *Armour, equipment.*
 ὀπλίτης, ον, ὁ (from ὀπλον). *A heavy-armed soldier.*
 ὀπλομαχέω, ὦ, fut. -ήσω (from ὀπλον, and μάχομαι, to fight). *To contend in arms, to practise the use of arms.*

ὄπλον, ου, τό. *A weapon.*—In the plural, τὰ ὅπλα, *arms.*
 ὀπλοποιῖα, ας, ἡ (from ὄπλον, and ποιέω, to make). *The manufacture of arms.*
 ὁποῖος, α, ου (adj. correlative to τοῖος). *Such, of what kind or nature.*
 ὅσος, η, ου (adj. correlative to τόσος). *As much, as great.*—*How great, how much, what.*
 ὁπότεν and ὁπότε (adv. from πότε). *When, since, as often as, because, whenever.*
 ὁποτέρως (adv. from ὁπότερος, which of the two). *In which way of the two.*
 ὅπου (adv. from ποῦ). *Wherever, where, since.*
 ὀπότε (adv.), poetic for ὁπότε.
 ὀπτάω, ὦ, fut. -ήσω, perf. ὤπηκα. *To roast, to bake, to boil, to cook.*
 ὀπτομαι, fut. ὀψομαι, perf. pass. ὤμμαι, 1st aor. pass. ὤθην (middle voice, from ὀπτω, obsolete, theme to some of the tenses assigned to ὁράω). *To see, to behold.*
 ὀπώρα, ας, ἡ. *Autumn, the beginning of autumn, harvest.*
 ὅπως (conj.). *In order that, that, how, when, as that, as.*
 ὀρᾶσις, εως, ἡ (from ὁράω). *Vision, sight, the eye.*
 ὁράω, ὦ, fut. (from the obsolete ὀπτω) ὀψομαι, perf. ἑώρᾱκα, 2d aor. (from εἶδω) εἶδον. *To see, to behold, to perceive.*
 ὀργᾶνον, ου, τό. *An instrument, an engine, a machine.*—*An organ.*
 ὀργή, ῆς, ἡ. *Anger, rage, passion, deep-seated hatred.*
 ὀργίζω, fut. -ίσω, perf. ὤργικα (from ὀργή). *To render angry, to exasperate.*—In the middle, *to become angry, to be angry.*
 ὀρέγω and ὀρέγνυμι, fut. ὀρέξω, perf. ὤρεχα. *To stretch forth, to extend.*—In the middle (with the genitive), *to stretch forth the hands in order to receive, to strain after, to desire, i. e., with outstretched hands.*—πατὶ στόμα χεῖρ' ὀρέγεσθαι. See note, page 165, line 34.
 ὀρενός, ὧ, ὄν (adj. from ὄρος, a moun-

tain). *Mountainous, on mountains.*
 ὄρειος, ου (adj. from ὄρος, a mountain). *Dwelling on mountains, mountainous.*
 ὄρεστιάς, ἄδος, ἡ (from the same). *Dwelling on mountains, a mountain-nymph.*
 Ὀρθία, ας, ἡ. *Orthia, a surname of Diana at Sparta, at whose altar boys were scourged to test, according to the common opinion, their endurance of pain.*
 ὄρθιος, α, ου (adj. from ὄρθός). *Erect, steep, straight, upright.*
 ὄρθός, ἡ, ὄν (adjective). *Erect, upright, straight, steep.*—*Encouraged, steadfast.*
 ὀρθῶς (adv. from ὄρθός). *Rightly, fitly, suitably, correctly.*
 ὀρίζω, fut. ὀρίσω, perf. ὤρικα (from ὄρος). *To limit, to bound, to define, to appoint.*—In the middle, *to establish, to enact, to define.*
 ὀρίνω, fut. ὀρίνῶ, perf. ὤρικα (from ὄρω, to excite). *To excite, to rouse.*
 ὀρκος, ου, ὁ. *An oath.*
 ὀρμαθός, οῦ, ὁ (from ὄρμος, a neck-lace). *A row, a series, a collection of things hanging together.*
 ὀρμαῶ, ὦ, fut. -ήσω, perf. ὤρμηκα (from ὀρμή, the first movement or impulse). *To excite, to urge, to move forward, to rush onward, to hasten, to hurry forth, to advance, to flow from.*—In the middle, *to arise* (said of rivers).
 ὀρμεῶ, ὦ, fut. -ήσω, perf. ὤρμηκα (from ὄρμος, a harbour). *To be in harbour, to lie at anchor, to lie still or in security.*
 ὀρνεον, ου, τό, same as ὄρνις.
 ὄρνις, ἰθος, ὁ and ἡ (from ὀρνῦμι, to excite). *A bird, a hen.*—*A winged creature, applied to the cicada.*
 ὀρνῦμι. See ὄρω.
 ὀροβίτης, ου, ὁ, and ὀροβίτις, ἰδος, ἡ (from ὀροβός). *Like peas, pea-like, reduced to the size of a pea.*
 ὀροβός, ου, ὁ. *A pea.*
 ὀρόδαμνος, ου, ὁ. *A branch.*
 ὄρος, εος, τό. *A mountain.*
 ὄρος, ου, ὁ. *A limit, a boundary, a landmark.*
 ὄροφος, ου, ὁ (from ἐρέφω, to cover)

A reed, used for thatching houses.

—**A roof**.

ῥῥῶδέω, ὦ, fut. -δήσω, perf. ῥῥῶδήκα (from ῥῥος, *the rump*, and δέος, *fear*, a metaphor from animals which show their fears by the movement of the tail). *To be terrified, to dread, to shudder at.*

ὀρνυξ, ὕγος, ὁ. *A quail.*

ὀρυζα, ης, ἡ. *Rice.*

ὀρύσσω, Attic ὀρύττω, fut. -ύξω, perf. ὠρύχα, Attic ὀρώρυχα, 2d aor. ὠρύχον. *To dig, to dig up, to excavate.*

ὀρφανικός, ἡ, ὄν. *Without parents. —Deprived of, bereft of.*

Ὀρφεύς, ἑως, ὁ. *Orpheus*, son of the Muse Calliöpē, and Cēgrus, or, according to some, Apollo; famous for his skill in playing on the lyre.

ὀρχέομαι, οὔμαι, fut. -ήσομαι, perf. ὠρχημαι (from ὀρω). *To bound, to spring, to dance.*

ὀρχησις, εως, ἡ (from ὀρχέομαι). *A dance.*

ὀρχηστικός, ἡ, ὄν (adj. from the same). *Pertaining or belonging to the dance, dancing.*

ὀρω, obs., for which ὀρνύμι, fut. ὀρσω, perf. ὠρκα, perf. mid. ὠρα, with Attic redupl. ὀρωπα. *To excite, to raise, to awaken, to move.*—ὄφρ' ἂν γούνατ' ὀρώρη. See note, page 160, line 13.

ὄς, ἡ, ὄν, Homeric for ἑός, ἐή, ἐόν (pronom. adj.). *His, her, its.*

ὄς, ἡ, ὅ (rel. pron.). *Who, which, that.*

Ὀσκοί, ων, οἱ. *The Oscī*, one of the most ancient tribes of Italy. They inhabited at first the central regions of the peninsula, but afterward spread east and west.

ὀσμή, ης, ἡ (from ὀζω, *to emit a smell*). *A smell, a perfume, odour.*

ὅσος, ὅση, ὅσον (pron.). *As much, how great, as great as, as much as, as many as.* Often opposed to τόσος and τοσούτος.—In the plural, ὅσοι, ὅσαι, ὅσα, *as many as, how many, those who.*—ἐφ' ὅσον, *as great as.*—ὅσῳ, with the comparative, *by as much, or simply, the; as, ὅσῳ πλείονα, the more.*—ὅσον

..... τοσούτον, *as great as* *so great.*—With a numeral, *about.*—In neut., as adv., ὅσον, *like.*

ὅσπερ, ἥπερ, ὅπερ (pron. from ὅς, and περ). *Whoever, whichever, whatsoever.*

ὀσπρῖον, ον, τὸ (prob. from σπείρω, *to sow*). *Pulse.*

Ὀσσα, ης, ἡ. *Ossa*, a celebrated mountain range of Thessaly, near Olympus, with which it is supposed it was once united.

ὅσος, η, ον, poetic for ὅσος, η, ον.

ὅσος, ον, ὁ, and ὅσος, εος, τό. *The eye.*

ὅστε, ἥτε, ὅτε (pron. from ὅς, and τε). *Who, which, that, what.*

ὀστέον contr. ὀστοῦν, ὀστέον contr. ὀστοῦ, τό. *A bone.*

ὅστις, ἥτις, ὅτι (pron. from ὅς, and τις). *Whoever, whosoever, whatever.*

ὀστράκίζω, fut. -ίσω, perf. ὠστράκικα (from ὀστράκον). *To vote with shells, to banish by ostracism* See note, page 121, line 36.

ὀστράκον, ον, τό. *Baked clay, a tile, commonly, a shell used in voting at Athens, ostracism.*

ὀστράκοφορία, ας, ἡ (from ὀστράκον, and φέρω, *to bring*). *Sentence of ostracism, an ostracising, banishment by ostracism.*

ὅταν (conj. from ὅτε and αν). *When, whenever.*

ὅτε (conj.). *When, at times, since; as, ἔσθ' ὅτε, sometimes.*

ὅτι, poetic ὅττι (conj. prop. neut. of ὅστις). *That, as, because.*

ὅτου, Attic for οὐτίνος gen. of ὅστις. —ὅτῳ for ὅτινι.

ὀτρηρός, ἄ, ὄν (adj. from ὀτρύνω, *to urge*). *Active, quick, busy.*

οὐ, οὐκ, οὐχ (neg. adv.). *Not.*—Οὐ is used before a consonant, οὐκ before a smooth vowel, οὐχ before an aspirated vowel.—οὐ μὴν ἄλλᾱ. See note, page 146, line 33–37.

οὐ (adv., prop. gen. of ὅς). *Where.* οὐ (reflexive pron.), nom. wanting, dat. οἶ, acc. ἐ. *Of himself, of herself, of itself.*

οὐας, ἄτος, τό, Ionic for οὐς. *The ear.*

οὐδάμῳ (adv. from οὐδέ, and ἄμός,

any one). *Nowhere*. — οὐδαμοῦ γῆς, *nowhere on earth*.
οὐδας, τό (nom. and acc., the other cases from a form οὐδος not used in nom.). *A floor, the ground, a hall*. — Gen. οὐδεος, dat. οὐδεῖ contr. οὐδει.
οὐδέ (conj. from οὐ, and δέ). *And not, not even, neither, nor, not*.
οὐδεῖς, οὐδεμίᾱ, οὐδέν (adj. from οὐδέ, and εἷς, *one*). *No one, none, nobody*. — οὐδέν, *nothing*. — οὐδέν ἥττον, *nothing the less, nevertheless*.
οὐδέποτε (adv. from οὐδέ, and ποτέ, *ever*). *Never*.
οὐδέπω (adv. from οὐδέ, and πω, *at some time*). *Not even yet, not at all*.
οὐδέτερος, α, ον (adj. from οὐδέ, and ἕτερος, *the other*). *Neither of the two*.
οὐδός, οὔ, ὁ. *A threshold*.
οὐδος, εος. See οὐδας.
Οὐέναφρον, ου, τό. *Venafrum*, a city of Campania, in Italy, celebrated for the excellence of the oil which its territory produced.
Οὐεσσούτιον, ου, τό (ὄρος): *Mount Vesuvius*, a volcanic mountain of Campania, about six miles south-east of Naples.
οὐκέτι (adv. from οὐκ, and ἔτι, *still farther*). *No farther, no longer*.
οὐκουν (adv. from οὐκ, and οὖν, *then*). *Therefore not, not then, surely not*.
—As an interrogative, *is it not so? is it not then? not therefore?* — οὐκοῦν, *therefore, then*.
οὐλος, η, ον (adj., akin to εἴλω, εἰλέω, *to roll up*). 1. *Crowded together*. — *Woolly, curling, crisped-leaf, with long nap, soft*. — 2. (From ὀλέω, root of ὀλλῦμι, *to destroy*). *Destructive, dire*.
Ὀλύμπιονδε, poetic for Ὀλυμπόνδε (adv. equivalent to πρὸς Ὀλυμπον). *To Olympus*.
οὖν (conj.). *Therefore, then, now*. — *Namely*.
οὐνεκα (for οὐ ἐνεκα). *On which account, since, because*.
οὐπερ (adv., prop. gen. of ὅσπερ). *Where*.
οὐποτε (adv. from οὐ, *not*, and ποτέ, *ever*). *Never*.

οὐπω (adv. from οὐ, *not*, and πω, *at some time*). *Not as yet, never not at all*.
οὐπάνποτε (adv. from οὐπω, and ποτέ, *ever*). *Never as yet, never*.
οὐρά, ᾤς, ἡ (akin to ὄρρος, *the rump*). *The tail*.
Οὐρανία, ας, poetic Οὐρανίη, ης, ἡ. *Urania*, one of the nine Muses. She presided over astronomy, whence her name (from οὐρανός, *heaven*).
οὐράνιος, α, ον (adj. from οὐρανός) *Heavenly, celestial*. — τὰ οὐράνια, *the heavenly bodies*.
οὐρανίων, ωνος, ὁ and ἡ (from οὐρανός). *A god, a goddess*. — οἱ Οὐρανῖνες, *the inhabitants of heaven*.
οὐρανόθεν (adv. from οὐρανός, with ending *θεν*, denoting *motion from*). *From heaven*.
οὐρανός, οὔ, ὁ. *Heaven*.
οὔρος, εος, Ion. for ὄρος, εος, τό. *A mountain*.
οὔς, gen. ὠτός, τό. *An ear*.
οὐσία, ας, ἡ (from οὔσα, nom. fem. pres. part. of εἰμί, *to be*). *A being, substance, property*.
οὔτε (conj. from οὐ, *not*, and τε). *And not, nor*. — οὔτε . . . οὔτε, *neither . . . nor*.
οὔτις, οὔτι, gen. οὔτινος (adj. from οὐ, *not*, and τις, *any one*). *No one, none, nobody*. — οὔτι, *not at all*.
Οὔτις, ὁ (the above as a proper name), acc. Οὔτιν. *Outis*, i. e., nobody, a name assumed by Ulysses to deceive the Cyclops Polyphemus.
οὔτος, αὐτη, τοῦτο and τοῦτον (pron.). *This, that*. — καὶ ταῦτα, *and that too, although*. — ὦ οὔτος. See note, page 32, line 3.
οὕτω and οὕτως (adv. from οὔτος). *Thus, in this manner, so, so far*. *in the following order*.
οὕχ. See οὐ.
οὐχί, a form of οὐ. *Not*.
ὀφείλω, fut. -λήσω, perf. ὀφείληκα, 2d aor. ὤφελον (from ὀφέλλω, *to owe*). *To owe, to be indebted, to be under obligation*. — With the infinitive it is rendered by *must, would, ought, &c.* — With ὥς and

the infinitive it expresses a wish; ὥς ὄφελον, *would that I had*, literally, how I ought.—ὥς ὄφελεν θανέειν, *would that he had died*.
ὄφελος, εὖς, τό (from ὄφελω, to succour). *Advantage, profit, succour*.
ὄφθαλμός, ον, ὁ (from ὄπτομαι, to see). *An eye*.
ὄφης, εὖς, ὁ. *A serpent*.
ὄφρα (conj.). *In order that, that, until, while, as long as*.
ὄφρυνός, ὅσσα, ὅεν (adj. from ὄφρυνός) *Hilly, elevated, steep*.
ὄφρυνός, ὅς, ἡ. *The eyebrow*.—Hence, *pride, superciliousness*.—*An eminence, a hill, an elevation, a ridge, or brow of a hill*.
ὄχεύς, ἥος, ὁ (from ὀχέω, to carry). *A fastening, a bolt, a clasp*.
ὄχθη, ἥς, ἡ. *A bank, a shore, an eminence*.
ὄχλος, ον, ὁ. *A crowd, the populace, the people*.
ὄχυρότης, ἥτος, ἡ (from ὀχυρός, tenable). *A fastness, strength, firmness*.
ὀχυρώω, ὦ, fut. -ώσω, perf. ὀχυρώκα (from ὀχυρός, tenable). *To render tenable, to fortify, to strengthen*.
ὀψ, ὀπός, ἡ (from ὀπω, root of ὀπειν, ἔπος, &c.). *The voice*.
ὀπé (adv.). *Late, after*.
ὀπίος, α, ον (adj. from ὀπé). *Late*.—Comparative ὀψιότερος, superlative ὀψιταίος.
ὀψις, εὖς, ἡ (from ὀπτομαι, to see). *Sight, a seeing, external appearance, the countenance*.—αἱ ὀψεις, *the eyes*.
ὀψον, ον, τό (from ὀπω, to boil). *Anything eaten with bread, and previously cooked, a relish*.

Π.

Παγγαῖον, ον, τό (ὄρος). *Pangæum, a range of mountains in Thrace*.
Παγᾶσις, ἴδος, Doric for Πηγᾶσις, ἴδος, ἡ (fem. adj.). *Of or belonging to Pegæus, Pegasæan*.
Παγᾶσις κρήνη, ἡ. *The Pegasæan fountain, i. e., Hippocrênê*. See note, page 178, line 24.
παῖγ, ἥς, ἡ (from πήγνυμι, to fix together). *A snare, a noose, a trap*.

παῖγ, ἴδος, ἡ (from the same). *A snare, a trap, a net*.—*Cunning*.
πάγκαλος, ον (adj. from πᾶς, all, and κάλός, beautiful). *All-beautiful, very beautiful*.
παῖγος, ον, ὁ (from πήγνυμι, to fix together). *A concrete mass, ice, a freezing*.—*A hill*.
Πᾶδος, ον, ὁ. *The Po, the largest river of Italy, falling into the Adriatic about thirty miles south of Venice*.
παῖθος, εὖς, τό (from πάσχω, to suffer, 2d aor. ἐπαῖθον). *Suffering, misfortune*.—*A passion, affection, feeling, emotion, sensation*.
Παῖαν, ἄνος, ὁ. *Pæan, the god of medicine*.—Also, a surname of Apollo and of Æsculapius, as being gods of medicine.
παῖαν, ἄνος, ὁ. *A pæan, a triumphal hymn, a hymn in honour of Apollo, a song of victory*.
Παιᾶνιεύς, ἑὼς, ὁ. *A Pæanian, of the borough of Pæania in Attica*.
παιᾶνίζω, fut. -ίσω, perf. πεπαῖανίκα (from παιᾶν). *To sing a pæan or a song of victory*.
παιδᾶγωγός, οὔ, ὁ (from παῖς, a boy, and ἄγω, to conduct). *One who conducts boys to school, an attendant*.—*A preceptor, a tutor*.
παιδᾶριον, ον, τό (dim. of παῖς). *A little boy*.
παιδεία, ας, ἡ (from παιδεύω). *Instruction, education, learning, discipline, mental culture*.
παιδεύω, fut. -εύσω, perf. πεπαίδευκα (from παῖς). *To educate, to bring up*.
παιδία, ας, ἡ (from παίζω). *Amusement, play, sport, pastime, sportive trifling*.
παιδικός, ἡ, ὅν (adj. from παῖς). *Boyish, puerile, juvenile*.
παιδίον, ον, τό (dim. of παῖς). *A child, a young child*.
παιδοφόνος, ον (adj. from παῖς, and the obsolete φένω, to slay). *Child-destroying, the slayer of a son*.
παίζω, fut. παίσω Doric παίζω, perf. πέπαιχα (from παῖς). *To sport, to play, to frolic, to be merry, to jest, to dance*.

παίτων, ονος, ὁ, Ionic for παιάν. *A song of victory, &c.*

παῖς, παιδός, ὁ. *A child, a boy, a son, a slave.—ἡ παῖς, a girl, a daughter.*

παῖσδω, Doric for παίζω.

παίω, fut. παίσω, Att. παιήσω, perf. πέπαικα. *To strike, to wound, to sting.*

πάλα, ης, ἡ. See note, page 90, line 7–13.

πάλαι (adv.). *Formerly, in ancient times, long ago.—οἱ pálai, the ancients.*

Παλαίμων, ονος, ὁ. *Palæmon. See Μελίκηρτης.*

παλαιός, ἰ, ὄν (adj. from pálai). *Old, ancient, of old.—τὸ παλαιόν, anciently, formerly.*

παλαιότης, ητος, ἡ (from παλαιός). *Age, antiquity.*

παλαιστή, ης, ἡ (from πάλλω). *The palm of the hand, a measure of four fingers' length.*

παλαιστρα, ας, ἡ (from παλαίω). *A place for wrestling, a palaestra, a gymnasium.*

παλαίω, fut. -αίσω, perf. πεπάλαικα (from πάλη, wrestling). *To contend, to wrestle, to struggle.*

παλίμπαις, αιδος, ὁ and ἡ (adj. from πάλιν, and παῖς, a child). *A second time a child, in a state of second childhood.*

τάλιν (adv.). *Again, anew, back, back again, on the contrary.*

πάλλω, fut. πᾶλῶ, perf. πέπαλκα. *To hurl, to brandish, to shake, to agitate, to fondle, to dandle.*

πάμβορος, ον (adj. from πᾶς, all, and βορά, food). *That devours everything, all-devouring, voracious.*

παμμεγέθης, ες (adj. from πᾶς, all, and μέγεθος, size). *Of enormous size, immense.*

παμπόνηρος, ον (adj. from πᾶς, all, and πονηρός, wicked). *Utterly wicked, abandoned, atrocious.*

παμφάγος, ον (adj. from πᾶς, all, and φάγειν, to eat). *That devours everything, voracious, gluttonous.*

παμφανόων, fem. -όωσα, gen. -ωντος, &c., epic pres. part. to παμφαίνω, as if from a form παμφανάω not

used. *Beaming brightly, all brilliant to the view, all resplendent.*

παμφόρος, ον (adj. from πᾶς, all, and φέρω, to bear). *Yielding all kinds of productions, very fertile, prolific, luxuriant, abundant.*

Παμφυλία, ας, ἡ. *Pamphylia, a province of Asia Minor, on the coast of the Mediterranean, between Lycia and Cilicia.*

Πάν, Πανός, ὁ. *Pan, the son of Mercury, god of shepherds, herdsmen, and rustics.*

πανάποτος, ον (adj. from πᾶς, all, and ἄποτος, wretched). *Overwhelmed with misfortune, most wretched.*

πανάφῃλιξ, gen. ἱκος (adj. from πᾶς, all, ἄπό, from, and ἡλιξ, a companion in years). *Deserted by one's companions in years.*

παναώριος, ον (adj. from πᾶς, all, and ἄωριος, untimely). *Wholly unseasonable, destined prematurely to perish.*

πανόημει (adv. from πᾶς, all, and ἤμος, the people). *In a mass, by all the people.*

Πανδίων, ονος, ὁ. *Pandion, a king of Athens, son of Erichthonius, who succeeded his father B.C. 1437.*

Πανδρόσιον, ον, τό. *The Pandrosium. See note, page 65, line 29–31.*

Πανδώρα, ας, ἡ. *Pandōra, the first woman, according to the heathen mythology; made by Vulcan, and presented with gifts by all the gods, whence her name (from πᾶν, every, and δῶρον, a gift).*

πανήγυρις, εως, ἡ (from πᾶς, all, and ἄγυρις for ἄγορά, an assembly). *A public assembly, a festive meeting, a festival.*

Πανόπη, ης, ἡ. *Panōpē, one of the Nereids.*

πανοπλία, ας, ἡ (from πᾶς, complete, and ὄπλον, armour). *A complete suit of armour, a panoply.*

πανόπτης, ον, ὁ (from πᾶς, all, and ὀπτομαι, to see). *He that seeth all, all-seeing.*

πανουργία, ας, ἡ (from πανοῦργος) *Craft, cunning, villany, mischief.*

πανοὔργος, ον, ὁ (from πᾶς, *all*, and ἔργον, *a deed*). *Capable of doing everything, artful, dexterous, wicked, crafty.*

παντάπασι (adv. from πᾶς, *all*, and ἅπας). *Totally, wholly, utterly, altogether.*

παντᾶχόθεν (adv. from παντᾶχοῦ, with ending *θεν*, denoting *motion from*). *From every quarter, from all sides.*

παντᾶχοῦ (adv. from πᾶς, *every*). *Everywhere.*

παντελῶς (adv. from παντελής, *complete*). *Entirely, wholly, completely, very.*

παντοδαπός, ἡ, ὅν (adj. from πᾶς, *all*). *Of every kind, manifold, various.*

παντοῖος, α, ον (adj. from πᾶς, *all*). *Of all kinds, manifold, various.*

πάντως (adv. from πᾶς, *all*). *Altogether.*

πάνν (adv.). *Very much, very, altogether, by all means.*

πάνυστάτος, η, ον (adj. from πᾶς, *all*, and ὑστάτος, *the last*). *The last of all.*

παῖομαι, used only in the aorist ἐπαῖσ-
αμην, inf. παῖσασθαι, &c., *to acquire*, and the perf. πέπαμαι with pres. signif. (like κέκτημαι), *I possess.*

παπταίνω, 1st aor. ἐπάπτηνα (no other part used in Homer). *To look forth with anxious eye, to look earnestly towards.*

παρά (prep., governs the genitive, dative, and accusative). With the genitive it denotes *from, of, on the part of*.—With the dative, *at, near, among, with, by, by the side of*.—With the acc., *to, towards, by, besides, above, beyond, against, more than, contrary to, near, during*.—παρὰ μέρος, *by turns*.—παρὰ τὴν ὁδόν, *along the road*.—παρ' ὀλίγον, *nearly*.—παρ' ἡμέραν, *every other day*.—In composition it denotes, *besides, in addition, beyond, contrary, and frequently marks a faulty or defective action.*

παραβάλλω, fut. -βάλλω, &c. (from παρά, and βάλλω, *to throw*). *To throw to, to hold out to, to object*

to, to hold against or upon, to apply, to compare.

παραβάτης, ον, ὁ (from παραβαίνω, *to stand near*). *One who stands by the driver in a chariot, a warrior.*

παραβόλος, ον (adj. from παραβάλλω). *Daring, rash, hazardous, dangerous.*

παραγγέλλω, fut. -αγγελῶ, &c. (from παρά, and ἀγγέλλω, *to announce*). *To announce, to proclaim.*

παραγίγνομαι, fut. -γενήσομαι, &c. (from παρά, *near*, and γίγνομαι, *to be*). *To be near by, to be present at, to arrive at, to repair to, to approach.*

παρᾶγω, fut. -άξω, &c. (from παρά, *near*, and ἄγω, *to bring*). *To bring near, to lead forth, to introduce, to guide, to lead.*

παραδίδωμι, fut. -δώσω, &c. (from παρά, *to*, and δίδωμι, *to give*). *To give to, to consign, to deliver up, to relate, to transmit, to commit.*

παράδοξος, ον (adj. from παρά, *contrary to*, and δόξα, *opinion*). *Contrary to opinion or belief, unexpected, strange, remarkable.*

παραδόξως (adv. from παράδοξος). *Unexpectedly, strangely, remarkably.*

παραθάρρυνω (later form of παρα-
θαρσύνω), fut. -θάρρυνῶ, perf. παρᾶτεθάρρυνγκα (from παρά, *be sides*, and θάρρυνω, *to encourage*). *To inspire with renewed courage, to embolden.*

παιρῆω, ὦ, fut. -αιρήσω, &c. (from παρά, *from*, and αἰρέω, *to take*). *To take away from, to diminish, to procure from.*

παιρῆομαι, οὔμαι, fut. -αιτησομαι, &c. (from παρά, *from*, and αἰτέομαι, *to obtain by request*). *To obtain from by entreaty, to prevail upon, to pacify.—To refuse, to reject.*

παρακᾶλέω, ὦ, fut. -κᾶλέσω, &c. (from παρά, *to*, and καλέω, *to call*). *To call to or upon, to call for aid, to invoke the aid of, to invite, to summon, to challenge, to request.*

παρακατατίθημι, fut. -καταθήσω, &c. (from παρά, *with*, and κατατίθημι,

to deposit). *To deposit with some one for another*.—In the middle, *to deposit for one's self, to intrust, to confide*.

παρεῖμαι, fut. -κείσομαι (from παρά, near, and εἶμαι, to lie). *To lie near, to be contiguous, to stand before*.

παρεκκίνησις, εὖς, ἡ (from παρεκκινέω, to move out of place). *Displacement, derangement*.

παρεκκινητικῶς (adv. from παρεκκινητικός, deranged). *Insanely*.

παρεκοίτης, οὐ, ὁ (from παρά, with, and κοίτη, a couch). *A husband*.

παρεκολουθέω, ὦ, fut. -ακολουθήσω, &c. (from παρά, with, and ἀκολουθέω, to follow). *To follow closely, to accompany*.

παρελαμβάνω, fut. -λήψομαι, &c. (from παρά, from, and λαμβάνω, to receive). *To receive from another, to take to one's self, to adjoin, to take, to receive by inheritance or tradition, to assume, to hear of*.

παράλιος, ας, ἡ (prop. fem. of παράλιος, with χώρα understood). *The seacoast*.

παράλιος, οὐ and ος, α, οὐ (adj. from παρά, along, and ἄλς, the sea). *Bordering on the sea, maritime*.

παρελλάσσω, fut. -αλλάξω, &c. (from παρά, by, and ἁλλάσσω, to move). *To move along near, to pass by, to alternate*.

παρεμένω, fut. -μενῶ, &c. (from παρά, by, and μένω, to remain). *To remain by, to persist, to remain behind*.

παρεμυθεῖσθαι, οὔμαι, fut. -ήσομαι, &c. (from παρά, with, and μυθεῖσθαι, to speak). *To encourage, to console, to advise, to remedy, to allay*.

παρεμύθια, ας, ἡ (from παρεμυθεῖσθαι). *Encouragement, consolation, a soothing*.

παρηνήχομαι, fut. -νήσομαι, &c. (from παρά, by, and νήχομαι, to swim). *To swim by the side of*.

παράνοιά, ας, ἡ (from παρανοέω, to misconceive). *Folly, want of reason, insanity*.

παρανοίγω, fut. -οίξω, &c. (from παρά, in a diminished degree, and

ἀνοίγω, to open). *To open gradually, to open partly*.

παράπαν (adv. for παρά πᾶν). *Universally, altogether, generally*.

παρεπέμπω, fut. -πέμψω, &c. (from παρά, with, and πέμπω, to send). *To send along with, to convey to*.—In the middle, *to send one's self with, to accompany, to convoy*.

παρεπετῶμαι, ὦμαι, in Ionic prose for

παρεπέτομαι, fut. -πετήσομαι and πτήσομαι, &c. (from παρά, near, and πέτομαι, to fly). *To fly about near or by*.

παρεπλέω, fut. -πλεύσομαι (from παρά, by, and πλέω, to sail). *To sail by or along, to sail beyond*.

παρεπλήσιος, οὐ (adjective from παρά, nearly, and πλήσιος, alike). *Nearly alike, very similar, closely resembling, equal, like*.

παρεπλησίως (adv. from παρεπλήσιος). *Like, equally with*.

παρεπόλλυμι, fut. -ολέσω, &c. (from παρά, intensive, and ἀπόλλυμι, to destroy). *To destroy, to ruin*.—In the middle, *to perish, to be lost*.

παρεπολύ (adv. for παρά πολύ). *By far, by much*.

παρεσσημον, οὐ, τό (neut. of παρεσσημος). *An ensign, a standard*.

παρεσσημος, οὐ (adj. from παρά, by, and σῆμα, a mark). *Marked, distinguished, famous*.

παρεσσιτος, οὐ, ὁ (from παρά, with, and σῖτος, food). *One who flatters another in order to live at his expense, a parasite*.

παρεσκευάζω, fut. -σκευᾶσω, &c. (from παρά, with, and σκευάζω, to provide). *To provide with, to furnish with, to fit out, to arrange, to prepare, to produce*.—Middle with the same signification.

παρεσκευή, ἥς, ἡ (from παρά, intensive, and σκευή, preparation). *Preparation, a premeditated measure, intention*.

παρεσπονδέω, ὦ, fut. -ήσω (from παρά, contrary to, and σπονδή, a treaty). *To violate a treaty, to act in violation of a treaty*.

παρεσπᾶται, οὐ, ὁ (from παρίσπᾶται, to stand by the side of). *One who*

stands by another to aid, a defender, a fellow-combatant.

παράταξις, εως, ἡ (from παρατάσσω).

Order of battle, an army in battle array, a battle.

παρατάσσω, fut. -τάξω, &c. (from παρά, by the side of, and τάσσω, to arrange). *To range beside or near, to draw up in battle array.*

παρατείνω, fut. -τενῶ, &c. (from παρά, by the side of, and τείνω, to stretch). *To extend by the side of or along, to stretch out, to each to.*

παρατίθημι, fut. -θήσω, &c. (from παρά, by the side of, and τίθημι, to place). *To place by the side of or near, to set down before, to serve up to.—In the middle, to cause to be served up before one's self.*

παρατρέχω, future -δραμοῦμαι, &c. (from παρά, by the side of, and τρέχω, to run). *To run by the side of.—To outstrip.*

παρατυγχάνω, future -τεύξομαι, &c. (from παρά, with, and τυγχάνω, to meet). *To meet with, to light upon by chance, to occur.*

παραυτίκα (adv. from παρά, at, and αὐτίκα, now). *At the present moment, immediately, for the moment.*

παραφέρω, fut. παροίσω, &c. (from παρά, from, and φέρω, to bring). *To bring away from.—In the passive, to be carried out of, to be driven away from.*

παράφορος, ον (adj. from παραφέρω). *Borne or driven from the right road, wandering.—Out of one's senses, delirious, passionate, madly fond.*

παραφυλάκη, ἡς, ἡ (from παραφυλάσσω). *A watch, preservation.*

παραφυλάσσω, Attic -φυλάττω, fut. -φυλάξω, &c. (from παρά, near, and φυλάσσω, to watch). *To watch standing near, to guard, to garrison.*

παραχρῆμα (adv., properly for παρά τὸ χρῆμα). *At the very instant, immediately.*

παραχωρέω, ὦ, fut. -χωρήσω, &c. (from παρά, towards, and χωρέω,

to go). *To go towards, to approach, to give way to, to yield, to deliver up.*

παρδαῖς, εως, ἡ. *The panther.*

παρεγγύω, ὦ, fut. -εγγυήσω, &c. (from παρά, to, and ἐγγυάω, to hand over). *To hand over to, to consign to, to pass along, to deliver up, to command, to enjoin, to exhort.*

παρεδρεύω, fut. -εύσω (from παρα, by the side of, and ἔδρα, a seat). *To sit by the side of (as a πάρεδρος or assessor), to be an assessor.*

παρειά, ἤς, ἡ. *The cheek.*

παίρειμι, fut. -έσομαι (from παρά, by, and εἶμι, to be). *To be present.—οἱ παρόντες, those present.—τὰ παρόντα, present circumstances, the present.*

παίρειμι, fut. -είσομαι (from παρά, to, and εἶμι, to go). *To approach, to draw near, to pass by, to pass beyond.—οἱ παριόντες, the passers by.*

παρεισέρχομαι, fut. -ελεύσομαι, &c. (from παρά, by the side, and εἰσέρχομαι, to enter). *To enter on one side, to pass to the other side and enter.*

παρεμφερής, ἐς (adjective from παρά, nearly, and ἐμφερής, like). *Nearly alike, similar, resembling.*

παρέξειμι, fut. -είσομαι (from παρά, by the side, and ἔξειμι, to go out). *To go out on one side, to pass out by.*

παρέπομαι, fut. -έψομαι, &c. (from παρά, by the side of, and ἔπομαι, to follow). *To follow closely, to be connected with.*

παρέρχομαι, future -ελεύσομαι, &c. (from παρά, by, and ἔρχομαι, to go). *To pass by, to go beyond, to come before the assembled people, to appear publicly, to approach.—τὰ παρεληλυθότα, the past.*

παρέχω, fut. παρέξω and παρασχίσω, &c. (from παρά, near, and ἔχω, to hold), and middle παρέχομαι. *To hold near, to offer, to bestow, to furnish, to display, to procure, to occasion.*

παρηγορία, ας, ἡ (from παρηγορέω, to exhort). *Exhortation, consolation, relief.*

παρημαι, &c. (from παρά, *by*, and ἡμαι, *to sit*). *To sit by or near.*
παρθένος, ου, ἡ. *A virgin, a maiden.*
Παρθενών, ὄνος, ὁ (from παρθένος). *The Parthēnon*, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin goddess.
παρίημι, future παρήσω, &c. (from παρά, *by*, and ἔημι, *to send*). *To let pass by, to pass over, to omit, to permit, to yield, to grant, to allow, to enfeeble.*—Perf. pass. part., παρεμένος, η, ου, *benumbed.*
ταριππεύω, fut. -εύσω, perf. ταριππευκα (from παρά, *by the side of*, and ἵππεύω, *to ride*). *To ride by the side of or near, to ride beyond, to outstrip.*
Πάρις, ἴδος and ἶος, ὁ. *Paris or Alexander*, son of Priam and Hecuba. With the assistance of Venus, he carried off Helen the wife of Menelaus, and thereby caused the Trojan war.
παρίστημι, fut. παραστήσω, &c. (from παρά, *near*, and ἵστημι, *to place*). *To place near, to compare.*—As a neuter, in perf., pluperf., and 2d aor., παρέστηκε, *I stand near, I am present.*—παρέστην, *I stood by the side of, I assisted, I waited upon.*—In the middle, *to approach, to present one's self, to appear.*
Παρμενίων, ὄνος, ὁ. *Parmēnio*, a celebrated general in the army of Alexander, the most able and trustworthy of his officers.
Παρνασός, οὔ, and Παρνασσός, οὔ, ὁ. *Parnassus*, a mountain of Phocis, remarkable for its two summits, one of which was sacred to Apollo and the Muses, the other to Bacchus.
παροδίτης, ου, ὁ (from πάροδος). *A passer by, a traveller.*
πάροδος, ου, ἡ (from παρά, *by*, and ὁδός, *a way*). *A passage by, a passage, an entrance, a parade.*—In tragedy, *the entering-song of the chorus.*
παροικέω, ὦ, fut. -ήσω, &c. (from παρά, *near*, and οἰκέω, *to dwell*). *To dwell near, to be in the neighbourhood of.*

παροιμία, ας, ἡ (from παρά, *by*, and οἶμος, *the way*). *A proverb.*
παροινέω, ὦ, fut. -ήσω (from πάροινος, *intoxicated*). *To insult when intoxicated, to behave disorderly, to to conduct one's self disgracefully (like a person intoxicated).*
παροιμία, ας, ἡ (from παροινέω). *Riotous conduct, disgraceful behaviour.*
παροίχομαι, future -οιχήσομαι, &c. (from παρά, *by*, and οἶχομαι, *to go*). *To go beyond, to pass by, to elapse.*
παροξύνω, fut. -οξύνω, perf. παρώξυγκα (from παρά, *intensive*, and ὀξύνω, *to sharpen*). *To urge on, to encourage, to stimulate, to exasperate.*
παρορᾶω, ὦ, fut. -όρῳμαι, &c. (from παρά, *aside*, and ὁράω, *to look*). *To look aside, to overlook, to affect not to see, to neglect.*
παρορμῶω, ὦ, future -ορμήσω, &c. (from παρά, *intens.*, and ὀρμᾶω, *to drive*). *To urge onward, to stimulate.*
παρορμέω, ὦ, future -ορμήσω, &c. (from παρά, *near*, and ὀρμέω, *to lie at anchor*). *To lie at anchor near, to lie by the side of in harbour.*
πάρως (adv.). *Before, previously.*—As a preposition, poetic for πρό. *Before, in the presence of.*
Πάρως, ου, ἡ. *Pārōs*, now *Paro*, one of the Cyclādes, situate to the south of Delos, famous for its marble.
πᾶρουσία, ας, ἡ (from pres. part. of πάρεμι, *to be present*). *Presence, arrival.*
παροχέω, ὦ, fut. -ήσω, perf. παρώχηκα (from παρά, *by the side of*, and ὀχέω, *to convey*). *To convey by the side of.*—In the middle, *to ride by the side of*, i. e., *to have one's self conveyed with.*
παρῥησία, ας, ἡ (from πᾶς, and ῥῆσις, *speech*). *Freedom of speech, boldness, frankness.*
παρωκεᾶνίτης, ου, ὁ, and παρωκεᾶνιτις, ἴδος, ἡ (from παρά, *by the side of*, and ὠκεᾶνός, *the ocean*). *Lying along the ocean, dwelling near the ocean.*
πᾶς, πᾶσα, πᾶν (adj.). *Every, each,*

all, the whole.—τὸ πᾶν, *the whole, everything.*—πάντες, *everybody.*

πάσχω, fut. πείσομαι, perf. mid. πέπονθα, 2d aor. act. ἐπᾶθον. *To suffer, to endure, to feel, to be affected (with an adverb expressing the manner or degree). See note, page 26, line 15.*

πατάγος, ου, ὁ (from πατάσσω). *A loud noise, a crash, roaring, din, tumult.*

πατάσσω, fut. -άξω, perf. πεπάταχα. *To strike, to beat, to dash.*

πᾶσσομαι, 1st aor. ἐπᾶσμαι, perf. pass. as mid. πέπασμαι, pluperf. without aug. πέπασμην (poetic and Ionic dep. mid.). *To eat, to taste of, to partake of (with the genitive).*

πατέω, ὦ, fut. -ήσω, perf. πεπάτηκα. *To trample, to tread out, to crush by trampling.*

πατήρ, πατέρος contr. πατρός, ὁ. *A father, a parent.*

πάτρα, ας, Ionic πάτρη, ης, ἡ (from πατήρ). *One's fatherland, a native country.*

πάτριος, ον (adj. from πατήρ). *Inherited from a father, paternal, hereditary, peculiar to one's native country.*

πατρίς, ἰδος, ἡ (from πατήρ). *One's fatherland, one's native country.*—As an adjective, *native.*

Πάτροκλος, ου, ὁ. *Patrōclus, one of the Grecian chiefs in the Trojan war, son of Menœtius, and the intimate friend of Achilles. He was slain by Hector.*

πατῶρος, ου, and ος, α, ου (adj. from πατήρ). *Of a father, fatherly, paternal.*—As a noun, *an hereditary protector.*

παῦλα, ης, ἡ (from παύω). *Cessation, rest, the end.*

Παυσανίας, ου, ὁ. *Pausanias, a Spartan general, who offered to betray his country to the Persians, but was discovered, and fled for refuge to the temple of Minerva, in which he was starved to death.*

παύω, fut. παύσω, perf. πέπαυκα. *To cause to cease, to restrain, to suppress, to finish.*—In the mid-

dle, to cause one's self to cease, to cease, to desist.

Παφία, ας, and Ion. Παφίη, ης, ἡ. *Raphia, a surname of Venus, from being worshipped at Paphos, a city of Cyprus.*

Παφλαγονία, ας, ἡ. *Raphlagonia, a country of Asia Minor, on the coast of the Euxine.*

πάχυνω, fut. πᾶχυνῶ, perf. πεπάχυκα (from πᾶχύς). *To swell, to make firm, to fasten.*

πᾶχύς, εἶα, ὅ (adj. from πάγω, root of πήγνυμι). *Thick, stout, solid, robust.*

πεδᾶω, ὦ, fut. -ήσω, perf. πεπέδηκα (from πέδη). *To fetter, to bind.*

πέδη, ης, ἡ. *A fetter, a shackle.*

πεδιάς, ἄδος, ἡ (from πεδίον). *A plain.*—πεδιάς χώρα, *a level country.*

πέδιλον, ου, τό (from πέδη). *A shoe, a sandal, a buskin.*

πεδινός, ἡ, ὅν (adj. from πεδίον). *Level, even, plain.*

πεδίον, ου, τό (from πέδον, the ground). *A plain, level ground, a field.*

πεζεύω, fut. -εύσω, perf. πεπέzeugκα (from πεζός, on foot). *To go on foot, to travel by land.*

πεζῇ (adv., properly dat. sing. fem. of πεζός, with ὁδῶ understood). *On foot, by land.*

πεζικός, ἡ, ὅν (adj. from πεζός). *On foot, of or pertaining to land.*—πεζικαὶ δυνάμεις, *land forces.*

πεζομαχία, ας, ἡ (from πεζός, and μάχομαι, to fight). *A battle of infantry, a battle on land.*

πεζός, ἡ, ὅν (adj. from πέζα, Doric for πούς, a foot). *On foot, land, by land.*—τὸ πεζόν, τὰ πεζά, and οἱ πεζοί, *infantry, land forces.*

πειθαρχέω, ὦ, fut. -ήσω, perf. πεπειθάρχηκα (from πείθομαι, and ἀρχή, authority). *To obey authority, to obey.*

πείθω, fut. πείσω, perf. πέπεικα, 2d aor. ἐπῖθον, perf. mid. πέποιθα. *To persuade, to induce.*—In the middle, *to obey, to yield to persuasion, to believe, to acquiesce in, to follow.*—Perf. mid., with the εἶ

nification of the present, *πέποιθα*, *I confide in*.

πεινάω, ὦ, fut. -ήσω, perf. *πεπείνηκα* (from *πείνα*, hunger). *To be hungry, to starve.—To hunger or long for.*

πείρα, ας, ἡ. *An attempt, an undertaking, a trial, an experiment.*

Πειραιεύς, ἑως, ὁ. *The Piræus*, the largest and most celebrated of the three harbours of Athens, connected with the city by the long walla.

πειράω, ὦ, fut. -ᾶσω Ionic -ήσω, perf. *πεπείρακα*. *To try, to make trial of, to prove, to attempt, to practise.—Middle with the same signification.*

Πειρίθοος, οὐ, contr. *Πειρίθους*, οὔ, ὁ. *Pirithoüs*, son of Ixion, king of the Lapithæ, and a friend of Theseus.

πείρω, fut. *περῶ*, perf. *πέπαρκα*, 2d aor. *ἔπαρον*, perf. mid. *πέπορα*. *To pierce, to transfix, to perforate.*

Πεισιστράτης, ον, ὁ. *Pisisträtus*, an Athenian, who made himself sole ruler of his native country, and held the sovereign power for thirty-three years.

πελάγίζω, fut. -ίσω (from *πέλαγος*). *To spread or overflow like a sea, to be like a sea.*

πέλαγος, εος, τό. *A sea.*

πελειάς, ἄδος, and *πέλεια*, ας, ἡ (from *πελός* for *πελλός*, dark-colored). *A dove, a wood-pigeon.*

πελεκάν, ἄνος, ὁ (from *πελεκάω*, to cut with an axe). *The woodpecker, the pelican.*

πέλεκυς, εως, ὁ. *An axe.*

Πηλίας, ον, ὁ. *Pelias*, a king of Thessaly, who had unjustly seized upon the kingdom. In order to maintain himself in his usurpation, he sent his nephew Jason, to whom the kingdom belonged of right, to Colchis in search of the golden fleece.

πέλας, ἄτος, τό. *The sole* (of a foot or of a sandal).

Πελοπίδας, ον, ὁ. *Pelopidas*, a celebrated general of Thebes, the friend of Epaminondas.

Πελοποννησιᾶκός, ἡ, ὄν (adj.). *Peloponnesian.*

Πελοποννήσιοι, ων, οἱ. *The Peloponnesians.*

Πελοπόννησος, ον, ἡ (from *Πέλοπος* of Pelops, and *νῆσος*, the island). *Peloponnesus*, a peninsula comprising that part of Greece which lies south of the Isthmus of Corinth. It is now the *Moræa*.

Πέλοψ, οπος, ὁ. *Pelops*, son of Tantälus king of Phrygia. He was murdered by his father and served up at a banquet, to try the divinity of the gods.

πέλτη, ης, ἡ (from *πάλλω*, to brandish). *A light shield.*

πέλω, more commonly *πέλομαι* (used only in the present and imperfect). *To be, to become.—Syncopated 3d sing. imperfect ἔπλε, and middle ἔπλετο.*

πέμπτος, η, ον (num. adj. from *πέντε*). *The fifth.—Neuter as an adverb, πέμπτον, fifthly.*

πέμπω, fut. *πέμψω*, perf. *πέπομφα*. *To send, to send away, to throw.*

πένης, ητος, ὁ and ἡ (adj. from *πένομαι*). *Poor.—ὁ πένης, a poor man.*

Πενθεύς, ἑως, ὁ. *Pentheus*, a king of Thebes in Bæotia, torn in pieces by the Bacchantes.

πενθέω, ὦ, fut. -ήσω, perf. *πεπένθηκα* (from *πένθος*). *To mourn, to lament, to grieve.*

πένθος, εος, τό. *Grief, sorrow, misfortune, a strain of wo.*

πενία, ας, ἡ (from *πένομαι*). *Poverty.*

πενιχρός, ἄ, ὄν (adj. same as *πένης*). *Poor, necessitous.*

πένομαι (dep. mid. from the obsolete *πένω*). *To work, to be occupied.—As active, to do, to perform.—Hence, to be poor, i. e., to work for one's subsistence.*

πεντάκις χίλιοι, αι, α (num. adj. from *πεντῆκις*, five times, and *χίλιοι*, a thousand). *Five thousand.*

πεντᾶκόσιοι, α (num. adj. from *πέντε*, five, with numeral suffix denoting hundreds). *Five hundred.*

πέντε (num. adj. indecl.). *Five.*

·εντήκοντα (num. adj. indecl. from πέντε, with numeral suffix denoting tens). *Fifty*.

πεντηκόντορος, ον, ἡ (from πενήκοντα, and ἐρέσσω, to row). *A fifty-oared galley*.

πέπειρος, ον (adj. from πέπτω, to cook). *Mature, ripe*.

πέπλος, ον, ὁ. *A robe, a garment*.

πέρ (an enclitic particle, probably from περί, in the sense of very).

Wholly, entirely, although, truly.

—When added to pronouns and some other parts of speech, it signifies *ever, soever, &c.*; as, ὅσπερ, *whoever*; ἐνθαπερ, *whencesoever*; ὅθενπερ, *whencesoever, &c.*

πέρῳ, before a vowel πέρῳν, epic πέρην (originally nom. and acc. of an obsolete noun πέρα, the end), as a preposition with the genitive. *On the farther side of, beyond, on the other side*.

περαιά, ας, ἡ (fem. of περαιός, with γῇ understood). *Land on the farther side, country lying opposite, country across or beyond*.

περαιός, α, ον (adj. from πέρῳ). *Situated on the farther side or beyond*.

περαιῶν, ὦ, fut. -ώσω, perf. πεπεραιώκα (from περαιός). *To convey beyond or over*.—In the middle, to convey one's self beyond, to pass over.

πέρας, ἄτος, τό (from πέρα). *The end, a term, a limit, a boundary, an extremity, the termination*.

περᾶν, ὦ, fut. ᾶσω Ion. and Hom. -ήσω, perf. πεπεράκα (from πέρῳ). *To transport, to convey across*.—

Neuter, to pass over, to cross.

Πέργᾱμος, ον, ἡ, and Πέργᾱμον, ον, τό. *Pergāmus, the citadel of Troy*.

πέρδιξ, ἴκος, ὁ and ἡ. *The partridge*.

πέρθω, fut. πέρσω, perf. πέπερκα, 2d aor. ἐπράθον, perf. mid. πέπορθα.

To lay waste, to sack, to destroy.

περί (prep., governs the genitive, dative, and accusative). The primary meaning is *above*.—With the genitive it signifies *about, concerning, of, for, with respect to*.—With the dative, *about, around, on*.—With the accusative, *round about,*

near, around, against, towards, at, with regard to, about, in.—On the construction of οἱ περί τινα, as referring simply to the person spoken of, see note, page 148, line 20-25.

—In composition it signifies *about, around, over*, and often strengthens the simple verb, in which case it has its primitive force of *above, superior to, greater than*.

περιαιρέω, ὦ, fut. -αίρήσω, &c. (from περί, and αἰρέω, to take). *To remove, to deprive of*.

Περιάνδρος, ον, ὁ. *Periander, tyrant of Corinth, by the meanness of his flatterers ranked as one of the seven wise men of Greece*.

περιᾶπτω, fut. -ᾶψω, &c. (from περί, about, and ἄπτω, to fasten). *To fasten around, to attach to, to suspend from*.

περιβάλλω, fut. -βάλλω, &c. (from περί, around, and βάλλω, to cast).

To throw around, to surround, to encompass, to entangle, to embrace.

—In the middle, to surround one's self with, to put on.

περίβλεπτος, ον (adjective from περιβλέπω, to look around). *Conspicuous, renowned*.

περιβόητος, ον (adj. from περιβοᾶν, to proclaim round about). *Published abroad, celebrated, famous*.

περιβολή, ἡς, ἡ (from περιβάλλω). *The act of placing around, an envelope (of a cloak), an embrace*.

περίβολος, ον, ὁ (from περιβάλλω). *An enclosure, a circuit, a wall*.

περιγίγνομαι, fut. -γενήσομαι, &c. (from περί, above, and γίγνομαι, to be). *To be over and above, to remain over, to survive*.—*To be superior to, to conquer, to excel*.

περιγράφω, fut. -γράψω, &c. (from περί, around, and γράφω, to mark). *To draw lines around, to limit, to define, to mark, to describe*.

περιδέω, fut. -δήσω, &c. (from περί, around, and δέω, to bind). *To bind around, to connect*.

περίδρομος, ον (adj. from περιδρᾶμειν, 2d aor. inf. of περιτρέχω, to run around). *Running around, surrounding, encircling*.—As passive, *encompassed*.

περιεῖδον (from περί, around, and εἶδον, I looked), used as 2d aor. to περιοράω, which see. I overlooked, I neglected, &c.

περίειμι, fut. -έσομαι, &c. (from περί, above, and εἰμί, to be). To be over and above, to survive, to be superior to, to exceed.

περίειμι, fut. -έισομαι, &c. (from περί, around, and εἶμι, to go). To go round about, to encompass.

περιελίσσω, fut. -ελίξω, perf. περιέλιχα (from περί, around, and ἐλίσσω, to roll). To roll round about, to wind or wrap around.

περιέρχομαι, fut. -ελεύσομαι, &c. (from περί, around, and ἔρχομαι, to go). To go round about, to wander, to surround, to fall upon.

περιέχω, fut. -έξω and -σχήσω, &c. (from περί, around, and ἔχω, to hold). To hold around, to surround, to encompass, to contain, to require.—In the middle, to attach one's self to, to resemble.

περιζώννυμι and -ζωννύω, fut. -ζώσω, &c. (from περί, around, and ζώννυμι, to gird). To place a girdle around, to gird, to bind around.

Περιθοίδης, ου, ό. Of the borough of Perithædæ.

περίστημι, fut. περιστήσω, &c. (from περί, around, and ἵστημι, to place). To stand around, to surround.—As neut. in perf., pluperf., and 2d aor., to stand around.—οἱ περιεστηκότες, and οἱ περιεστῶτες, the by-standers.

περικαθμαι, &c. (from περί, around, and κάθημαι, to sit). To sit round about, to encamp around, to besiege.

περικαλλής, ἐς (adj. from περί, superior to, and κάλλος, beauty). Exceedingly beautiful, very beautiful.

περικαλύπτω, fut. -καλύψω, &c. (from περί, around, and καλύπτω, to cover). To cover by wrapping around, to wrap up in.

περίκειμαι, fut. -κεισόμαι, &c. (from περί, around, and κείμαι, to lie). To lie around.

Περικλῆς, έους, ό. Pericles, an Athenian orator and statesman, so

popular and talented that for fifteen years he enjoyed almost absolute sway in his native city.

περικόπτω, fut. -κόψω, &c. (from περί, around, and κόπτω, to cut). To cut round about, to cut down, to cut off, to reduce, to refuse.

περικυλίω, fut. -κυλίσω, &c. (from περί, around, and κυλίω, to turn). To turn round.—In the middle, to roll one's self into a ball.

περιλαμβάνω, fut. -λήψομαι, &c. (from περί, around, and λαμβάνω, to take). To embrace, to encompass, to enclose.—To comprehend.

περιλάμπω, fut. -λάμψω, &c. (from περί, around, and λάμπω, to shine). To shine so as to give light all around, to shine brilliantly, to gleam.

περιλείπω fut. -λείψω, &c. (from περί, over, and λείπω, to leave). To leave remaining.—In pass., to be left over, to survive.

περιμάχητος, ου (adj. from περιμάχομαι, to fight around). Contended for, closely contested, eagerly desired.

περιμένω, fut. -μενῶ, &c. (from περί, around, and μένω, to remain). To remain round about, to wait for.—To stop.

περίμετρος, ου, ή (from περί, around, and μέτρον, measure). A circumference, a circuit.

περιναιέτης, ου, ό (from περυναιετός, to dwell round about). A neighbour.

Περίνθιος, ου, ό. A Perinthus.—οἱ Περίνθιοι, the Perinthians, inhabitants of Perinthus, a Thracian city on the coast of the Propontis.

περίξ (preposition, especially in Ionic, a strengthened form of περί) Round about, around, &c.

περίοδος, ου, ή (from περί, around, and όδός, a way). A passage round, a circuit, a compass, a period (in rhetoric), a turn (in music).

περιοικέω, ῶ, fut. -οικήσω, &c. (from περί, around, and οἰκέω, to dwell). To dwell round about, to inhabit around, to settle around.

περίοικος, ου (adj. from περί, around,

- and οἶκος, *a dwelling*). *Dwelling around, neighbouring.*
- περιόπτομαι, fut. -όψομαι, &c. (from περί, *around*, and ὀπτομαι, *to look*). *To look all around* (either pretending not, or failing, to see what is placed before one), *to overlook, to neglect.*
- περιοράω, ὦ, fut. -όψομαι, &c. (from περί, *around*, and ὀράω, *to look*). Primitive meaning same as περιόπτομαι.—Hence, *to take no notice of, to suffer to escape with impunity, to overlook, to disregard.*
- περιουσία, ας, ἡ (from περιεἶμι, *to be over*). *Superfluity, gain, affluence, abundance, property, excess.*
- περιπαῖδώς (adv. from περιπαῖδής, *deeply affected by any emotion*). *In fierce anger, passionately.*
- περίπατος, ου, ὁ (from περί, *around*, and πατέω, *to walk*). *A place for walking about, a walk, a promenade.*
- περιπέμπω, fut. -πέμψω, &c. (from περί, *around*, and πέμπω, *to send*). *To send round about.*
- περιπέτομαι, fut. -πήσομαι, &c. (from περί, *around*, and πέτομαι, *to fly*). *To fly around.*
- περιπίπτω, fut. -πесоῦμαι, &c. (from περί, *around*, and πίπτω, *to fall*). *To fall around, to fall upon, to meet with, to incur.*
- περιπλέκω, fut. -πλέξω, &c. (from περί, *around*, and πλέκω, *to fold*). *To wind or fold around, to involve, to implicate, to entangle.*
- περιπλέω, fut. -πλεύσομαι, &c. (from περί, *around*, and πλέω, *to sail*). *To sail around, to sail up and down.*
- περιποιέω, ὦ, fut. -ποιήσω, &c. (from περί, *about*, and ποίεω, *to make*). *To bring about, to produce, to procure, to provide.*—In the middle, *to procure for one's self, to acquire.*
- περιπτύσσω, fut. -πτύξω, perf. περιπέπτυχα (from περί, *around*, and πτύσσω, *to fold*). *To fold around, to wind around, to wrap up, to fold in one's embrace.*
- περιρρέω, fut. -ρεύσομαι, &c. (from περί, *around*, and ρέω, *to flow*). *To flow out all around, to melt*

- away, to fall out in every direction.*
- 2d aor. pass. περιεῤῥῶν.
- περιρρήγνυμι, fut. -ρήξω, &c. (from περί, *around*, and ρήγνυμι, *to tear*). *To tear all around, to burst open, to break in pieces.*
- περίσᾱμος, ου, Doric for περίσημος, ου (adj. from περί, intens., and σῆμα, *a mark*). *Very remarkable, easily distinguished.*
- περισκοπέω, ὦ, fut. -ήσω, &c. (from περι, *around*, and σκοπέω, *to look*). *To look around, to survey.*
- περίστᾱσις, εως, ἡ (from περιῥσταμαι, *to stand around*). *Circumstance, condition, danger.*
- περιστέλλω, fut. -στελῶ, &c. (from περί, *around*, and στέλλω, *to fit out*). *To adorn all around, to decorate.*—*To cover, to conceal.*
- περιστερά, ας, ἡ. *A dove.*
- περισυλάω, ὦ, fut. -ήσω, perf. περισεσυληκα (from περί, *around*, and συλαω, *to strip off*). *To strip off all around, to despoil completely, to carry off from every quarter, to plunder.*
- περισώζω, fut. -σώσω, &c. (from περί, *above*, and σώζω, *to save*). *To rescue, to preserve* (so that one may survive).
- περιτείνω, fut. -τενῶ, &c. (from περι, *around*, and τείνω, *to stretch*). *To stretch around, to draw out, to strain.*
- περιτέμνω, fut. -τεμῶ, &c. (from περί, *around*, and τέμνω, *to cut*). *To cut around, to lop off, to retrench.*
- περιτίθημι, fut. -θήσω, &c. (from περί, *around*, and τίθημι, *to place*). *To place around, to put on, to invest, to surround.*—In the middle, *to put on one's self, to place round for one's self.*
- περιπτός, ἡ, ὄν, Attic περισσός, ἡ, ὄν (adj. from περί, *above*). *Superfluous, excessive, immoderate, abundant, very large.*
- περιφερής, ἐς (adj. from περιφέρω). *Turned round, circular.*—*Surrounded.*
- περιφέρω, fut. περιοίσω, &c. (from περί, *around*, and φέρω, *to carry*). *To carry around, to turn around*

—In the middle, to turn one's self about, to return.

περιφραδέως (adv. from περιφραδής, circumspect). Prudently, skilfully, with great skill.

περιχάρης, ἐς (adj. from περιχαίρω, to rejoice greatly at). Highly delighted, overjoyed

περιχέω, fut. -χεύσω, &c. (from περί, around, and χέω, to pour). To pour around or upon, to pour out into.

περιχορεύω, fut. -εύσω, &c. (from περί, around, and χορεύω, to dance). To dance around.

περιχρίω, fut. -χρίσω, &c. (from περί, around, and χρίω, to anoint). To anoint all around, to lute.

περιχρυσώω, ὦ, fut. -ώσω, perf. περι-κεχρυσώκα (from περί, around, and χρυσώω, to cover with gold). To set round with gold, to gild.

Περσέπολις, εως, ἡ. Persēpōlis, a famous city of Asia, capital of the Persian empire.

Περσεύς, εως, ὁ. Perseus, son of Jupiter and Danāë, a famous hero of antiquity, who cut off the head of the Gorgon Medūsa, and by means of it changed into stone the monster sent to devour Andromēda the daughter of Cepheus.

Περσεφόνη, ἡς, ἡ, and Doric Περσεφόνᾱ, ας, ἡ. Proserpina, daughter of Ceres and Jupiter, carried off by Pluto as she was gathering flowers in the plain of Enna in Sicily.

Πέρσης, ου, ὁ. A Persian.—οἱ Πέρσαι, 1. The Persians, inhabitants of Persia.—2. The name of one of the seven remaining plays of Æschylus.

Περσικός, ἡ, ὄν (adj.). Persian.—Περσικός πόντος, the Persian Gulf.

Περσίς, ἰδος, ἡ. Persis, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian Gulf.

πέρυσι (adverb from πέρας). Last year.

πέσσω, Attic πέττω (older forms of πέπτω), fut. πέψω, perf. pass. πέπεμαι. To boil or cook, to ripen, to digest.—To keep down.

πετεινός, οὔ, τό (properly neuter of

πετεινός). A winged creature, a bird.

πετεινός, ἡ, ὄν (adj. from πέτομαι). Winged.

πέτομαι, fut. πετήσομαι, commonly πτήσομαι, sync. 2d aor. ἐπτόμην, perf. act. πέπηκα, and 2d aor. act. ἔπτην, from an obs. pres. act. To fly.

πέτρα, ας, ἡ. A rock, a stone.

πετραῖος, α, ὄν (adj. from πέτρα). Rocky, stony, growing among rocks.

πετρώδης, ες (adj. from πέτρα, and εἶδος, appearance). Rocky, stony.

πέττω, Attic for πέσσω.

πεύκη, ἡς, ἡ. A pine tree.

πέφνον, without augment for ἔπεφνον, sync. 2d aor. with redupl. from the obsolete φένω, to slay. I slew, I killed.

πῇ (interrogative particle from obs. πός). Whither?—πῇ, as enclitic, anywhere, somewhere.

Πήγᾱσος, ου, ὁ. Pēgāsus, a winged horse, sprung from the blood of Medūsa. He fixed his residence on Mount Helicon, where he became the favourite of the Muses.

πηγή, ἡς, ἡ. A fountain, a spring, a source.

πήγνυμι, fut. πήξω, 2d aor. ἔπαγον, perf. mid. πέπηγα, with neuter signification. To fix together, to make fast, to fasten, to construct, to stiffen, to freeze.—In the middle, to become stiffened, to freeze, to become torpid.

πηδάω, ὦ, fut. -ήσω, perf. πεπήδηκα. To jump, to bound, to spring.

πηκτίς, ἰδος, ἡ (from πήγνυμι). A lyre.

Πηλείδης, ου, ὁ (patronymic from Πηλεύς). Son of Peleus, an epithet of Achilles.

Πηλεύς, εως, ὁ. Peleus, the son of Æacus, was king of Thessaly. He married Thetis, one of the Nereids, by whom he had Achilles.

πηλός, οὔ, ὁ. Clay, loam, mud, dung.

Πηλουσιᾱκός, ἡ, ὄν (adj.). Of Pelusium, a city of Egypt on the eastern mouth of the Nile.

πῆμα, ἄτος, τό (from πάσχω, to suf

fer). An injury, damage, a misfortune, suffering.
 πηνίκα (adv.). At what time, when.
 πήξις, εως, ἡ (from πήγνυμι). Congelation, ice, a freezing.
 πήρα, ας, ἡ. A wallet, a bag, a sack.
 πηρώω, ὦ, fut. -ώσω, perf. πεπήρωκα (from πηρός, maimed). To maim, to mutilate, to injure, to deprive of.
 πήρωσις, εως, ἡ (from πηρώω). A maiming, mutilation, a plundering, deprivation, blindness.
 πῆχυς, εως, ὁ. Properly, the elbow.—In poetry, the arm.—As a measure, a cubit.
 πιεζέω, ὦ, and πιέζω, fut. πιέσω, perf. πεπίεκα, perf. pass. πεπίεσμαι. To press, to squeeze, to press hard, to force.—πιεζόμενος, hard pressed.
 Πιερία, ας, ἡ. Pieria, a region of Macedonia, north of Thessaly, and extending along the Thermaic Gulf; celebrated as the first seat of the Muses.
 πῖθάνος, ἡ, ὄν (adj. from πείθω, to persuade). Persuasive, insinuating, courteous.
 πίθηκος, ου, ὁ. An ape.
 πίθος, ου, ὁ. A large vessel, a cask, a jar, a tub.
 πικρός, ἄ, ὄν (adj.). Bitter, sharp, piercing, painful.
 πῖλον, ου, τό (dim. of πῖλος, a hat). A cap.
 πῖμελή, ἡς, ἡ (from πῖαρ, fat). Fat.
 πῖμελής, ἐς (adj. from πῖμελή). Fat.
 πῖνᾱκίς, ἴδος, ἡ (dim. from πῖναξ, a board). A small board, a tablet (for writing), a painting.
 Πῖνδαρος, ου, ὁ. Pindar, the most illustrious of lyric poets, born at Thebes B.C. 518.
 πίννα, ης, ἡ. The pinna or pearl-muscle. See note, page 55, line 28-31.
 πιννοτήρας, ου, ὁ (from πίννα, and τηρέω, to preserve or keep). A pinnotēras. See note under πίννα.
 πίνω, fut. πίομαι later πιούμαι, 2d aor. ἐπίον, perf. (from obs. πόω) πέπωκα. To drink, to quaff, to sip.
 πιπράσκω, Ionic πιπρήσκω, fut. and

aor. wanting, perf. πέπρωκα, 3a fut., as fut. pass., πεπρώσομαι. To sell.
 πίπτω, fut. πεσοῦμαι, perf. πέπτωκα, 2d aor. ἔπεσον. To fall, to fall in battle, to perish.
 πιστεύω, fut. -εύσω, perf. πεπίστευκα (from πίστις, belief). To believe, to confide in, to trust, to rely on.
 πίστις, εως, ἡ (from πιστός). Belief, trust, good faith, reliance, persuasion.
 Πίστις, εως, ἡ (as proper name). Faith, a goddess worshipped by the Romans under the name of Fides.
 πιστός, ἡ, ὄν (adj.). Faithful, trustworthy, confiding.—Credible, true.
 πῖτνημι, poetic for πετάννυμι, fut. πετάσω, 1st aor. ἐπέτασα, perf. pass. πέπτᾱμαι. To spread out.—In the middle, πῖτνᾱμαι, imperf. poetic πῖτνᾱμην, to stream.
 Πιττᾱκός, οὔ, ὁ. Pittacus, a native of Mytilēnē in Lesbos, one of the seven wise men of Greece.
 πῖτυρον, ου, τό (from πτίσσω, to hull barley). Bran, the hull of barley.
 πῖων, neut. πῖον, gen. πῖονος (adj.) Fat, rich.
 πλάγιος, α, ου (adj.). Oblique.—Equivocal.
 πλαῖκοίς, ὄντος, contr. πλακοῦς, οὔντος, ὁ (from πλάξ, a flat body). A cake.
 Πλάκος, ου, ἡ. Placus, a mountain in Mysia.
 πλᾶνᾶω, ὦ, fut. -ήσω, perf. πεπλᾶνῃκα (from πλᾶνῃ, a wandering about). To cause to wander, to lead astray.—In the middle, to wander about, to go astray.
 πλᾶνος, η, ου (adj.). Wandering, deceitful.
 πλάξ, ἄκος, ἡ. A flat body, a board, a table, a mass of ore.
 πλάσσω, Attic πλάττω, fut. πλάσω, perf. πέπλᾱκα. To form, to fashion, to figure, to mould (especially in clay, as an image or model).
 πλάστης, ου, ὁ (from πλάσσω). An artist, a sculptor.
 πλαστικός, ἡ, ὄν (adj. from πλάσσω). Plastic.—Fem. as a noun, πλαστική, ἡς, ἡ (with τέχνη understood).

The art of making images in clay or plaster, the plastic art.

Πλάτεια, ας, ἡ, in prose more commonly Πλαταιαί, ὦν, αἱ. *Plataea*, and *Plataea*, a city of Bœotia, in the neighbourhood of which the Persians were routed by the Athenians.

πλάτῳνος, ου, ἡ. *The plane-tree.*

πλάτεια, ας, ἡ (prop. fem. of πλάτῳς, with ὁδός understood). *A spacious way, a broad street.*

πλάτος, εος, τό (from πλάτῳς). *Breadth, width.*

πλάττω, Attic for πλάσσω.

πλάτῳνω, fut. -ῶνω, perf. πεπλάτῳγκα (from πλάτῳς). *To make broad, to widen, to spread out.*

πλάτῳς, εἶα, ὅ (adj.). *Broad, wide, spacious, flat.*

Πλάτων, ὄνος, ὁ. *Plato*, a distinguished philosopher of Athens, disciple of Socrates, and founder of the Academy. See page xiii.

πλέγμα, ἄτος, τό (from πλέκω). *That which has been twined or woven, cloth, a covering.*

πλέθρον, ου, τό. *A measure of a hundred feet, the sixth part of a stadium.*

πλείστος, η, ου, superl. of πολῳς. *Most, &c.*

Πλειστώνας, ακτος, ὁ. *Plistōnax*, son of Pausanias, and general of the Lacedæmonian armies in the Peloponnesian war.

πλείων, neut. πλείον and πλέον, gen. ὄνος (adj. irreg. comp. to πολῳς). *More, greater.*—ἐπὶ πλείον, *to a greater degree* (than others).—πλείους and πλείω, by sync. and contr. for πλείονες or πλείονας and πλείονα.

πλεκτώνη, ης, ἡ (from πλέκω). *A tress, a braid.*—In the plural, *the arms of the sea-polypus.*

πλεκτός, ἡ, ὄν (adj. from πλέκω). *Twined, twisted, braided, plaited.*

πλέκω, fut. πλέξω, perf. πέπλεχα. *To knit, to weave, to intertwine, to fold, to construct, to arrange.*

πλεονᾶκτις (adv. from πλέον). *Often.* πλεονασμός, οῦ, ὁ (from πλεονάζω, *to be more*). *Superfluity, abundance, excess, greatness.*

πλεονεκτέω, ὦ, fut. -ήσω, perf. πεπλεονέκτηκα (from πλέον, and ἔχω, *to have*). *To have more, to seek to gain more, to be avaricious.*

πλεονεξία, ας, ἡ (from πλέον, and ἔχω, *to have*). *The desire of having more, avarice, cupidity.*

πλευρά, ἄς, ἡ. *The side.*—Also, πλευρόν, οῦ, τό.

πλέω, fut. πλείσομαι, perf. πέπλευκα. *To navigate, to sail, to be at sea.*

πληγή, ἡς, ἡ (from πλήσσω, *to strike*). *A blow, a wound.*

πληθος, εος, τό (from τίμπλημι, fut. πλήσω, *to fill*). *A great number, a crowd, a multitude, abundance, extent.*

πληθύς, ὅς, ἡ, Ionic for πληθος, εος, τό.

πληθῳώ and πληθῳνω, fut. -ῶνω, perf. πεπλήθῳγκα (from πληθος). *To fill.*—Neuter, *to be full, to abound.*

πλήθω, fut. πλήσω, perf. mid. with pres. signif. πέπληθα. *To be full, to abound.*—Active, *to fill.*

πληκτρον, ου, τό (from πλήσσω, *to strike*). *Any instrument to strike with, a plectrum for striking the lyre, a quill for the same purpose, both made either of metal or ivory.*

πλημμῳρίς, ἰδος, ἡ. *A flood, an inundation.*

πλήν (from πλέον), as prep. with gen. *Above, besides, except.*—As an adverb or conjunction, *over and above, besides, unless, however, but, yet.*

πληρής, ἐς (adj. from πλέος, *full*). *Full, complete, abounding in.*

πληρώω, ὦ, fut. -ώσω, perf. πεπλήρωκα (from πληρής). *To make full, to fill, to supply, to fulfil, to fit out.*

πλησίος, α, ου (adj. from πέλας, *πελάζω, to approach*). *That is near, contiguous, neighbouring.*—ὁ πλησιος, *a neighbour.*—Neuter as an adverb, *πλησιον, near.*

πλήσσω, Attic πλήττω, fut. -ήξω, perf. πέπληχα, 2d aor. ἐπλάγῳν and ἐπληγῳν. *To strike, to wound, to hit.*—Perf. mid. πέπληγα.

πλίνθος, ου, ἡ. *A brick, a tile.*

πλοῖον, ου, τό (from πλέω, *to sail*). *A ship.*

πλόκαμος, *cu, ó* (from πλέκω). *A tress, braided hair.—The arms of the sea-polypus.*

πλός, *ον, contr. πλοῦς, οὔ, ó* (from πλέω, *to sail*). *Navigation, a sailing, a voyage.*

πλούσιος, *α, ον* (adjective). *Rich, wealthy.*

Πλουτεύς, *έως* Ionic *ήος, ó*, poetic for Πλούτων. *Pluto.*

πλουτέω, *ῶ, fut. -ήσω, perf. πεπλούτηκα* (from πλούτος). *To be rich, to have in abundance, to become rich.*

πλουτίζω, *fut. -ίσω, perf. πεπλούτικα* (from πλούτος). *To enrich, to make wealthy.*

πλουτίνδην (adverb, equivalent to κατὰ πλούτον). *With reference to wealth.*

πλούτος, *ον, ó* (from πλέον or πολύ, and έτος, *a year*). *Originally, an abundant year.—Abundance, wealth, riches.*

Πλούτος, *ον, ó*. *Plutus, the god of riches, son of Jasion and Ceres, represented as blind and with wings.*

Πλούτων, *ωνος, ó*. *Pluto, a son of Saturn, received from his brother Jupiter the dominion of the under world. His queen was Proserpina the daughter of Ceres.*

πλύνω, *fut. πλυνῶ, perf. πέπλυκα*. *To wash, to rinse, to wash away, to moisten.*

πλωτός, *ή, όν* (adj. from πλώω, epic and Ionic for πλέω, *to sail*). *Navigable.*

πνέω, poetic for πνέω.

πνεῦμα, *ἄτος, τό* (from πνέω). *Respiration, breath, wind, the air, a breeze.—The spirit.*

πνέω, *fut. πνεύσω, perf. πέπνευκα*. *To blow, to breathe, to exhale.*

πνίγω, *fut. πνίξω, perf. πέπνιχα, 2d aor. pass. έπνίγην*. *To strangle, to suffocate, to drown.*

πόα, *ας, ή*. *Grass, herbage.*

ποδάρκης, *ες* (adj. from πούς, *a foot*, and άρκέω, *to suffice*). *Sufficing with the feet.—Strong of foot, swift-footed.*

ποδώκεια, *ας, ή* (from ποδώκης). *Swiftness of foot, speed in running.*

ποδώκης, *ες* (adj. from πούς, *a foot*, and ώκός, *swift*). *Swift of foot, fleet, rapid.*

πόθεν (adv. from ποῦ, with ending *θεν*, denoting motion from). *From what place, whence.*

ποθέω, *ῶ, fut. -έσω* commonly *-ήσω*, *perf. πεπόθηκα* (from πόθος). *To desire ardently, to long for, to regret, to feel the absence of, to mourn for.*

πόθος, *ον, ó*. *Desire, a passionate longing, love, regret, demonstration of regret.*

ποῖ (interrogative adverb). *Where? whither?*

ποιέω, *ῶ, fut. -ήσω, perf. πεποίηκα*. *To make, to do, to perform, to effect, to cause, to prepare.—κακῶς ποιεῖν, to treat ill, to injure.—In the middle, to make for one's self, to regard as.*

ποίημα, *ἄτος, τό* (from ποιέω). *Anything made, a work, commonly a poem.*

ποιητής, *οὔ, ó* (from ποιέω). *A maker, a creator, commonly a poet.*

ποιητικός, *ή, όν* (adj. from ποιέω). *Capable of making, efficient, poetical, adapted to poetry.—As a noun, ή ποιητική (τέχνη understood), the poetic art.*

ποικιλία, *ας, ή* (from ποικίλλω). *Embroidery, variety, diversity.*

ποικίλλω, *fut. -ίλω, perf. πεποίκιλκα* (from ποικίλος). *To variegate, to diversify, to vary, to ornament.*

ποίκιμα, *ἄτος, τό* (from ποικίλλω). *An embroidered tissue, ornament.*

ποικίλος, *η, ον* (adj.). *Variegated, diversified, varied, adorned.*

ποικίλως (adv. from ποικίλος). *In a diversified manner, variously, confusedly.*

ποιμαίνω, *fut. -μῶν, perf. πεποίμακα* (from ποιμήν). *To pasture cattle, to tend the herds.*

ποιμενικός, *ή, όν* (adj. from ποιμήν). *Pertaining to shepherds or herds men, pastoral.*

ποιμήν, *ένος, ó*. *A shepherd.*

ποίμνη, *ης, ή*. *A flock, a herd.*

ποιμνιον, *ον, τό* (syncopated from ποιμένιον, which from ποιμήν). *A flock.*

ποινή, ἡς, ἡ (from the obsolete φένω, to kill). Properly, compensation for a homicide.—Hence, satisfaction, retaliation, punishment, a penalty.

ποίος, α, ον (adj. from the obsolete πός). Of what kind? what? of what size? how large?

ποιπνύω, imperf. without augment ποίπνυνον (from πνέω, πέπνυμαι, with reduplication in οι), fut. ποιπνύσω. To be busily occupied, to hurry about, to minister, to attend upon.

πολεμέω, ὦ, fut. -ήσω, perf. πεπολέμηκα (from πόλεμος). To wage war with, to carry on a war, to attack, to invade.

πολεμίζω, fut. -ίσω, perf. πεπολέμικα (from πόλεμος). To make war upon, to wage war, to attack in battle, to contend.

πολεμικός, ἡ, ὄν (adj. from πόλεμος). Warlike, adapted to warlike purposes.

πολέμιος, α, ον (adj. from πόλεμος). Warlike.—More commonly, hostile, inimical.—As a noun, πολέμιος, ου, ὅ, an enemy.—οἱ πολέμιοι, the enemy. See ἐχθρός for the distinction between ἐχθρός and πολέμιος.

πόλεμος, ου, ὅ. War, battle.

πολιόθριξ, gen. πολιότρίχος (adj. from πολιός, gray, and θρίξ, hair). Gray-haired.

πολιορκέω, ὦ, fut. -ήσομαι (from πόλις, and εἰργνύμι, to shut in). To invest a city, to besiege a city.

πολιορκητής, ου, ὅ (from πολιορκέω). A besieger of cities, a taker of cities.—As a proper name, Poliorcetes, a surname of Demetrius.

πολιορκία, ας, ἡ (from πολιορκέω). The investment of a city, a siege.

πολιός, ά, ὄν (adj.). Gray, hoary. πόλις, εως, Ion. ἰος, epic ηος, ἡ. A city, a state, a community.

πολιτεία, ας, ἡ (from πολιτεύω). The management of public affairs, the constitution of a state, a form of government, a political career, public life.

πολίτευμα, ἄτος, τό (from πολιτεύω).

Administration of public affairs, a constitution.

πολιτεύω, fut. ἔυσω, perf. πεπολίτευκα (from πολιτης). To be a citizen, to manage public affairs.—More commonly in the middle, πολιτεύομαι, to take part in public affairs, to manage state affairs, to be a politician.

πολίτης, ου, ὅ (from πόλις). A citizen.

πολιτικός, ἡ, ὄν (adj. from πολιτης). Becoming in a citizen, suitable or belonging to a statesman, of a city or state, municipal.—τὰ πολιτικά state affairs, politics.

πολιτικῶς (adv. from πολιτικός). Under a regular form of government, in organized society.

πολλάκις and poetic πολλᾶκι (adv. from πολύς). Often, frequently.

πολλαπλᾶσιος, α, ον, and ος, ου (adj.). Manifold, much greater, much more, many more.

πολλαπλᾶσιων, ου (adj.), same as the preceding.

πολλάχου (adv. from πολύς). In many places, in many ways.

πολυνδριον, ου, τό (from πολύς, and ἀνήρ, a man). A place where many people assemble.—Hence, the public cemetery.

πολυανθρωπία, ας, ἡ (from πολύνθρωπος). A vast concourse of people, population.

πολύνθρωπος, ου (adj. from πολύς, and ἄνθρωπος, a man). Thronged with men, populous.

πολυάχενος, ου (adj. from πολύς, and ἀχῆν, a neck). Many-necked.

Πολυβιάδης, ου, ὅ. Polybiades, father of Nauclides.

πολύγονος, ου (adj. from πολύς, and γόνος, offspring). Very fruitful, productive, prolific.

πολυδαίδαλος, ου (adj. from πολύς, and δαίδαλος, curiously wrought). Curiously wrought, highly ornamented.

πολύδακρυς, υ, and πολυδάκρυτος, ου (adj. from πολύς, and δάκρυ, a tear). Shedding many a tear, weeping profusely.—Passive, wept with many a tear, deeply lamented.

πολυδερᾶς, gen. ἄδος (adj. from πο-

λύς, and *δειρή*, the neck, also a summit). *Many-peaked*.

πολύδωρος, ον (adj. from πολὺς, and δῶρον, a gift). *That has received rich gifts.—Rich-dowered*.

Πολύευκτος, ον, ὁ. *Polyeuctus*, a public speaker at Athens, in the time of Demosthenes.

πολύκλανστος, ον (adj. from πολὺς, and κλαίω, to weep). *Loudly lamenting.—Passive, much lamented, deeply deplored*.

πολυκοιράνεια, ας, Ion. πολυκοιρανίη, ης, ἡ (from πολὺς, and κοίρανος, a ruler). *A plurality of rulers, the government of the many*.

Πολυκράτης, εος, ὁ. *Polycrātes*, a tyrant of Samos, at whose court Anacreon resided for some time.

πολυμάθης, ἐς (adj. from πολὺς, and μαθεῖν, 2d aor. inf. of μανθάνω, to learn). *Very learned*.

πολυμάθεια, ας, ἡ (from πολυμάθης). *Extensive learning*.

Πολυμνία, ας, ἡ (from πολὺς, and ὕμνος, a song). *Polymnia* or *Polymnia*, one of the nine Muses. She presided over eloquence.

Πολυξένη, ης, ἡ. *Polyxēna*, a daughter of Priam and Hecuba, immolated at the tomb of Achilles by his son Neoptolēmus.

πολυόμματος, ον (adj. from πολὺς, and ὄμμα, an eye). *Many-eyed*.

πολύπους, gen. -ποδος, ὁ (from πολὺς, and πούς, a foot). *A poly-pus*.

πολύς, πολλή, πολύ (adj.). *Much, many, large, abundant*.—In the plural, οἱ πολλοί, the many, the multitude.—Neuter as an adverb, πολύ, much, very, by far.—πολὺ μᾶλλον, much more, rather.—Also with the article, τὰ πολλὰ and τὸ πολὺ, mostly, for the most part; frequently.—Comparative πλείων, ον, and πλείων, ον.—Superlative πλείστος, η, ον, most, &c.

πολυσαρκία, ας, ἡ (from πολὺς, and σὰρξ, flesh). *Abundance of flesh, corpulence*.

Πολυσπέρχων, οντος, ὁ. *Polysperchon*, one of the officers of Alexander. Antipāter, at his death, appointed him governor of the

kingdom of Macedonia in preference to his own son Cassander.

πολύστεγος, ον (adj. from πολὺς, and στέγη, a roof, a chamber). *Well-covered.—Having numerous apartments*.

πολύστῦλος, ον (adj. from πολὺς, and στῦλος, a pillar). *Many-pillared, having numerous pillars*.

πολυτάλαντος, ον (adj. from πολὺς, and τάλαντον, a talent). *Worth many talents*.

πολύτεκνος, ον (adj. from πολὺς, and τέκνον, a child). *Having many children, prolific*.

πολύτεια, ας, ἡ (from πολυτελής). *Great expense, pomp, magnificence, sumptuousness*.

πολυτελής, ἐς (adj. from πολὺς, and τέλος, expense). *Costly, precious, sumptuous, of great value*.

Πολύφημος, ον, ὁ. *Polyphēmus*, one of the Cyclopes, a son of Neptune and Thoösa. He dwelt on the coast of Sicily.

πολύφωνος, ον (adj. from πολὺς, and φωνή, a voice). *Many-voiced, loquacious*.

πολύχωρος, ον (adj. from πολὺς, and χώρα, a region). *Very capacious, spacious*.

πόμα, ἄτος, τό (from πίνω, to drink, perf. pass. πέπομαι). *Drink*.

πομπεύω, fut. -εύσω, perf. πεπόμπευκα (from πομπή). *To make a solemn procession, to march in solemn procession*.

πομπή, ἥς, ἡ (from πέμπω, to send). *The act of sending.—A solemn procession, a procession*.

Πομπήιος, ον, ὁ. *Pompey*, a famous Roman commander, the opponent of Cæsar in the civil wars, and defeated by him in the decisive battle of Pharsalia.

πομπός, οὔ, ὁ (from πέμπω, to send). *A conductor, an attendant*.

πονέω, ᾧ, fut. -ήσω, perf. πεπόνηκα (from πόνος). *To work out*.—Neuter, to labour, to toil at, to be weary, to be exhausted, to be worn down, to give way, to be insecure.

πονηρία, ας, ἡ (from πονηρός). *Badness, a bad condition, wickedness*.

πονηρός, ἄ, ὅν (adj. from πονέει)

Wretched, evil, wicked, miserable, useless.—Causing distress.
 πονηρῶς (adv. from πονηρός). *In bad circumstances, wretchedly, badly.*
 πόνος, ου, ὁ (from πένομαι, *to work*). *Work, labour, toil, fatigue, distress.*
 Ποντικόν, οὔ, τό (πέλᾱγος). *The Euxine Sea, now called the Black Sea.*
 ποντικός, ἡ, ὄν (adj. from πόντος). *Of or belonging to the sea, marine.*
 —Of the Euxine.
 πόντος, ου, ὁ (Εὐξεινος). *The Euxine or Black Sea.*
 πόπᾱνον, ου, τό (from πέπτω, *to cook*). *A sacrificial cake.*
 πορεία, ας, ἡ (from πορεύω). *A departure, a passage, a journey, a way, a route.*
 πορεύω, fut. -εύσω, perf. πεπόρευκα (from πόρος). *To cause to go, to convey, to transport.—In the middle, to cause one's self to go, to go, to set out, to travel.*
 πορθέω, ὦ, fut. -ήσω, perf. πεπόρθηκα (from πέρθω, *to lay waste*). *To lay waste, to devastate, to plunder.*
 πορθμεύς, ἑως, ὁ (from πορθμεύω, *to ferry over*). *A ferryman.*
 πορθμός, οὔ, ὁ. *A strait (over which there is a passage or ferry).*
 πόρος, ου, ὁ (from πείρω, *to pass*, perf. mid. πέπορα). *A passage.*
 πόρρω (adv. from πρό). *Towards, farther on, far, afar off, remotely.*
 —Comp. πορρώτέρω, superlative πορρώτατω.
 πόρρωθεν (adv. from πόρρω, with ending *θεν*, denoting motion from). *From afar, from a distance, in the distance.*
 πόρτις, ἴος, ἡ. *A calf, a heifer.*
 πορφύρεος, ἑα, εον, contr. οὐς, ᾱ, οὖν (adj. from πορφύρα, *the shellfish yielding the purple colouring matter*). *Purple, crimson.*
 πορφύρίς, ἴδος, ἡ (from the same). *A purple garment or robe.*
 πόρω, obs. in the present, from which remains in use 2d aor. ἔπορον, inf. πορεῖν, part. πορών, &c. (from

πόρος). *To give, to furnish, to provide, to present with.*
 Ποσειδῶν, ὄνος, ὁ. *Neptune, called by the Greeks Posīdon, a son of Saturn and Ops. He received, on the dethronement of his father, the dominion of the sea as his portion.*
 πόσις, ἑως, ἡ (from πίνω, *to drink*; perf. pass. πέπομαι). *A drinking, drink.*
 πόσις, ἑως Ionic ἴος, ὁ. *A husband, a spouse.*
 πόσος, η, ου (adj.). *How much? how large? of what valu.?—πόσω, by how much?—In plural, πόσοι, how many?*
 ποσσημαρ (adv. from πόσος, and ἡμαρ, *a day*). *How many days?*
 ποταμός, α, ου (adj. from ποταμός). *Dwelling in rivers, an inhabitant of the water.*
 ποταμός, οὔ, ὁ. *A river.*
 ποτάομαι, ὦμαι, fut. -ήσομαι, perf. πεπότημαι (a poetic form of πέτομαι). *To fly, to wing its flight.*
 πότε (interrog. adv. from obs. πός). *When? at what time?—Not interrogative, ποτέ, on a certain time, once, ever, some time or other, at times, perhaps, haply.—ποτέ . . . ποτέ, now . . . now.*
 πότερος, α, ου (pron. from obs. πός, and ἑτερος, *the other of two*). *Which of the two?—Neut. as adv., πότερον, whether?*
 ποτί, Doric for πρόσ.
 Ποτίδαα, ας, ἡ. *Potidæa, a city of Macedonia, founded by the Corinthians.*
 πότμος, ου, ὁ (from πίπτω, *to fall*). *What befalls one, fate, destiny, death, lot.*
 πότνια, ας, ἡ (adj. used only in fem., and applied to women as a title of respect). *Revered, honoured.—As a noun, a sovereign, a mistress.*
 ποτόν, οὔ, τό (from πίνω, *to drink*). *Drink.*
 πότος, ου, ὁ (from the same). *A drinking, drink, a drinking in company, a bacchanalian festival.*
 ποτός, ἡ, ὄν (verbal adj. from πίνω). *Potable, fit to drink.—φάρμακον ποτόν, medicinal drink, a potion medicine.*

ποῦ (interrog. adv. from obs. πός). *Where? in what place?*—που, as

enclitic, *somewhere, almost, anywhere*.—ἦ που. See note, page 78, line 13.

πούς, ποδός, ὁ. *The foot*.—ἐκ ποδός, *on his very footsteps, closely*.—πρὸς πόδα, *into feet (into metre)*.

πράγμα, ἅτος, τό (from πράσσω, *to do*). *A deed, an act, an affair, a business, a thing*.—τὰ πράγματα, *public property*.

πραγμαῖτε α, ας, ἡ (from πραγματεύομαι, *to prosecute any undertaking*). *Prosecution or management of any business*.—*Business, occupation, trouble, an undertaking*.

πρακτικός, ἡ, ὁν (adj. from πράσσω, *to do*). *Capable of, or qualified for action, practical, efficient, active*.

πρᾶν, Doric for πρῖν (adv.). *Formerly, in former days*.

πράξις, εως, ἡ (from πράσσω). *A deed, an act, performance, a performing, an exploit*.

πρᾶος, ον, and πᾶος, ον (adj.). *Mild, gentle, soft, tame*.

πρᾶότης, ητος, and πᾶότης, ητος, ἡ (from the preceding). *Gentleness, mildness*.

πράσσω, Attic πρᾶττω, fut. πράξω, perf. πέπραχα, 2d aor. ἐπράχον, perf. mid. πέπραγα. *To do, to act, to perform, to manage, to pursue, to effect*.—Neuter, *to be in a certain state or condition*; as, εὖ πράσσειν, *to be fortunate, to fare well*.—τί πράσσει, *how fares*.

πρᾶνς, εἶα, ὅ (adj.). *Soft, mild, gentle, tame*.

πρᾶως and πρᾶως (adv. from πρᾶος). *Softly, mildly, gently, politely, humanely*.

πρέπω. *To be distinguished, to be prominent*.—*To become, to suit*.—Often impersonal, πρέπει, *it is fitting, it becomes, it is becoming, it relates*.—Neuter part., τὸ πρέπον, *what is becoming*.

πρεσβεντής, οὔ, ὁ (from πρεσβεύω). *An ambassador, a deputy*.

πρεσβένω, fut. -εύσω, perf. πεπρέσβευκα (from πρέσβυς). *To be an ambassador, to go on an embassy*.

πρέσβυς, υός and εως, ὁ.—As an ad-

jective, *old, ancient*; hence, *venerable or revered, esteemed*.—As a noun, *an old man, an elder*; hence, *an ambassador, a deputy* (old men being originally selected for such offices).

πρεσβῦτης, ον, ὁ. *An old man, an elder*.

πρῆξις, εως, Ionic for πρᾶξις, εως, ἡ. *An action, avail, &c.*

πρήσσω, Ionic for πράσσω.

πριάμαι, not used in the present, from it remains in use only ἐπριάμην, as 1st aor. mid. to ὠνέομαι, subj. πρίωμαι, opt. πριάμην, imp. πριάω, πρίω, 3d sing. πριάσθω, &c., inf. πριάσθαι, part. πριάμενος. *To buy, to purchase*.

Πριάμος, ον, ὁ. *Priam*, the last king of Troy, was son of Laomedon and father of Hector. During his reign Troy was attacked by the Greeks, and, after a ten years' war, was destroyed, Priam himself being slain by Pyrrhus, the son of Achilles.

πρῖν (adv.). *Before, sooner, previously, before that*.—πρὶν ἢ, *before that, sooner than*.

πρό (prep.), governs the genitive only. Primitive meaning, *before*.—In the relation of place, *before, in front of*.—Of time, *before, prior to*.—Of the occasion or cause, *for, on account of, because of*.—Also, *more than, rather than, in preference to, in the place of*.—In composition it denotes, *before, for, instead of, in front of, forward, &c.*

προαγορεύω, fut. -εύσω, &c. (from πρό, and ἀγορεύω, *to announce*). *To announce beforehand, to foretell*.

προάγω, fut. -άξω, &c. (from πρό, *before*, and ἄγω, *to lead*). *To lead onward, to convey to, to advance before, to precede, to urge on*.

προαίρεσις, εως, ἡ (from προαίρῃω). *A premeditated purpose, a resolve, a design, an intention*.

προαίρῃω, ὤ, fut. -ήσω, &c. (from πρό, *forth*, and αἰρῃώ, *to take*). *To take forth from, to take beforehand, to select, to undertake*.—In the middle, *to take for one's self in*

preference, to prefer —*To resolve upon* (after previous deliberation), *to determine.*

προαισθάνομαι, fut. -αισθήσομαι, &c. (from πρό, before, and αἰσθάνομαι, to perceive). *To perceive beforehand, to foresee.*

προανασείω, fut. -σεῖσω, perf. προ-
ανασείσεικα (from πρό, before, ἀνά, aloft, and σείω, to shake). *To brandish before one.*

προάστειον, ου, τό (from πρό, in front of, and ἄστυ, a city). *A house in the suburbs.*—τὰ προάστεια, the suburbs.

προβαίνω, fut. -θήσομαι, &c. (from πρό, before, and βαίνω, to go). *To go forward, to advance, to surpass.*

προβάλλω, fut. -βάλω, &c. (from πρό, before, and βάλλω, to cast). *To cast before, to place before, to bring forward, to propose.*—τὸ προβληθέν, the thing proposed for consideration.

πρόβατον, ου, τό (from προβαίνω). *A sheep.*—Properly, any four-footed animal, especially a domestic one.

προβιβάζω, fut. -ῶσω, perf. προβεβίβακα (from πρό, before, and βιβάζω, to carry). *To carry forward, to advance, to push forward.*

προβλής, gen. ἦτος (adj. from προβάλλω). *Cast forward, projecting.*

προβοσκίς, ἴδος, ἡ. *The proboscis or trunk* (of an elephant).

προγίγνομαι, fut. -γενήσομαι, &c. (from πρό, before, and γίγνομαι, to be). *To exist before, to precede, to go before.*—οἱ προγεγεννημένοι, the men of former times, ancestors.

πρόγονος, ου, ὁ (from προγίγνομαι). *An ancestor, a forefather.*

προδείκνυμι, fut. -δείξω, &c. (from πρό, before, and δείκνυμι, to show). *To hold up in front of, to exhibit in public, to show beforehand.*

προδήλως (adv. from πρόδηλος, manifest). *Manifestly, evidently, publicly.*

προδιαβαίνω, fut. -θήσομαι, &c. (from πρό, before, and διαβαίνω, to cross). *To cross before, to pass over first.*

προδιδάσκω, fut. -άξω, &c. (from πρό, before, and διδάσκω, to teach).

To teach beforehand or previously.

προδίδωμι, fut. προδώσω, &c. (from πρό, before, and δίδωμι, to give).

To give before or in front of, to give over unto, to betray.

προδομος, ου, ὁ (from πρό, before, and δόμος, a house). *A vestibule, a porch* (in the front of a house).

προδοσία, ας, ἡ (from προδίδωμι). *Treachery, a betrayal.*

προδότης, ου, ὁ (from προδίδωμι). *A traitor, a betrayer.*

πρόειμι, fut. -είσομαι, &c. (from πρό, before, and εἶμι, to go). *To go before, to precede, to lead the way, to advance.*

προεξανίσταμαι, fut. -αναστήσομαι, &c. (from πρό, before, and the middle voice of ἐξανίστημι, to arise and go forth). *To rise up and start before the time.*

προερέω, Ion., and προερῶ, Att., fut. from a present not in use (from πρό, before, and ἐρέω, ἐρῶ, I will say). *I will foretell, I will relate beforehand.* See ἐρῶ.—ὁ προειρημένος, the aforesaid.

προέρχομαι, fut. -ελεύσομαι, &c. (from πρό, before, and ἔρχομαι, to go). *To go forward, to move onward, to advance, to proceed, to come forth, to appear in public.*

προέχω, fut. -έξω and -σχῆσω, &c. (from πρό, before, and ἔχω, to have). *To have or hold before, to surpass, to excel, to have the advantage.*

προήκω, fut. -ήξω, &c. (from πρό, before, and ἵκω, to go). *To go before, to precede, to advance.*

προθέω, fut. -θεύσομαι, &c. (from πρό, before, and θέω, to run). *To run before, to run forward, to outrun.*

προθυμία, ας, ἡ (from πρόθυμος). *Willingness, activity, zeal.*

πρόθυμος, ου (adj. from πρό, before and θυμός, spirit). *Willing, prepared, eager, ready, disposed.*

προθυμῶς (adv. from πρόθυμος). *Willingly, eagerly, readily.*

προιάπτω, fut. -ῶψω, &c. (from πρό, before, and ἰάπτω, to hurt). *To*

hurl forward, to send away, to send before the time or prematurely.
προίημι, fut. *προήσω*, &c. (from *πρό*, before, and *ιημι*, to send). To send forward, to yield or give up, to abandon.—In the middle, to send forth for one's self, to omit.
προίκα (adv. from *προίξ*, a gift). *Gratis, without pay.*
προίστημι, fut. *προστήσω*, &c. (from *πρό*, before, and *ίστημι*, to place). To place before, to propose.—Neuter, in the perf. and 2d aor., to stand in front of (to shield from harm), to defend.—*ὁ προσεστώς*, an overseer.
προκάθηναι, &c. (from *πρό*, before, and *κάθηναι*, to sit). To sit down before.
προκαλέω, ᾶ, fut. *-καλέσω*, &c. (from *πρό*, forth, and *καλέω*, to call). To call forth, to summon.—In the middle, to challenge, i. e., to call forth for one's self.
προκάλυμμα, ἄτες, τό (from *προκᾶλίπτω*, to place before in order to conceal). Anything placed before for concealment.—Hence, a screen, a covering, a veil.
προκατακλίνω, fut. *-κλινῶ*, &c. (from *πρό*, before, and *κατακλίνω*, to cause to recline at table). To cause to recline at table in a higher place.—In the middle, to recline at table in a higher place or before.
προκαταλαμβάνω, fut. *-λήψομαι*, &c. (from *πρό*, before, and *καταλαμβάνω*, to seize upon). To seize upon beforehand, to anticipate, to seize before.
προκείμαι, fut. *-κείσομαι*, &c. (from *πρό*, before, and *κείμαι*, to lie). To lie before, to be exposed.
Πρόκνη, ης, ἡ. *Procne*, a daughter of Pandion, king of Athens, and wife of Tereus. She was changed into a nightingale.
προκόπτω, fut. *-κόψω*, &c. (from *πρό*, before, and *κόπτω*, to cut). Literally, to cut a way forward.—Hence, to advance, to make progress.
προκρίνω, future *-κρίνῶ*, &c. (from *πρό*, before, and *κρίνω*, to choose). To choose in preference, to prefer.

προκύπτω, fut. *-κύψω*, &c. (from *πρό*, before, and *κύπτω*, to bend down). To bend forward over, to project, to look out of, to put forth the head from.
πρόκωπος, ον (adj. from *πρό*, in front of, and *κώπη*, a handle). Held by the handle, ready for the onset.
προλέγω, fut. *-λέξω*, &c. (from *πρό*, before, and *λέγω*, to say). To foretell, to predict, to divulge, to tell beforehand.
προμαντεύομαι, fut. *-εύσομαι*, &c. (from *πρό*, before, and *μαντεύομαι*, to prophesy). To prophesy beforehand, to predict, to foretell.
προμαντις, εως, ὁ and ἡ (from *πρό*, before, and *μάντις*, a diviner). One who foretells future things, a prophet, a soothsayer, the one that delivers oracles.—As an adjective, having the gift of prophecy.
Πρόμαχος, ον, ὁ. *Promachus*, a brother of Jason.
προμήθεια, ας, ἡ (from *προμηθής*, provident). Forethought, precaution, providence, care.
προμηθεύομαι, οἶμαι, fut. *-ήσομαι* (from *προμηθής*, concerned about). To care for.
Προμηθεύς, εως, ὁ. *Prometheus*, a son of Iapetus, and one of the Titan race. He stole fire from the chariot of the sun, for which offence he was condemned to be chained to Mount Caucasus for thirty thousand years, with a vulture preying on his liver, which was renewed as fast as consumed. He was freed by Hercules after he had been in this situation many ages.
προνήχομαι, fut. *-νήξομαι*, &c. (from *πρό*, before, and *νήχομαι*, to swim). To swim before.
προνοέω, ᾶ, fut. *-νοήσω*, &c. (from *πρό*, before, and *νοέω*, to consider). To consider beforehand.—In the middle, to provide for, to take care of.
προνοια, ας, ἡ (from *προνοέω*). Previous consideration, forethought, prudence, providence, foresight.
προοδοιπορέω, ᾶ, fut. *-ήσω*, &c. (from

πρό, *before*, and ὁδοιπορέω, *to travel*. *To travel before, to precede.*

προοίμιον, *ον, τό* (from πρό, *before*, and οἶμος, *a song*). *A prelude, an exordium, an introduction.*

προπάροιθε (adv. from πρό, *intens.*, and πάροιθε, *before*). *Before.*

προπάσχω, fut. -πείσομαι, &c. (from πρό, *before*, and πάσχω, *to suffer*). *To suffer before, to be previously acted upon.*

προπέμπω, fut. -πέμψω, &c. (from πρό, *before*, and πέμπω, *to send*). *To send forward, to convey on its way, to escort, to conduct, to accompany.*

προπηδάω, ὦ, fut. -ήσω, &c. (from πρό, *before*, and πηδάω, *to bound*). *To bound forward, to spring in front of.*

προπηλάκίζω, fut. -ῥσω (from πρό, *intens.*, and πηλακίζω (from πηλός, *mud*), *to trample in the mud*). *Properly, to fling into and trample on in the mire.—Hence, to treat with contempt, to abuse, to slight, to insult.*

προπίνω, fut. -πίομαι, &c. (from πρό, *before*, and πίνω, *to drink*). *To drink before, to quaff before.*

προρρίζος, *ον* (adj. from πρό, *forth*, and ρίζα, *a root*). *With the roots, from the foundations.*

πρός (prep.), governs the genitive, dative, and accusative.—With the genitive, *from, of, for the sake of, on account of, in respect to, by*.—With the dative, *in addition to, besides, with, before, at, upon*.—With the accusative, *to, at, towards, against, with reference to, in comparison with, by, with*.—πρός ὑπερβολήν, *to excess*.—πρός πολλὸν χρόνον, *for a long time*.—πρός καιρόν, *for a time, for the moment*.—In composition it generally signifies, *in addition to, over and above, besides or against, unto*, and often merely strengthens the simple verb.

προσαγγέλλω, fut. -αγγεῶ, &c. (from πρόσ, *to*, and ἀγγέλλω, *to announce*). *To carry intelligence to, to announce to.*

προσαγορεύω, fut. -εύσω, &c. (from πρόσ, *unto*, and ἀγορεύω, *to speak*). *To address, to accost, to salute by name, to name, to style.*

προσάγω, fut. -άξω, &c. (from πρόσ, *unto*, and ἄγω, *to lead*). *To lead to, to admit, to introduce, to offer unto, to apply, to move to*.—In the middle, *to draw unto one's self, to testify regard for*.

προσαμύνω, fut. -αμύνω, &c. (from πρόσ, *unto*, and ἀμύνω, *to defend*). *To come unto in order to defend, to come to the aid of.*

προσάπτω, fut. -άψω, &c. (from πρόσ, *to*, and ἄπτω, *to fasten*). *To fasten to, to apply, to attribute.*

προσαρτᾶω, ὦ, fut. -ήσω, &c. (from πρόσ, *unto*, and ἀρτάω, *to join*). *To attach to, to bind to, to unite, to connect.*

προσανδᾶω, ὦ, fut. -ανδήσω, perf. προσηύδηκα (from πρόσ, *to*, and αὐδάω, *to speak*). *To speak to, to address.*

προσβάλλω, fut. -βάλλω, &c. (from πρόσ, *to*, and βάλλω, *to cast*). *To cast to, to put to, to contribute unto*.—*To run into* (as a vessel into port).

πρόσθαισις, *εως, ἡ* (from προσβαίνω, *to approach*). *Access, approach, an entrance, a doorway.*

πρόσθορρος, *ον* (adj. from πρόσ, *towards*, and βορέας, *the north*). *Situated towards the north, northern.*

πρόσγειος, *ον* (adj. from πρόσ, *towards*, and γέα, γῆ, *the earth*). *Near the earth, towards the land.*

προσγίγνομαι, fut. -γενήσομαι, &c. (from πρόσ, *in addition*, and γίγνομαι, *to be*). *To be added, to occur in addition.*

προσγράφω, fut. -γράψω, &c. (from πρόσ, *in addition*, and γράφω, *to write*). *To write in addition, to add unto* (a decree, or writing of any kind).

προσδέομαι, future -δεήσομαι, &c. (from πρόσ, *in addition*, and δέομαι, *to need*). *To need besides, to feel additional need, to be in great want.*

προσδέχομαι, future -δέξομαι, &c.

(from *πρός*, in addition, and *δέχομαι*, to receive). To receive in addition, to take up, to admit farther, to await.

προσδίδωμι, fut. -δώσω, &c. (from *πρός*, in addition, and *δίδωμι*, to give). To give in addition, to impart.

προσδοκᾶω, ὦ, fut. -δοκήσω, perf. *προσδεδόκηκα* (from *πρός*, in addition, and *δοκᾶω*, obsolete, for *δοκεύω*, to lie in wait). To wait for still longer, to expect besides, to await, to hope.

προσεδρεύω, fut. -εύσω (from *πρός*, near, and *ἔδρα*, a seat). To sit near or by, to ply a work diligently, to be diligently occupied.—οἱ *προσεδρεύοντες*, overseers.

πρόσεμι, future -έσομαι, &c. (from *πρός*, at, and *εἰμί*, to be). To be present at, to be there, to be added to.

πρόσεμι, fut. -είσομαι, &c. (from *πρός*, towards, and *εἶμι*, to go). To go towards, to approach, to come near.

προσεῖπον (from *πρός*, to, and *εἶπον*, I spoke), Ionic *προσέειπον*, used as 2d aor. to *προσαγορεύω*. To speak, to address.

προσεμβάλλω, fut. -βάλλω, &c. (from *πρός*, in addition, and *ἐμβάλλω*, to throw in). To throw in besides, to throw in together with.

προσεξευρίσκω, future -ευρήσω, &c. (from *πρός*, in addition, and *ἐξευρίσκω*, to invent). To invent in addition.

προσέρχομαι, fut. -ελεύσομαι, &c. (from *πρός*, towards, and *έρχομαι*, to come or go). To come towards, to approach, to go to.—*ἐγγύς*, to come near to.

προσέτι (adv. from *πρός*, in addition, and *ἐτι*, still). Still farther, besides, moreover.

προσεύχομαι, future -εύξομαι, &c. (from *πρός*, to, and *εύχομαι*, to pray). To pray unto.

προσεχής, ἐς (adj. from *προσέχω*). Connected with, contiguous, bordering on, neighbouring.

προσέχω, fut. -έξω and -σχήσω, &c. (from *πρός*, to, and *έχω*, to hold).

To hold to, to bring towards.—With *νοῦν*, to direct the thoughts to, to attend to, to observe attentively, to mark.—Neuter, to follow, to associate with.

προσηγορία, ας, ἡ (from *προσαγορεύω*, to salute). A salutation, an accosting, a name, an epithet.

προσηκόντως (adv. from pres. part. of *προσῆκω*). In a becoming manner, suitably, properly, justly.

προσῆκω, fut. -ήξω, &c. (from *πρός*, to, and *ἦκω*, to come). To come to, to belong to, to be applicable to, to besit, to concern.—Impersonal, *προσῆκει*, it is fitting, it becomes, it is proper, it behooves, it is incumbent upon.—*προσῆκων*, ουσαν, suitable, proper.—As a noun, ὁ, a relation.

προσηλώω, ὦ, fut. -ηλώσω, perf. *προσήλωκα* (from *πρός*, to, and *ἤλώω*, to nail). To nail to.

προσηνής, ἐς (adj.). Mild, gentle, agreeable.

πρόσθε, before a vowel *πρόσθεν* (adv. from *πρό*, before). Before, in front of, formerly.

πρόσθετος, ον (adj. from *προστίθημι*, to add to). Additional, adjoined, artificial.

πρόσθιος, α, ον (adj. from *πρόσθε*) Anterior, fore, in front.—τὰ *πρόσθια σκέλη*, the fore legs.

προσίσχω, same as *προσέχω*.

προσκᾶλέω, ὦ, future -κᾶλέσω, &c. (from *πρός*, unto, and *κᾶλέω*, to call). To call unto, to call upon.—In the middle, to call to come to one's self, to invite.

προσκαρτερέω, ὦ, future -ήσω, &c. (from *πρός*, in addition, and *καρτερέω*, to be vigorous). To continue vigorous exertion (i. e., in addition to previous exertion), to persevere in, to follow up steadily.

πρόσκειμαι, fut. -κείσομαι, &c. (from *πρός*, near, and *κείμαι*, to lie). To lie near, to press upon, to beset.

προσκομίζω, future -ῖσω, &c. (from *πρός*, to, and *κμίζω*, to bring). To bring to.

προσλαμβάνω, future -λήψομαι, &c. (from *πρός*, in addition, and *λαμβάνω*, to take). To take in addi

non, to acquire besides, to appropriate, to comprehend.

προσμαρτυρέω, ὦ, future -ήσω, &c. (from πρόσ, in addition, and μαρτυρέω, to bear witness). To bear additional witness in favour of, to confirm by one's testimony.

προσμυθεύω, fut. -εύσω, &c. (from πρόσ, in addition, and μυθεύω, to relate), and προσμυθεύομαι. To relate besides or moreover, to subjoin.

προσνέω, fut. -νύσομαι, &c. (from πρόσ, to, and νέω, to swim). To swim to.

πρόσδοξ, ον, ἡ (from πρόσ, unto, and ὁδός, a way). An approach, an entrance.—Revenue, income.

προσομιλέω, ὦ, fut. -ήσω, &c. (from πρόσ, intens., and ὁμιλέω, to associate with). To have intercourse with, to be familiar with, to associate with.

πρόσοψις, εως, ἡ (from πρόσ, at, and ὄπτομαι, to look). The appearance, the aspect, the surface, the view.

προσπαράτιθῃμι, future -θήσω, &c. (from πρόσ, in addition, and παρὰτιθῃμι, to place near). To place near in addition, to add to.

προσπασσάλλεω, Attic -παττάλλεω, fut. -εύσω (from πρόσ, to, and πάσσω, a peg). To fasten to with a peg, to nail to or on.

προσπελάζω, fut. -ἄσω (from πρόσ, unto, and πελάζω, to draw near). To draw near unto, to approach.

προσπίπτω, fut. -πесοῦμαι, &c. (from πρόσ, unto, and πίπτω, to fall). To fall out or happen to, to light upon, to come in contact with, to meet, to attack.

προσπλάσσω, Attic -πλάττω, future -πλάσω, &c. (from πρόσ, to, and πλάσσω, to form). To form upon, to paste to, to fix to.

προσπλέω, fut. -πλεύσομαι, &c. (from πρόσ, to, and πλέω, to sail). To sail to.

πρόσπνευσις, εως, ἡ (from προσπνέω, to breathe upon). A breathing upon.—An odour, an exhalation, a scent.

προσποιέω, ὦ, future -ποιήσω, &c.

(from πρόσ, to, and ποιέω, to make). To make over to, to add to, to assign unto.—In the middle, to acquire for one's self, to lay claim or pretend to, to pretend, to profess, to feign.

προσπορίζω, fut. -ἴσω, perf. προσπεπόρικα (from πρόσ, in addition, and πορίζω, to procure). To procure in addition, to acquire besides, to provide, to add to, to occasion.

προσπτῶ, fut. -πτῶσω, perf. προσπέπτῳκα (from πρόσ, at, and πτῶω, to spit). To spit at or upon.—Hence, to spurn, to despise.

πρόσταγμα, ἄτος, τό (from προστάσσω). An order, a command, an injunction.

προστάσσω, Att. -τάττω, fut. -τάξω, &c. (from πρόσ, in addition, and τάσσω, to enjoin). To enjoin in addition, to ordain farther, to enjoin upon, to command, to order strictly.

προστίθῃμι, future προσθήσω, &c. (from πρόσ, in addition, and τίθῃμι, to place). To adjoin, to place down in addition, to add more, to attribute, to impute, to ascribe.

προστίμησις, εως, ἡ (from προστίμῳω, to decree a punishment). The assigning a punishment, a sentence, a punishment.

πρόσφῳτος, ον (adj. from πρόσ, referring to recent action, and the obsolete φάω, to slay). Recently slain.—Recent, fresh.

προσφέρω, fut. προσοίσω, &c. (from πρόσ, to, and φέρω, to bring). To bring unto, to offer unto, to apply, to lay on.—In the middle, to bring one's self to, to come to, to arrive at, to assault, to convey, to put up with, to conduct one's self towards.

πρόσφημι, &c. (from πρόσ, to, and φημι, to speak). To speak to, to address, to accost.

προσφίλης, ἐς (adj. from πρόσ, to, and φίλος, dear). Beloved, acceptable, cherished, dear.

προσφίλῳς (adv. from προσφίλης). Agreeably, acceptably, kindly.

προσχωρέω, ὦ, fut. -χωρήσω, &c. (from πρόσ, towards, and χωρέω, to go). To go towards, to ap-

proach, to pass over to, to join one's self unto.

πρόσω (adv. from **πρό**, forward).

Forward, farther on, afar, far.—

Comparative προσωτέρω, superlative προσωτάτω.

προσωνυμία, ας, ἡ (from **πρός**, in addition, and **ὄνομα**, a name). *A name in addition to one's previous name.—A surname, an epithet.*

πρόσωπον, ου, τό (from **πρός**, to or towards, and **ὤψ**, the eye). *The countenance, the aspect, the forehead.*

προτείνω, fut. -τενῶ, &c. (from **πρό**, before, and **τείνω**, to stretch). *To stretch before, to extend, to hold out to, to present, to give up to.*

προτερέω, ὦ, fut. -ήσω, perf. πεπροτέρηκα (from **πρότερος**). *To be before, to be superior to, to conquer, to excel.*

προτέρημα, ἄτος, τό (from **προτερέω**). *A precedence, a superiority, an advantage.*

πρότερος, α, ου (adj. comp. from **πρό**, before). *Prior, anterior, preceding, earlier.*—Neuter as an adverb, **πρότερον**, before, previously.

προτίθημι, fut. -θήσω, &c. (from **πρό**, before, and **τίθημι**, to place). *To place before, to bring forward, to propose, to make publicly known, to expose, to publish.*

προτιμῶ, ὦ, fut. -τιμήσω, &c. (from **πρό**, before, and **τιμῶ**, to prize). *To prize more highly, to esteem in preference to, to prefer.*

προτρέπω, fut. -τρέψω, &c. (from **πρό**, forward, and **τρέπω**, to turn). *To push forward, to urge on, to impel, to incite, to warn.*

προτρέχω, fut. -δράμωμαι, &c. (from **πρό**, before, and **τρέχω**, to run). *To run before, to outstrip.*

προὔργου (adv. for **πρὸ ἔργου**). *Useful, expedient, requisite, of advantage.*

προφαίνω, fut. -φᾶνῶ, &c. (from **πρό**, before, and **φαίνω**, to show). *To hold out to view, to foreshow.*

πρόφασις, εως, ἡ (from **προφαίνω**). *A pretext, a pretence, an excuse, a cause or occasion.*

προφερέης, ἐς (adj. from **προφέρω**). *Preferable, superior, distinguished, excellent.*

προφέρω, fut. **προοίσω**, &c. (from **πρό**, before, and **φέρω**, to bring). *To bring before or forward, to bring forth to view, to make evident.*—In the middle, *to bring one's self forward, to boast.*

προφεύγω, fut. -φεύξομαι, &c. (from **πρό**, before, and **φεύγω**, to flee). *To flee before, to flee forth, to escape.*

προφήτης, ου, ὁ (from **πρό**, before, and **φημί**, to say or tell). *A soothsayer, a prophet, a diviner.*—ἡ, a prophetess, &c.

προφορά, ᾤς, ἡ (from **προφέρω**). *A bringing forward, delivery, pronouncement, a proposal.*

πρόφρων, ου (adj. from **πρό**, before, and **φρήν**, mind). *With mind previously inclined, with predetermined resolution, in serious earnest, ready, willing.*

προχειρίζω, fut. -ίσω, perf. προχειρίκα (from **πρό**, before, and **χειρίζω**, to handle). *To have at hand ready for use.*—More commonly in the middle, *to take in hand, to undertake, to choose.*

προχέω, fut. -χεύσω, &c. (from **πρό**, forth, and **χέω**, to pour). *To pour forth, to pour out.*—In the middle, *to flow out.*

προχωρέω, ὦ, fut. -χωρήσω, &c. (from **πρό**, forward, and **χωρέω**, to go). *To go forward, to proceed, to advance, to succeed, to increase, to grow.*

πρύμνα and Ion. **πρύμνη**, ης, ἡ (prop. fem. of **πρυμνός**, the extreme). *The poop of a vessel, the stern.*

Πρυτανεῖον, ου, τό. *The Prytānēum, a large public building at Athens, where the Prytānes or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.*

πρώην (adv.). *Lately, recently, formerly, previously.*

πρωῖ (adv. from **πρό**, before). *Early, in the morning.*

πρώιος, α, ου (adj. from **πρωῖ**)

Early.—Comparative *πρωϊαίτερος*, superlative *πρωϊαίτατος*.

πρώρα, ας, ἡ (from *πρό*, before).

The fore part of a ship, the prow.
πρῶτα (adv., prop. neut. pl. of *πρῶτος*). *In the first place.*

πρωτεύειν, ου, τό (from *πρωτεύω*).

The first place, the palm, the highest rank.

Πρωτεσίλαος, ου, ό. *Protesilāus*, one of the Grecian chiefs in the Trojan war. He was the first to land on the Trojan shore, and the first to fall by the hand of the enemy.

πρωτεύω, fut. -εύσω, perf. *πεπρώτενκα* (from *πρῶτος*). *To be the first or best, to maintain the highest rank, to excel.*

πρῶτος, η, ου (adj. prop. *πρότατος*, *πρότατος*, superl. of *πρό*, before). *First.*—Neuter as an adverb, *πρῶτον*, *in the first place, at first.*—*τὸ μὲν πρῶτον* and *τὰ μὲν πρῶτα*, *at first.*

πρώτως (adv. from *πρῶτος*). *In the first place, at first.*

πταίρω, fut. *πτάρῶ*, 1st aor. *ἐπτᾶρα*, 2d aor. *ἐπτᾶρον*. *To sneeze.*

πτελεῖα, ας, ἡ. *The elm-tree.*

πτέρνῃ, ης, ἡ. *The heel.*

πτερόεις, όεσσα, όεν (adj. from *πτερόν*). *Winged, having wings.*

πτερόν, ου, τό (from *πέτομαι*, *to fly*).

A pinion, a wing.

πτερόω, ῶ, fut. -ώσω, perf. *ἐπτέρωκα* (from *πτερόν*). *To furnish with wings, to fledge.*

πτέρυξ, ὕγος, ἡ (from *πτερόν*). *A wing, a plume, a pinion.*

πτερωτός, ἡ, όν (adj. from *πτερόω*).

Winged, furnished with pinions.

πτῆνός, ἡ, όν (adj. from *πτῆναι*, 2d aor. inf. of *πέτομαι*, *to fly*). *Having wings, winged.*

πτοέω, ῶ, fut. -ήσω, perf. *ἐπτόηκα*. *To cause terror, to strike with dread, to cause to fly away (through terror), to frighten away.*

Πτολεμαῖος, ου, ό. *Ptolemy*, surnamed *Lagus*, as being the son of *Lagus*. He received Egypt in the division of Alexander's conquests, and from him his successors assumed the title of *Ptolemy*.

πόλις, poetic for *πόλις*. *A city.*

πτωχός, ἡ, όν (adj. from *πτῶσσω*, *to crouch*). *That begs from door to door, poor, wretched.*—*ὁ πτωχός*, *a beggar.*

Πυγμαῖοι, ου, όί. *The Pygmies*, a fabled nation of dwarfs, dwelling, according to the common account, in India, and engaged in frequent warfare with the cranes.

Πυθαγόρας, ου, ό. *Pythāgōras*, a celebrated Grecian philosopher of Samos. He established a school at Crotōna in Magna Græcia, where he taught with great success, in the sixth century B.C.

Πυθαγόρειος, ου (adj.). *Of or pertaining to Pythagoras, Pythagorean.*—As a noun, *ὁ Πυθαγόρειος*, *the disciple of Pythāgōras.*

Πυθαγορικός, ἡ, όν (adj.). *Pythagorean.*—As a noun, *ὁ Πυθαγορικός*, *the follower of Pythagoras, the Pythagorean.*

Πύδαρχος, ου, ό. *Pytharchus*, a native of Cyzicus, to whom Cyrus gave seven cities.

Πυθέας, ου, ό. *Pythēas.*

Πυθία, ας, ἡ. *The Pythia*, the priestess of Apollo at Delphi.

Πυθοκλῆς, έους, ό. *Pythōcles*, a friend of Phocion.

Πύθων, ωνος, ό. *Python*, a celebrated serpent, destroyed by Apollo.

πυκάζω, fut. -ᾶσω, perf. *πεπύκᾱκα* (from *πύκα*, closely). *To compress, to cover, to deck profusely, to surround.*

πυκνός, ἡ, όν, poetic *πυκνός*, ἡ, όν (adj.). *Thick, close, compact, crowded, frequent, numerous, intense, firm.*

πύκνωμα, ᾱτος, τό (from *πυκνῶω*, *to thicken*). *A stiffening, thickness.*—*πύκνωμα τῶν τριχῶν*, *a thick growth of hair.*

πύλη, ης, ἡ. *A gate, a pass.*

Πύλαι, όν, αἱ (commonly an abbreviated expression for *Θερμοπύλαι*). *Thermōpylæ*. See note, page 44, line 34.

Πύλος, ου, ό. *Pylos*, a city of Elis in the Peloponnēsus.

πυλωρέω, ῶ, future -ήσω (from *πυλωρός*, *a gatekeeper*). *To keep*

watch at the gate or opening, to be a gatekeeper, to watch.

πυνθάνομαι, fut. πεύσομαι, perf. πέπυσμαι, 2d aor. ἐπύθόμην. *To inquire, to question, to learn by inquiry, to ascertain, to ask, to perceive, to learn.*

πυξοειδής, ἐς (adj. from πύξος, and εἶδος, appearance). *Resembling the box-tree.*

πύξος, ον, ἡ. *The box-tree.*

πῦρ, πῦρός, τό. *Fire.*

πῦρά, ἄς, ἡ (from πῦρ). *A pile of wood for burning, especially a funeral pile.*

πυρακτώω, ᾧ, fut. -ώσω (from πῦρ, and ἄγω, to lead). Properly, *to turn about in the fire, to make hot, to harden in the fire.*

πῦρᾱμις, ἴδος, ἡ. *A pyramid.*

πύργος, ον, ὁ. *A tower.*

Πυρρηναῖα, ων, τά (from the Celtic Pyren or Pryn, a high mountain).

The Pyrenees, a well-known range of mountains, separating France from Spain.

πῦρίνος, η, ον (adj. from πυρός). *Wheaten, made of wheat.*

πυρίπνοος, ον (adj. from πῦρ, and πνέω, to breathe). *Fire-breathing.*

Πυριφλεγέθων, οντος, ὁ (from πῦρ, fire, and φλέγω, to burn). *Pyriphlegēthon, a river in the lower world which rolled with waves of fire.*

πῦρός, οὔ, ὁ (from πῦρ, fire, from its colour). *Wheat.*

πῦρόω, ᾧ, fut. -ώσω, perf. πεπύρωκα (from πῦρ, fire). *To set on fire, to burn, to heat.*

πυρπολέω, ᾧ, fut. -ήσω (from πῦρ, fire, and πολέω, to turn round). *To light up a fire, to inflame, to waste, to be in the fire.*

Πύρρα, ας, ἡ. *Pyrrha, a daughter of Epimētheus and Pandōra, and wife of Deucalion.*

πυρρίχιζω, fut. -ῖσω (from πυρρίχη, the Pyrrhic dance, a dance performed by men in full armour). *To dance the Pyrrhic dance.*

Πύρρος, ον, ὁ. *Pyrrhus, a celebrated king of Epirus, who assisted the Tarentines in their wars with the Romans.*

πω (an enclitic particle from the obsolete πός). *Yet.—In some way, some how, ever.—Generally joined with negatives; as, οὐδέπω, not yet, not at all; μήπω, not yet, by no means, &c.*

πωλέω, ᾧ, fut. -ήσω, perf. πεπώληκα (from πολέω, to turn round). *To go about and barter, to sell goods, to barter, to sell, to exchange.*

Πῶλος, ον, ὁ. *Pōlus, a native of Ægina, a celebrated actor.*

πῶμα, ἄτος, τό. *A cover, a lid.*

πῶποτε (adv. from πω, and ποτέ, ever). *Ever, at any time, at some time.*

πῶς (adv.). With the circumflex it is interrogative, *how? in what way?—Without the accent, πως, as an enclitic, anyhow, in some way or other, in any way, some how.*

P.

πα (an enclitic particle), epic for ἄρα. *Then, thereupon, indeed, &c. See ἄρα.*

ράβδος, ον, ἡ. *A staff, a rod, a wand.*

Ῥαδάμανθυς, υος, ὁ. *Rhadamanthus, a son of Jupiter and Eurōpa, and brother of Minos. For his justice and impartiality while on earth, he was made, after death, one of the judges of the under world.*

ῥάδιος, α, ον (adj.). *Easy, light, complaisant.—Comparative ῥᾶων, superlative ῥᾶστος.*

ῥᾶδίως (adv. from ῥάδιος). *Easily.* ῥαδῦμέω, ᾧ, fut. -ήσω (from ῥαδῦμος). *To be careless or indolent, to be negligent, to be free from care, to be at ease.*

ῥαδῦμία, ας, ἡ (from ῥαδῦμέω). *Indolence, the absence of care, idleness, carelessness, ease, leisure.*

ῥαδῦμος, ον (adj. from ῥάδιος, and δῦμός, mind). *That has an easy mind, light-hearted, thoughtless, careless, indolent.*

ῥαδῦμως (adv. from ῥαδῦμος). *Indolently, carelessly, thoughtlessly.* ῥάκος, εος, τό (from ῥήσσω, ῥηγνῦμι, to rend). *A piece torn off—*

Hence, a *rag*, a *shred*, a *tattered garment*.

δάμμα, ἄτος τό (from *ράπτω*, to sew).

A seam.

δάξ, ῥαγός, ἡ. *A grape*, a *grape-stone*.

ῥάπιζω, fut. -ῖσω, perf. ἐῤῥάπικα (from *ῥάπισ*, a rod). *To strike with a rod*, to *beat*.

ῥάπισμα, ἄτος, τό (from *ῥαπίζω*). *A blow*, a *stripe*, a *stroke*.

ῥάχης, εως and ιος, ἡ. *The backbone*, the *back*.

ῤέα, ας, ἡ. *Rhea*, a daughter of *Cælus* and *Terra*, wife of *Saturn*, and mother of the gods.

ῤέθρον, Ionic and poetic for *ῤεῖθρον*.

ῤέζω, fut. *ῤέξω* and (from the obsolete *ἔργω*) *ἔρξω*, perf. *ἔοργα*. *To do*, to *perform*, especially, to *sacrifice*.

ῤεῖα (adv. from *ῤάδιος*). *Easily*.

ῤεῖθρον, ου, τό (from *ῤέω*, to flow). *A stream*.

ῤέμβω (akin to *ῤόμβος*, circular motion). *To turn round*.—More usually in the middle, to *turn one's self around*, to *go astray*, to *wander about*.

ῤέπω, fut. *ῤέψω* (akin to *ῤέω* and *ῤέμβω*). *To bend downward*, to *sink*, to *incline*.

ῤεῦμα, ἄτος, τό (from *ῤέω*). *A stream*.

ῤέω, fut. *ῤέυσμαι*, 1st aor. *ἔῤῥευσα*, seldom used. The only genuine Attic forms are 2d aor. pass. *ἔῤῥύην*, fut. pass. *ῤύήσομαι*, and perf. (formed from this aorist), *ἔῤῥύηκα*. *To flow*, to *run*, to *flow down*.

ῤέω (obsolete as a present), from it in use, as tenses of *φημί*, are perf. *εἶρηκα*, perf. pass. *εἶρημαι*, 1st aor. pass. *ἔῤῥήθην* and *ἔῤῥέθην*, 3d fut. pass. *εἰρήσομαι*. *To say*, to *tell*, to *speak*.

ῤήγμα, ἄτος, τό (from *ῤήγνυμι*). *A rupture*, a *rent*, a *strain*.

ῤήγνυμι, fut. *ῤήξω*, 2d aor. pass. *ἔῤῥάγην*. *To rend*, to *tear*, to *break*.

—Perf. mid. with the neuter signification, *ἔῤῥωγα*, to *be torn in pieces*, to *break loose*.

ῤήγος, εος, τό (from *ῤήζω*, *ῤέζω* in Doric for *βάπτω*, to dye). *A col-*

oured coverlet, in general, a *covering* (for a bed or seat), a *coverlet*. See note, page 168, line 170.

ῤήμα, ἄτος, τό (from the obsolete *ῤέω*, to speak). *A word*, a *saying*.

ῤήνος, ου, ὁ. *The Rhine*, a celebrated river of Europe, rising in the Alps, and forming in part the boundary between France and Germany.

ῤῆσις, εως, ἡ (from the obsolete *ῤέω*, to speak). *A saying*, a *speech*, a *verse*.

ῤῆτεον (verb. adj. from the obsolete *ῤέω*, to speak). *To be spoken or said*.

ῤήτωρ, ορος, ὁ (from the same). *A public speaker*, an *orator*, a *rhetorician*.

ῤίγέω, ὦ, fut. -ήσω, perf. mid., with the present signification, *ἔῤῥιγα* (from *ῤίγος*, cold). *To stiffen with cold*, to *freeze*, to *shiver with cold*.—*To become stiff with dread*.

ῤίζα, ης, ἡ. *A root*.

ῤιζοτόμος, ου, ὁ (from *ῤίζα*, and *τέμνω*, to cut). *One that cuts and gathers roots*, a *root-collector*, as physicians and sorcerers do.—Hence, a nickname for a physician.

ῤιζοφάγέω, ὦ, fut. -ήσω (from *ῤίζα*, and *φαγεῖν*, to eat). *To devour roots*, to *live on roots*.

ῤιζόω, ὦ, fut. *ῤιζώσω*, perf. *ἔῤῥιζωκα* (from *ῤίζα*). *To cause to take root*.—In the middle, to *take firm root*, to *strike root*.

ῤινόκερος, ωτος, ὁ (from *ῤίς*, a nose, and *κέρας*, a horn). *The rhinoceros*.

ῤίον, ου, τό. *The summit of a mountain*, a *peak*.—*A promontory*.

ῤιπίζω, fut. -ῖσω, perf. *ἔῤῥιπικα* (from *ῤιπίς*, a fan). *To fan*.

ῤιπτέω, ὦ, same as

ῤίπτω, fut. *ῤίψω*, perf. *ἔῤῥιφα*, 2d aor. *ἔῤῥιπον*. *To throw*, to *hurl*, to *cast*, to *beat down*, to *cast away*, to *plunge*.

ῤοδᾶνός, οὔ, ὁ. *The Rhone*, a large and rapid river of Europe, rising in the Alps near the sources of the Rhine. It flows through the south

of France, and discharges itself by three mouths into the Gulf of Lyons.

ροδινός, ἡ, ὄν (adj. from ῥόδον). *Made of roses.*

Ῥόδιος, ον, ὁ. *An inhabitant of Rhodes, a Rhodian.*

δόδον, ον, τό. *The rose.*

Ῥόδος, ον, ἡ. *Rhodes, a celebrated island in the Mediterranean Sea, lying southwest of the coast of Caria, and about forty-three miles distant.*

ῥόος, ῥόου, contracted ῥοῦς, ῥοῦ, ὁ (from ῥέω, to flow). *A stream, a current.*

ῥόπαλον, ον, τό (from ῥέπω, to bend upon). *A club, a staff.*

ῥοφέω, ὦ, fut. -ήσω, perf. ἐῤῥόφηκα. *To sip, to sup up, to drink, to taste.*

ῥύαξ, ἄκος, ὁ (from ῥέω, to flow). *A stream, a current (especially of lava).*

ῥύγχος, εος, τό (from ῥύζω, to snarl like an angry dog). *Properly, the distorted visage of a snarling dog, a bill, a beak.*

ῥυέω, ὦ, fut. pass. ῥυήσομαι, &c., another form of ῥέω, which see. *To flow, &c.*

ῥυθμός, οὔ, ὁ. *Measured movement, cadence, harmony, rhythm, the beat, music, measure.*

ῥύμμα, ἄτος, τό (from ῥύπτω, to cleanse). *That which is used for cleansing, a cleansing process.*

ῥυμοτομέω, ὦ, fut. -ήσω (from ῥύμη, a street, and τέμνω, to cut). *To divide into streets, to lay out a city in streets and quarters.*

ῥυμοτομία, ας, ἡ (from ῥυμοτομέω). *The laying out the streets of a city, a line of streets.*

ῥύομαι, fut. ῥύσομαι, 1st aor. ἐῤῥῡ-σάμην, epic ῥῡσάμην (see under ἐρύω). *To rescue, to preserve, to deliver, to restrain.*

ῥυπᾶρός, ἅ, ὄν (adj. from ῥύπος, filth). *Filthy, foul, soiled.*

Ῥωμαῖος, ον, ὁ. *A Roman.*

ῥωμαλέος, α, ον (adj. from ῥώμη). *Robust, strong.*

ῥώμη, ης, ἡ (from ῥώννυμι). *Strength, vigour, might.*

Ῥώμη, ης, ἡ. *Rome.*

ῥώννυμι and ῥωννύω, fut. ῥωσω, perf. ἐῤῥωκα. *To strengthen, to fortify, to confirm.*

ῥώομαι, fut. ῥώσομαι, 1st aor. ἐῤῥω-σάμην (an old epic verb). *To move about rapidly, to dance.*

ῥῶσις, εως, ἡ (from ῥώννυμι). *A strengthening, strength, vigour.*

Σ.

Σάβινη, ης, ἡ. *The Sabine territory, in Italy, lying northeast of Rome.*

Σάβινοι, ων, οἱ. *The Sabines.*

σαγήνη, ης, ἡ. *A net.*

Σάγρα, ας, ἡ. *The Sagra or Sagras, a river of Magna Græcia. See note, page 97, line 23.*

σαίρω, fut. σαῖνῶ, perf. σέσαγκα (akin to σείω). *To shake, to move or wag the tail (as dogs do when fawning).—Hence, to fawn, to flatter, or wheedle, to fawn upon.*

σαίρω, fut. σαῖνῶ, perf. σέσηρα. *To grin.—To sweep, to brush, to clean.*

σαλαμάνδρα, ας, ἡ. *The salamander.*

Σαλαμίνιος, ον, ὁ. *An inhabitant of Salamis, a Salaminian.*

Σαλαμίς, ἴνος, ἡ. *Salāmis, 1. An island in the Sinus Sarōnicus, off the coast of Attica. In the strait between this island and the main land the Greeks obtained a splendid victory over the Persian fleet, B.C. 480.—2. A city on the eastern shore of Cyprus, the largest and most important in the island.—3. The title of the poem composed by Solon to incite the Athenians to recover the island of Salamis.*

Σαλμυδεσσός, οὔ, ἡ. *Salmydessus, a city of Thrace, on the coast of the Euxine.*

Σαλμωνεύς, εως, ὁ. *Salmōneus, a king of Elis, who styled himself Jupiter, and endeavoured to imitate thunder and lightning. See note, page 74, line 1-3.*

σαλπικτής, οὔ, ὁ (from σαλπίζω, fut. σαλπίγξω, to sound a trumpet). *A trumpeter.*

σάλπιγξ, ιγγος, ἡ. *A trumpet.*

Σάμιος, ον, ὁ. *An inhabitant of Samos, a Samian.*

Σάμος, ου, ἡ. *Samos*, an island of the *Ægean*, lying off the coast of *Ionia*, celebrated for the worship of *Juno*, and as the birthplace of the philosopher *Pythagoras*.

σάνδαλον, ου, τό. *A sandal*.

σάνις, ἴδος, ἡ. *A board, a table*.

σαπρός, ἄ, ὅν (adj. from σήπω, to corrupt). *Decayed, spoiled, corrupted, useless*.

Σαπφώ, ὅς contr. οὗς, ἡ. *Sappho*, a celebrated poetess, a native of *Lesbos*, and contemporary with *Pittacus* and *Alcæus*. She flourished B.C. 610.

Σαρδανάπαλλος, ου, ὁ. *Sardanapalus*, the last king of *Assyria*, celebrated for his luxury and voluptuousness.

Σαρδανία, ας, ἡ. *Sardinia*, an island in the *Mediterranean*, west of *Italy*.

Σάρδεις, εων, αἱ. *Sardis*, a city of *Lydia*, the ancient capital of that country. Its site is now occupied by a village called *Sart*.

Σαρδῶοι, ὧν, οἱ. *The Sardinians, inhabitants of Sardinia*.

Σαρδῶος, α, ου (adj.). *Sardinian*.—τὸ Σαρδῶον πέλαγος, *the Sardinian Sea*.

σαρκοβόρος, ου (adj. from σάρξ, *flesh*, and βορά, *food*). *That uses flesh as food, carnivorous*.

σαρκοφάγῳ, ὦ, fut. -ήσω (from σάρξ, and φάγειν, to eat). *To eat flesh, to be carnivorous*.

Σαρμαῖται, ὧν, οἱ. *The Sarmatians, inhabitants of Sarmatia*.

Σαρματία, ας, ἡ. *Sarmatia*, an extensive country, comprising a large part of the north of *Europe* and *Asia*, corresponding to what is now *Russia*, *Poland*, *Prussia*, *Little Tartary*, *Astracan*, and several other neighbouring countries.

σάρξ, σαρκός, ἡ (from σείρω, σύρω, to draw off). *Literally, that which has been stripped off, flesh*.

σατραπης, ου, ὁ. *A satrap*.

σάτυρος, ου, ὁ. *A satyr*.

Σάτυρος, ου, ὁ. *Satyrus*, a Greek actor, who taught *Demosthenes* how to acquire a good style of elocution.

σαύνιον, ου, τό. *A javelin*.

Σαυνῖται, ὧν, οἱ. *The Samnites, the inhabitants of Samnium, a country of central Italy, north of Campania and west of Apulia*.

Σαυνιτικός, ἡ, ὅν (adj.). *Of or belonging to Samnium, Samnite*.

σαντοῦ, ἧς, contr. for σεαντοῦ, ἧς.

σαφής, ἐς (adj. akin to σοφός). *Manifest, clear, evident, plain*.—τοῦ σαφοῦς χάριν, *for the sake of clearness or perspicuity*.

σβέννυμι, fut. σβέσω, perf. ἔσθηκα, perf. pass. ἔσθεςμαι. *To extinguish, to quench*.—The perf. ἔσθην have the intransitive signification, *to go out, to be extinguished*.

σεαντοῦ, ἧς (reflexive pron., nom. wanting, from σέο for σοῦ, gen. ο. σύ, *thou*, and gen. of αὐτός, *self*). *Of thyself, thine*.

σεβάζομαι, fut. -ἄσομαι (from σέβας, reverential awe). *To stand in awe or reverence, to revere, to dread, to worship*.

σέβομαι, fut. σέψομαι, perf. σέσεμμαι. *To revere, to adore, to worship, to stand in awe of*.

σέθεν, poetic for σοῦ, gen. of σύ.

σειρά, ἄς, ἡ (from εἶρω, to tie). *A cord, a rope, a chain*.

σεισμός, οὔ, ὁ (from σείω, to shake). *An earthquake*.

Σέλευκος, ου, ὁ. *Seleucus*, one of *Alexander's* generals, surnamed *Nicator* or *the victorious*. He received *Babylon* in the division of the empire, but made himself master of *Syria* by subsequent conquest.

σελήνη, ης, ἡ. *The moon*.

σέλινον, ου, τό. *Parsley*.

Σεμέλη, ης, ἡ. *Semēlē*, daughter of *Cadmus* and *Hermione*, and mother of *Bacchus*.

σεμίδαλις, εως, ἡ. *The finest wheat flour*.

Σεμίραμις, ἴδος, ἡ. *Semīrāmis*, a celebrated queen of *Assyria*, wife of *Ninus*, whom she survived and succeeded on the throne.

σεμνός, ἡ, ὅν (from σέβομαι, perf. pass. σέσεμμαι). *Venerable, revered, holy, dignified, solemn, ma-*

jeatic, honourable.—σεμνός τις, a grave sort of a person.

σεμνῦναι, fut. -ῦνῶ (from σεμνός).

To render venerable.—In the middle, to be proud of, to boast of, to pride one's self, to grow arrogant.

Σεριφίος, ου, ὁ. A Seriphian, an inhabitant of Seriphus.

Σέριφος, ου, ἡ. Seriphus, an island of the Ægean, one of the Cyclades. It is now Serpho.

σεῦ, Ion. and Dor. gen. of σύ, for σοῦ.

σηκός, οὔ, ὁ. An enclosed place.—Hence, a fold or pen, a stable.—A sepulchre, a temple, but especially the shrine or cella of a temple.

σῆμα, ἄτος, τό. A gravestone, a sepulchral mound or monument, a tomb.—Κυνὸς σῆμα, "the dog's tomb."

σημαίνω, fut. -ᾶνῶ, perf. σεσήμαγκα (from σῆμα). To point out, to show, to indicate, to signify, to command.

σημᾶσία, ας, ἡ (from σημαίνω). The giving a signal, an indication, a sign, a signal.

σημεῖον, ου, τό (from σῆμα). A sign, a proof, an indication.

σηραγγώδης, ες (adj. from σήραγξ, a cleft, and εἶδος, appearance). Full of clefts and fissures, abounding in hollows.

Σῆρες, ων, οἱ. The Sêres, a nation of Asia, who inhabited the eastern part of the continent, corresponding in a great degree to the modern Chinese.

σήσαμον, ου, τό. Sesame.

σθένω (from σθένος, strength). To be strong, to be able, to have power.

σιᾶγών, ὄνος, ἡ. The jawbone, the jaw, a cheek.

σιγᾶλοίεις, ὅεσσα, ὅεν (adj. from σιάλος, fat). Fat, oily.—Hence, sleek, shining, splendid, brilliant, delicate.

σιγᾶω, ᾶ, fut. -ήσω, perf. σεσιγήκα (from σιγή). To be silent, to keep silence.—Strictly speaking, σιγᾶω is like taceo in Latin, to become silent after having just spoken ;

and σιωπᾶω, like sileo, to remain or continue silent.

σιγή, ἥς, ἡ. Silence.

σιδήρειος, α, ου (adj. from σίδηρος). Of steel or iron.

σιδήρεος, ἑα, εον, contr. σιδηροῦς, ᾶ, οὔν (adj. from σίδηρος). Of iron, iron.

σίδηρος, ου, ὁ. Iron.—A sword.

Σιδών, ὠνος, ἡ. Sidon, an ancient and wealthy city of the Phœnicians.

Σιδώνιος, α, ου (adj.). Sidonian.—As a noun, ὁ Σιδώνιος, a Sidonian.

Σικᾶνία, ας, ἡ. Sicānia, an ancient name of Sicily, derived from the Sicāni.

Σικᾶνοί, ὧν, οἱ. The Sicāni, one of the early tribes of Sicily.

Σικελία, ας, ἡ. Sicily, the largest and most important island of the Mediterranean, lying south of Italy, from which it is separated by a narrow strait.

Σικελιῶται, ὧν, οἱ. The Sicilians.

Σικελικός, ἡ, ὅν (adj.), same as

Σικελός, ἡ, ὅν (adj.). Sicilian.—οἱ Σικελοί, the Sicilians.

Σικιννος, ου, ὁ. Sicinnus, a Persian captive employed by Themistocles to deceive Xerxes.

Σικῶν, ὠνος, ἡ. Sicyon, a city of Achaia, situate to the northwest of Corinth, one of the oldest cities of Greece.

Σικωνία, ας, ἡ. Sicyonia, the territory of Sicyon, west of Corinthia, one of the members of the Achæan confederacy.

Σιλούιος, ου, ὁ. Silvius, son of Æneas, and third king of Alba.

σιμός, ἡ, ὅν (adj.). Properly, flat-nosed.—Bent, turned up, oblique, steep.

Σιμωνίδης, ου, ὁ. Simōnides, a celebrated poet of Ceos, born at Iulis in that island, B.C. 566.

σινδών, ὄνος, ἡ. Fine linen, a fine garment (of cotton), a towel, a napkin.

σίνομαι (dep. mid.), in Homer used only in the present and imperfect. To hurt, to injure, to destroy, to plunder.

Σινύεσσα, ἡς, ἡ. *Sinuessa*, a city of Campania, subsequently of New Latium, on the seacoast.

Σινωπεύς, ἑως, ὁ. *A Sinōpian*, an inhabitant of *Sinōpe*, a city of Asia, on the shores of the Euxine. It is now *Sinub*.

Σιπύλος, ου, ὁ. *Sipylus*, a mountain of Lydia in Asia Minor, branching off from Mount Tmolus.

Σίσυφος, ου, ὁ. *Sisyphus*, a son of *Æolus* and *Enaretta*, the most crafty prince of the heroic age.

σιταρκέω, ὦ, fut. -ήσω (from σῖτος, and ἀρκέω, to furnish). *To furnish provisions, to provide with food, to feed, to board.*

σίττω, ὦ, fut. -ήσω, perf. σεσίτηκα (from σῖτος). *To feed, to nourish.*—In the middle, *to help one's self to food, to feed upon, to eat, to feast upon, to live on.*

σίτιον, ου, τό (from σῖτος). *Food, provisions, nourishment.*

σίτισις, ἑως, ἡ (from σίτιζω, to feed). *A nourishing or feeding, support, food.*

σιτοδεία, ας, ἡ (from σῖτος, and θέμαι, to want). *A want of provisions, scarcity, a famine.*

σίτος, ου, ὁ. *Wheat, corn, bread, food, provision.*—In the plural, *τὰ σῖτα.*

σιτοφόρος, ου (adj. from σῖτος, and φέρω, to bear). *Producing grain, abounding in grain, fertile.*

σιωπᾶω, ὦ, fut. -ήσω, perf. σεσιώπηκα (from σιωπή). *To remain silent, to refrain from speaking.* See *σιγᾶω*.

σιωπή, ἡς, ἡ. *Silence.*

Σκαιαί, ὦν, αἱ (prop. fem. of σκαῖός, with πόλαι understood). *Properly, the western gate.*—*The Scæan gate.*

σκαῖός, ἅ, ὅν (adj.). *Properly, left, on the left side*—Hence, *unlucky, awkward.*—*Western, towards the west.*

Σκαμάνδριος, ου, ὁ. *Scamandrius*, the son of *Hector* and *Andromache*.

σκάπτω, fut. σκάψω, perf. ἐσκάφα. *To dig.*

σκάφος, εος, τό (from σκάπτω). *A boat, a skiff, a vessel, a raft.*

σκέλος, εος, τό. *The leg.*—In the plural, *τὰ σκέλη, the legs*, i. e., *the long walls* extending from the city of Athens to its harbour the *Piræus*.

σκεπάω, fut. -ᾶσω (from σκεπας, a covering), same as

σκέπω, fut. σκέψω, perf. ἐσκεφα. *To cover, to protect, to defend, to conceal.*

σκενάζω, fut. -ᾶσω, perf. ἐσκεύακα (from σκενή). *To prepare, to arrange, to get in readiness, to fit out, to attire, to put on.*

σκενασία, ας, ἡ (from σκενάζω). *Preparation, equipment.*

σκενή, ἡς, ἡ. *Equipment, armour, dress, attire.*

σκεῦος, εος, τό. *A vase, a vessel.*—*A tool, an implement, a weapon, an article of dress, a piece of furniture.*—*Baggage.*

σκευόφορος, ου (adj. from σκεῦος, and φέρω, to carry). *That carries baggage.*—*τὰ σκευόφορα, beasts of burden.*

σκηνή, ἡς, ἡ. *A tent, a hut, a stage, a scene.*

Σκηπίων, ωνος, ὁ. *Scipio.*

σκήπτρον, ου, τό (from σκήπτω). *A staff, a sceptre.*

σκήπτω, fut. σκήψω, perf. ἐσκηφα. *To place on the ground, to fix, especially a staff for the purpose of supporting something.*—In the middle, *to rest one's self upon something, to lean upon for support.*—*To dissemble, to pretend.*

σκιᾶ, ᾤς, ἡ. *A shadow, a shade.*

σκιᾶδιον, ου, τό (from σκιᾶ). *A shaded place, an arbour, a shaded walk.*

σκιρτᾶω, ὦ, fut. σκιρτήσω, perf. ἐσκιρτηκα. *To bound, to spring, to gambol, to skip.*

σκληρός, ἅ, ὅν (adj. from σκληναι, 2d aor. inf. of σκέλλω, to dry up). *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

σκληρότης, ητος, ἡ (from σκληρός). *Hardness, roughness, harshness, rude conduct.*

σκόπελος, ου, ὁ (from σκοπός). *A height, an eminence, a lofty rock, a cliff.*

σκοπέω, ὦ, fut. σκοπήσω, perf. ἐσκόπηκα (from σκοπός). *To observe narrowly, to examine, to survey, to consider, to aim at, to look at.*

σκοπές, οὐ, ὁ (from σκέπτομαι, *to look out around*). *A watcher, a scout.—An aim, an object, a mark.*

σκορπίος, ον, ὁ. *The scorpion.*

σκυδμαίνω, fut. -μῶνῶ, perf. ἐσκύδμαγκα. *To be angry with, to be enraged against.*

Σκύθης, ον, ὁ. *A Scythian.*

Σκῦθια, ας, ἡ. *Scythia*, a general name given by the ancient Greeks and Romans to a large portion of Northern Asia.

Σκυνθικός, ἡ, ὄν (adj.). *Scythian.*

σκυνθρωπάζω, fut. -ᾶσω (from σκυνθ-ρωπός). *To have a morose aspect, to look sour.*

σκυνθρωπός, ἡ, ὄν (adj. from σκυνθρός, *morose*, and ὤψ, *the countenance*). *Having a morose look, of gloomy aspect.*

σκύλαξ, ἄκος, ὁ. *A young animal.*—Commonly, *a young dog, a whelp.*

Σκύλλα, ης, ἡ. *Scylla*, a daughter of Nisus, king of Megāra.

σκῦλον, ον, τό (from σκύλλω, *to tear in pieces*). *A hide, anything stripped off.—Hence, spoils, booty, plunder.*

σκύμνιον, οὐ, τό (dim. of σκύμνος). *A young animal, the young.*

σκύμνος, ον, ὁ. *A young animal.*

σκυτᾶλη, ης, ἡ (from σκύτος, *a skin*). *A scytālē*, a cylindrical piece of wood with a piece of skin wrapped around, used by the Spartans for transmitting secret orders to their generals when abroad.

σκῦτῖνος, η, ον (adj. from σκύτος, *a skin*). *Made of leather, leathern.*

σκῶμμα, ἄτος, τό (from σκώπτω). *A sarcastic jest, sarcasm, raillery, a libel, a slander.*

σκώπτω, fut. σκώψω, perf. ἐσκώφα. *To banter, to deride, to mock, to jest.*

ψάω, ὦ, fut. σμήσω, perf. (from σμήχω), ἐσμηχα (from the obsolete μάω, root of μάσσω, *to touch*). *To rub, to rub on, to wipe, to anoint, to embalm.*

σμηνονργός, οὐ, ὁ (from σμήνους, *a swarm of bees*, and ἔργον, *work*). *One who has the care of bees.*

σμύρνα, ης, ἡ. *Myrrh.*

σμύχω, fut. σμύξω, perf. ἐσμῦχα. *To smoulder.—σμύχομαι πυρί, to be consumed by a smouldering fire.*

Σόᾶνες, ων, οἱ. *The Soānes*, a brave and warlike race, inhabiting the summits of Mount Caucasus in Colchis, whose method of collecting the gold, washed down by the mountain torrents, in wool skins, is fabled to have given rise to the legend of the golden fleece.

σοβέω, ὦ, fut. -ήσω, perf. σεσόβηκα. *To move, to drive off, to urge forward.—Neuter, to hasten.*

Σόλων, ωνος, ὁ. *Solon*, one of the seven wise men of Greece, born in the island of Salāmis; elected archon and legislator of Athens B.C. 594.

σορός, οὐ, ἡ. *A coffin, an urn, a sarcophagus.*

σός, σή, σόν (poss. pron. from σύ). *Thine.*

Σουνιάς, ἄδος, ἡ (fem. adj.). *Sunian.*

Σουνίον, ον, τό. *Sunium*, a celebrated promontory of Attica, forming the extreme southern point of that province. On it was a beautiful temple of Minerva, whence her appellation of *Sunias*.

Σοῦσα, ων, τά. *Susa*, a celebrated city of Susiana in Persis, on the east side of the Eulæus or Choaspes.

Σουσαμίθρης, ον, ὁ. *Susamithres*. **σοφία**, ας, ἡ (from σοφός). *Wisdom.* **σοφιστής**, οὐ, ὁ (from σοφίζω, *to render wise*). *A teacher of wisdom.*—*A sophist.*

Σοφοκλῆς, εους, ὁ. *Sophocles*, a celebrated Greek tragic poet, born at Colōnus, B.C. 495.

σοφός, ἡ, ὄν (adj.). *Wise.*

σπάθῶν, ὦ, fut. -ήσω, perf. ἐσπάθηκα (from σπάθη, *a weaver's tool for striking the threads together*). *To press the web with the beam.*—Hence, *to weave.—To squander, to consume.*

σπᾶνίζω, fut. -ῖσω, perf. ἐσπᾶνίκα

(from σπάνις), and middle σπανίζομαι. *To want, to be in want, to be destitute of.*

σπάνις, εως, ἡ (from σπανός, scarce). *Want, scarcity, indigence.*

σπανιστός, ἡ, ὄν (adj. from σπανίζω). *Lacking, standing in need, wanting.*—Passive, scarce.

σπάντως (adv. from σπάνιος, scarce). *Scarcely, rarely, seldom.*

σπαργάνον, ον, τό (from σπάργω, to swathe). *A swathing cloth or band.*

Σπάρτη, ης, ἡ. *Sparta, a celebrated city of Greece, the capital of Laconia, situated on the west bank of the Eurōtas. Its remains are near the modern Misitra.*

Σπαρτιάτης, ου, ὁ. *A Spartan.*

σπᾶω, ὦ, fut. σπᾶσω, perf. ἔσπᾶκα. *To draw, to drag, to draw up, to drink.*

σπείρω, fut. σπερῶ, perf. ἔσπαρκα, 2d aor. ἔσπαρον. *To sow, to scatter seed.*

σπέρμα, ᾄτος, τό (from σπείρω). *Seed.*

σπεύδω, fut. σπεύσω, perf. ἔσπευκα. *To propel, to urge forward.*—Mostly neuter, *to press forward, to hasten, to exert one's self, to strive after.*

σπήλαιον, ον, τό (from σπέος, a cave). *A cave, a grotto.*

σπιθαμή, ης, ἡ (from σπίζω, to extend). *A span.* See note, page 48, line 29.

Σπινθᾶρος, ου, ὁ. *Spinthārus.*

σπλαγχνεύω, future -εύσω, perfect ἔσπλάγχνευκα (from σπλάγχνον). *To inspect the entrails of a victim, to predict from the appearance of the entrails of a victim.*

σπλάγχνον, ου, τό (mostly in the plural), τὰ σπλάγχνα. *The entrails.*

σπογγία, ας, ἡ. *A sponge.*

σπόγγος, ου, ὁ. *A sponge.*

σπονδή, ης, ἡ (from σπένδω, to make a libation). *A libation.*—In the plural, αἱ σπονδαί, commonly, *a treaty, a truce*, because the hostile parties poured out libations in ratification of the contract thus entered into.

σπόρος, ου, ὁ (from σπείρω). *A sowing, seed, a crop.*

σπουδάζω, fut. -ᾶσω, perf. ἐσπουδάκα (from σπουδή). *To be earnest, zealous, to apply earnestly, to strain every effort, to hasten.*

σπουδή, ης, ἡ (from σπεύδω). *Earnestness, zeal, activity, diligence.*
σπουδαῖος, α, ου (adj. from σπουδή). *Zealous, active, upright, honest, excellent, worthy.*

στᾶγών, ὄνος, ἡ (from στάζω, to fall in drops). *A drop.*

στάδιον, ου, τό. *A stadium, a Grecian measure of length, containing 606 feet, 10 inches.*

στάδιος, ου, ὁ. Same as στάδιον.

σταθμός, οὔ, ὁ (from ἵσταμαι, to stand). *A place where men or animals rest on a journey.*—Hence, *a halting or resting place, an inn, a stable.*—*A balance, a weight.*—In the plural, τὰ σταθμά.

στασιάζω, fut. -ᾶσω, perf. ἐστασίακα (from στάσις). *To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.*

στάσις, εως, ἡ (from ἵσταμαι, to stand, to rise up). *A rising against lawful authority, sedition, discord, faction, revolt, a party.*—*Position, posture.*

Στάτᾱνος, η, ου (adjective from Στάτᾱνα, Statāna, a city of lower Italy). *Statanian.*—οἶνος, *Statanian wine.*

σταυρός, οὔ, ὁ. *A cross, a stake.*

σταυρόω, ὦ, fut. -ώσω (from σταυρός). *To crucify.*

σταφυλή, ης, ἡ. *A grape, a bunch of grapes.*

στέγη, ης, ἡ (from στέγω, to cover). *A roof, a ceiling, a covering.*

στέλεχος, εος, τό. *A trunk (of a tree).*

στέλλω, fut. στελῶ, perf. ἔσταλκα, 2d aor. pass. ἐστάλην. *To send, to fit out, to equip, to array, to get ready.*

στενάζω and στεναῶ, fut. -άξω, perf. ἐστενάχα (forms of στένω, to groan). *To groan, to lament, to bewail, to sigh.*

στεναχίζω, fut. -ῖσω. Same as στεναῶ.

στενος, ἡ, ὄν (adj.). *Narrow, strait, close, crowded.*—*Pinched by want, in narrow circumstances.*—τὰ στενα, the straits.

στενωπός, ὄν (adj. from στενός, and ὤψ, the eye). Where the view is confined within narrow bounds, narrow.—As a noun, ὁ and ἡ στενωπός, a lane, a narrow road.

στέργω, fut. στέρξω, perf. ἔστερχα. *To love, to cherish, to be content with.*

στερεότης, ητος, ἡ (from στερεός, firm). *Firmness, strength, hardness.*

στερρός, ἄ, ὄν (adj. from ἵσταμαι, to stand). *Firm, compact, hard, solid.*

στερρότης, ητος, ἡ (from στερρός). *Firmness, hardness, solidity.*

στεφάνισκος, ου, ὁ (dim. of στέφανος). *A small crown, a wreath, a garland.*

στέφανος, ου, ὁ (from στέφω). *A crown.*

στεφάνω, fut. -ώσω, perf. ἔστεφάνωκα (from στέφανος). *To crown.*

στέφος, εος, τό, poetic for στέφανος. στέφω, fut. στέψω, perf. ἔστεφα. *To crown.*

στῆθος, εος, τό. *The breast.*

στήλη, ης, ἡ (from ἵστημι, to erect). *A column.*—αἱ στήλαι, the Pillars of Hercules.

στηρίζω, fut. στηρίξω, perf. ἑστήριχα. *To prop, to support.*

στῖβάς, ἄδος, ἡ (from στείβω, to tread). *A bed or couch of straw or leaves.*

στῖβεύω, fut. -εύσω, perf. ἑστίβευκα (from στείβω, to tread). *To tread.*

—*To follow by track, to track or trace, to search out, to follow.*

στῖφος, εος, τό (from the same). *A troop, a crowd, a multitude.*

στίχος, ου, ὁ (from στείχω, to march in a row). *A rank, a row, a line.*

στολή, ης, ἡ (from στέλλω, to fit out). *Attire, dress, a robe, a garment.*

στόλος, ου, ὁ (from στέλλω, to fit out). *A fleet, an expedition.*

στόμα, ἄτος, τό. *The mouth, an opening.*

στόμιον, ου, τό. Same as στόμα.

στονάχῃ, ης, ἡ (from στενάχω, to groan). *A groan, lamentation.*

στοργή, ης, ἡ (from στέργω) *Love, affection.*

στορέννυμι and στοώννυμι, fut. στορέσω and στρώσω, perf. ἔστρωκα, 1st aor. pass. ἑστρώθην and ἑστορέσθην. *To strew, to spread, to smooth down.*

στοχάζομαι, fut. -ἄσομαι (from στόχος, a mark). *To aim at, to have in view, to strive to attain, to exert one's self, with the genitive.*

στράτεία, ας, ἡ (from στρατεύω). *A military expedition, a campaign.*

στράτευμα, ἄτος, τό (from στρατεύω). *An army.*

στρατεύω, fut. -εύσω, perf. ἑστράτευκα (from στρατός), and middle στρατεύομαι. *To make a military expedition, to go on an expedition, to serve in war.*

στρατηγέω, ᾶ, fut. -ήσω, perf. ἑστράτηγηκα (from στρατηγός). *To lead an army, to be a general, to have the command of, to command.*

στρατηγία, ας, ἡ (from στοατηγέω). *The office of general, chief command, conduct in command.*

στράτηγός, ου, ὁ (from στρατός, and ἄγω, to lead). *A commander.*

στρατιά, ᾶς, ἡ (from στρατός). *An army.*

στρατιώτης, ου, ὁ (from στρατιά). *A soldier.*

στρατιωτικός, ἡ, ὄν (adj. from στρατιώτης). *Of or pertaining to soldiers, military, warlike.*—τὸ στρατιωτικόν, an army.

Στρατονίκη, ης, ἡ. *Stratonice, a daughter of Demetrius Poliorcetes, who married Seleucus, king of Syria.*

στρατώπεδον, ου, τό (from στρατός, and πέδον, a basis or foundation).

An encampment, an army established in camp, an army.

στράτος, οὔ, ὁ (from στορέννυμι). *A camp, an encampment.*—*Mostly an army.*

στρεβλώω, ᾶ, fut. -ώσω, perf. ἑστρέβλωκα (from στρεβλός, twisted). *To wind or twist with a screw or roller.*—*To torture, to put to the rack.*

στρέφω, fut. στρέψω, perf. ἑστροφα, perf. pass. ἑστραμμαι, 2d aor. aet.

ἑστράφον. *To turn, to twist, to turn round.*—In the middle, to turn one's self round, to return.

στρουθίου, ον, τό (dim. of στρονθός). *A small bird, a sparrow.*

στρονθοκάμηλος, ον, ό (from στρονθός, *a sparrow*, and κάμηλος, *a camel*). *An ostrich.*

Στροφαῖδες, ων, αἱ (νῆσοι). *Strophades*, two small islands in the Ionian Sea, off the coast of Elis. They received this name from the circumstance of Zetes and Calais having returned from thence (from στρέφομαι, *to return*) after they had driven the Harpies thither from the table of Phineus.

Στρυμών, όνος, ό. *The Strymon*, a large river of Thrace forming the boundary between that country and Macedonia. It is now the *Karasou*.

στῶμα, ἄτος, τό (from στρώννυμι, *to spread*). *Anything spread out to lie on.*—*A bed, a couch, a couch-covering, a coverlet.*

στυγερός, ά, όν (adj. from στυγέω, *to hate*). *Odious, hateful, dreadful, drear, dismal.*

στυγνός, ή, όν, contr. from στυγᾶνός (adj. from the same). *Hateful, dismal, sad, harsh, cruel.*

στῦλος, ον, ό. *A pillar, a column.*

Στυμφᾶλις, ἴδος, ή (fem. adjective). *Of Stympḥālus, Stympḥalian.*—*Στυμφᾶλις λίμνη, ή*, *Lake Stympḥalis*, in Arcadia.—*Στυμφαλίδες όρνιθες* or *όρνεις*, *the Stympḥalian birds.*

Στύμφαλος, ον, ή. *Stympḥālus*, a town of Arcadia, in the north-eastern angle, near the confines of Achaia.

Στύξ, Στύγός, ή. *The Styx*, a river of the lower world.

στυφελίζω, fut. -ίξω (from στυφέλλος, *close*). *To beat, to push away, to drive away.*

σύ, gen. σου (pers. pron.). *Thou.*

Συβάρις, ἴος or ἴδος, ή. *Sybaris*, a city of Lucania, on the Tarentine Gulf, and noted for the luxury of its inhabitants. It was destroyed by the Crotoniats about B.C.

Συβαρίτης, ον, ό. *A Sybarite, an inhabitant of Sybaris.*

συγγένεια, ας, ή (from συγγενής). *Affinity, relationship, kindred.*

συγγενής, ές (adj. from σύν, *with*, and γένος, *birth*). *Having a common origin with, of the same family.*—As a noun, *ó*, *a relation.*

συγγηράσκω, fut. -γηράσω, &c. (from σύν, *with*, and γηράσκω, *to grow old*). *To grow old with.*

συγγιγνώσκω, fut. -γνώσομαι, &c. (from σύν, *with*, and γιγνώσκω, *to be of opinion*). *To agree in opinion with.*—*To pardon, to forgive.*

συγγνώμη, ης, ή (from συγγιγνώσκω). *Pardon, forgiveness.*

σύγγραμμα, ἄτος, τό (from συγγράφω). *A writing, a treatise, a history.*

συγγραφεύς, έως, ό (from συγγράφω). *A writer, an author, an historian.*

συγγραῖω, fut. -γράψω, &c. (from σύν, *together*, and γράφω, *to write*). *To put down together in writing to compose, to write, to prepare.*

συγγυμναστής, οὔ, ό (from σύν, *together*, and γυμναστής, *a teacher of gymnastics*). *A fellow-gymnast.*

σύγε for **σύ.** *Thou for thy part, thou indeed, thou even thou.*

συγκάθεύδω, fut. -ενδῆσω, &c. (from σύν, *together*, and καθεύδω, *to lie down to sleep*). *To lie down with, to sleep with.*

σύνκαιρος, ον (adj. from σύν, *with*, and καιρός, *a season*). *Seasonable, opportune.*

συγκάλέω, ώ, fut. -καλέσω, &c. (from σύν, *together*, and καλέω, *to call*). *To call together, to invite, to convoke.*—οἱ συγκεκλημένοι, *the invited guests.*

συγκάλυπτω, fut. -καλύψω, &c. (from σύν, *with*, and καλύπτω, *to cover*). *To cover with, to cover up, to hide away.*

συγκάμνω, fut. -κάμω, &c. (from σύν, *with*, and κάμνω, *to labour*). *To labour with, to partake in the toil of, to assist, to help.*

συγκαταβαίνω, future -δήσομαι, &c. (from σύν, *together*, and καταβαίνω, *to descend*). *To descend with,*

to go down together, to engage in, to submit to.

συγκαταδύνω, fut. δύνω, &c. (from σύν, with, and καταδύνω or -δύνω, to sink). To sink with, to go down along with.

συγκατακαίω, fut. -καύσω, &c. (from σύν, with, and κατακαίω, to consume). To burn up along with, to consume together with.

συγκατασβέννυμι, fut. -σβέσω, &c. (from σύν, with, and κατασβέννυμι, to quench). To extinguish together with, to destroy utterly.

σύγκειμαι, fut. -κείσομαι, &c. (from σύν, with, and κείμαι, to lie). To lie with, to be joined together, to consist of.

συγκλείω, fut. -κλείσω, &c. (from σύν, together, and κλείω, to shut). To shut together, to shut in.

σύγκλητος, ου, ἡ (from συγκάλλω, to call together). The senate.

συγκρίνω, fut. -κρίνω, &c. (from σύν, together, and κρίνω, to judge) To place things together in order to judge, to compare.

συγκροτέω, ὦ, fut. -κροτήσω, &c. (from σύν, together, and κροτέω, to strike). To strike together, to clap, to unite, to collect, to organize.

συγκρούω, fut. -κρούσω, &c. (from σύν, together, and κρούω, to strike). To strike or dash together, to bring into collision, to join together.

συγχαίρω, fut. -χαῖρῶ, &c. (from σύν, with, and χαίρω, to rejoice). To rejoice with.

συγχορεύω, fut. -χορεύσω, &c. (from σύν, with, and χορεύω, to dance). To dance with.

συγχωρέω, ὦ, future -χωρήσω, &c. (from σύν, with, and χωρέω, to go). To go with.—Mostly, to concede, to grant, to pardon.

σῦκον, ου, τό. A fig.

συκοφαντέω, ὦ, fut. -ῆσω (from συκοφάντης, an informer). To inform against, to calumniate, to slander, to denounce.

συλλαμβάνω, future -λήψομαι, &c. (from σύν, with, and λαμβάνω, to seize). To seize together with, to lay hold of, to seize upon, to grasp.—To sue for.

συμβαίνω, fut. -βήσομαι, &c. (from σύν, together, and βαίνω, to go). To go together, to come together, to meet, to agree.—Impers., συμβαίνει, it happens, it is fitting, it suits.—τὸ συμβεβηκός, what has occurred, a peculiarity; and in the plural, τὰ συμβεβηκότα, occurrences, the attributes of a thing.—τὰ συμβάντα, the things that have happened, the occurrences.

συμβάλλω, fut. -βάλλω, &c. (from σύν, together, and βάλλω, to cast). To cast together, to unite, to connect, to compare, to strike together, to contend, to engage with, to appoint.—In the middle, to meet with, to contribute to.

συμβασιλεύω, fut. -εύσω, &c. (from σύν, with, and βασιλεύω, to reign). To reign with.

συμβίωσις, εως, ἡ (from συμβιόω, to live together). A living together, a community, union.

σύμβολον, ου, τό (from συμβάλλω) A sign, a token, a symbol.

συμβουλέω, future -βουλεύσω, &c. (from σύν, together, and βουλέω, to counsel). To give advice to, to counsel, to advise.

σύμβουλος, ου, ὁ and ἡ (from σύν, with, and βουλή, counsel). An adviser, a counsellor.

συμμαχία, ας, ἡ (from συμμαχέω, to be an ally in war). An alliance, a confederacy, assistance.

σύμμαχος, ου (adj. from σύν, together with, and μάχομαι, to fight). Allied with, friendly.—As a noun, an ally or confederate in war, a fellow-combatant.

συμμένω, fut. -μενῶ, &c. (from σύν, with, and μένω, to remain). To remain with, to continue, to persist.

συμμίσγω, fut. -μίσσω, &c. (from σύν, with, and μίγνυμι, to mingle). To mingle with, to intermingle, to blend, to mix together.—In the middle, to mingle with, to confer with.

συμμίσχω, poetic for συμμίσγω.

συμπαίζω, fut. -παίζομαι, &c. (from σύν, with, and παίζω, to play). To play with, to sport together.

συμπαράδω, future -θεύσομαι, &c

(from σύν, together with, and παρα-
θέω, to run by the side of). To
run along with, to run by the side
of.

συμπάρεμι, fut. -έσομαι (from σύν,
with, and πάρεμι, to be present).
To be present with.

σύμπας, -πᾶσα, -παν (adj. from σύν,
together, and πᾶς, all). All to-
gether, the whole.

συμπάσχω, fut. -πείσομαι, &c. (from
σύν, with, and πάσχω, to suffer).
To suffer along with.—To sym-
pathize with.

συμπεῖθω, future -πείσω, &c. (from
σύν, with, and πείθω, to persuade).
To persuade along with, to prevail
upon, to influence, to move by en-
treaty.

συμπίνω, fut. -πίομαι, &c. (from
σύν, with, and πίνω, to drink).
To drink with, to drink together.

συμπίπτω, fut. -πεσοῦμαι, &c. (from
σύν, together, and πίπτω, to fall).
To fall together, to meet, to come
into contact, to fall down.—συμ-
πίπτειν εἰς μάχην, to engage in
battle with.

συμπλέκω, fut. -πλέξω, &c. (from
σύν, together, and πλέκω, to
weave). To bind or weave to-
gether, to intertwine, to interweave.
—συμπλέκομαι, to come to blows
with, to join battle with, to grapple
with.

συμπλέω, fut. -πλεύσομαι, &c. (from
σύν, with, and πλέω, to sail). To
sail with.

Συμπληγᾶδες, ων, αἱ (πέτραι under-
stood). The Symplegades (i. e.,
the dashers-together, from σύν, to-
gether, and πλήσσω, to dash), a
name applied to the Cyānēæ, from
their supposed collision when ves-
sels attempted to pass. See Κυ-
άνεαι.

συμπληρώω, ὤ, fut. -πληρώσω, &c.
(from σύν, denoting completion,
and πληρώω, to fill). To fill com-
pletely, to fill up.

σύμπλοος, οον, contr. σύμπλους, οον
(adj. from συμπλέω). Sailing
with, accompanying on a voyage.
—As a noun, the companion of a
voyage, a companion.

συμπνέω, fut. -πνεύσω, &c. (from
σύν, with, and πνέω, to blow). To
blow with, to join.

συμπόσιον, ον, τό (from συμπίνω).
A drinking together, a banquet, a
banqueting-hall, a saloon.

συμπότης, ον, ὁ (from συμπίνω). A
table companion, a guest.

συμπράσσω, fut. -πράξω, &c. (from
σύν, with, and πράσσω, to do).
To do along with, to perform joint-
ly, to sympathize, to help.

συμπρήθω, fut. -πρήσω, perf. συμπε-
πρηκα (from σύν, with, and πρήθω,
to burn). To burn with.

σύμπτωσις, εως, ἡ (from συμπίπτω,
to meet). A meeting, a concur-
rence.

συμφέρω, fut. -οίσω, &c. (from σύν,
together, and φέρω, to bring). To
bring together, to collect, to con-
tribute, to be profitable or useful,
to assent to.—τὸ συμφέρον, that
which is of advantage or profit,
advantage.—In the middle, to come
together, to flow, to stream.—In
the passive, to be borne together.

συμφεύγω, fut. -φεύξομαι, &c. (from
σύν, together, and φεύγω, to flee).
To flee together with, to flee away,
to escape to.

συμφθέγγομαι, fut. -φθέξομαι, &c.
(from σύν, with, and φθέγγομαι,
to speak). To speak with, to
agree with, to accompany.

συμφλέγω, fut. -φλέξω, perf. συμπέφ-
λεχα (from σύν, together, and
φλέγω, to burn). To burn togeth-
er, to burn with.

συμφορά, ᾱς, ἡ (from συμφέρω). An
accident, a misfortune, a calamity.

συμφῆς, ἐς (adj. from συμφύω, neut.,
to grow together). Grown togeth-
er, united by nature, naturally co-
herent, placed together.

σύν (prep.), governs the dative only.
With, together with, in company
with, &c.—In composition it de-
notes concurrence in action, asso-
ciation, union, collection, comple-
tion or fulfilment of an action, and
frequently merely strengthens the
force of the simple verb.

συναγᾶνακτέω, ὤ, fut. -ήσω, &c.
(from σύν, and ἀγανακτέω, to be

angry. To share in the indignation of another.

συναγελᾶω, fut. -ᾶσω (from σύν, together, and ἀγελᾶω, to herd). To bring together into a herd, to unite with a herd.—In the middle, to herd together or with.

συνᾶγω, fut. -ᾶξω, &c. (from σύν, together, and ἄγω, to lead). To draw together, to collect, to lead together, to gather, to unite.

συνᾶδω, fut. -ᾶσω, &c. (from σύν, with, and ᾄδω, to sing). To sing with.

συναθροίζω, future -αθροίσω, &c. (from σύν, together, and ἀθροίζω, to assemble). To assemble together.

συναεῖρω, poetic for **συναίρω**

συναίρειω, ᾠ, fut. -αιρήσω, &c (from σύν, together, and αἰρέω, to take). To take together, to collect, to destroy, to capture.

συναίρω, fut. συνᾶρῶ, &c. (from σύν, together, and αἶρω, to raise). To raise together, to assist in raising, to lift with.—To take away, to seize upon.

συναισθάνομαι, fut. -αισθήσομαι, &c. (from σύν, with, and αἰσθάνομαι, to perceive) To perceive with or at the same time, to have a fellow feeling with, to be conscious of, to feel certain of.

συναντᾶω, ᾠ, fut. -αντήσω, &c. (from σύν, with, and ἀντάω, to meet). To meet with, to light upon, to go to meet.

συναπόλλυμι, future -απολέσω, &c. (from σύν, with, and ἀπόλλυμι, to destroy). To destroy together with.—In the middle, to perish with.

συνάπτω, fut. -ᾶψω, &c. (from σύν, together, and ἄπτω, to fasten). To fasten together, to unite, to join, to hang together, to meet together.

συναρπάζω, fut. -αρπᾶσω, &c. (from σύν, together, and ἀρπάζω, to carry off). To carry off together or at once, to carry off, to seize, to plunder.

συναρτᾶω, ᾠ, fut. -αρτήσω, &c. (from σύν, together with, and ἀρτᾶω, to hang up). To hang up together

with, to join together, to fit to, to unite with.

συνδέω, fut. -δήσω, &c. (from σύν, together, and δέω, to bind). To bind together, to fasten with, to chain to.

συνδιαπράσσω, Attic -πράττω, fut. -πράξω, &c. (from σύν, with, and διαπράσσω, to accomplish). To effect in conjunction with, to bring about by means of, to manage with, to take part in the management of.

συνδιαφθείρω, fut. -φθερῶ, &c. (from σύν, with, and διαφθείρω, to destroy). To destroy along with, to aid in destroying.

συνδιώκω, future -διώξω, &c. (from σύν, with, and διώκω, to pursue). To pursue together with, to join in the pursuit.

συνέδριον, ου, τό (from σύν, with, and ἔδρα, a sitting). Literally, a sitting together.—The sitting of a council, an assembly.

συνεῖδω, future -εἰσομαι, &c. (from σύν, denoting completion, and εἶδω, to know). To know thoroughly, to feel conscious of, to feel within one's self, to feel certain of, to perceive.

σύνειμι, fut. -έσομαι (from σύν, with, and εἰμί, to be). To be with, to associate with, to be on terms of intimacy with.—συνεῖναι τῷ ἁριότῳ βίῳ, to be in communion with the happiest life, i. e., to lead the happiest life.

σύνειμι, fut. -εἰσομαι, &c. (from σύν, with, and εἶμι, to go). To go along with, to come with, to accompany.

συνεισφέρω, fut. -εισοίσω, &c. (from σύν, together, and εἰσφέρω, to contribute). To contribute together with.

συνεκβάλλω, fut. -βάλῶ, &c. (from σύν, together, and ἐκβάλλω, to eject or banish). To banish at the same time.

συνεκπέμπω, fut. -πέμψω, &c. (from σύν, with, and ἐκπέμπω, to send forth). To send forth together with.

συνεκπλέω, future -πλείσομαι, &c. (from σύν, with, and ἐκπλέω, to

sail out). To sail out along with, to join a naval expedition.

συνεκφέρειω, fut. -εξοίσω, &c. (from σύν, with, and ἐκφέρειω, to bear forth). To bring forth together with, to make manifest at the same time with.

συνελαύνω, fut. -ελαῦσω, &c. (from σύν, together, and ἐλαύνω, to drive). To drive together, to bring into contact, to drive.

συνεξαίρω, ᾧ, future -αιρήσω, &c. (from σύν, together, and ἐξαίρω, to take out). To take out or away together, to remove together with, to assist in removing or destroying.

συνεξανίστημι, fut. -αναστήσω, &c. (from σύν, together, and ἐξανίστημι, to cause to arise). To cause to arise together or at the same time. —As a neuter, in perf. and 2d aor., to arise as one man.

συνέπομαι, fut. -έψομαι (from σύν, with, and ἔπομαι, to follow). To follow with, to accompany, to attend.

συνεργέω, ᾧ, fut. -ήσω, perf. συνήργηκα (from συνεργός). To work with, to aid one in his work, to co-operate in, to assist.

συνεργός οὗ, ὁ and ἡ (from σύν, with, and ἔργον, a work). An assistant.

συνέρχομαι, future -ελεύσομαι, &c. (from σύν, with, and ἔρχομαι, to come or go). To come with, to go with, to come together, to meet, to be present.

σύνεσις, εως, ἡ (from συνίημι). Intelligence, judgment, understanding.

συνεστιᾶω, ᾧ, future -εστιᾶσω, &c. (from σύν, together, and ἐστιᾶω, to receive into one's house). To entertain a guest at one's house. —In the middle, to feast with.

συνετός, ἡ, ὅν (adj. from συνίημι). Intelligent, prudent, wise.

συνευρέτης, ου, ὁ (from σύν, with, and εὐρή, a couch). A spouse.

συνέχεια, ας, ἡ (from συνεχής). Perseverance, permanency, constancy.

συνεχής, ἐς (adj. from συνέχω). Connected with, joined together, continuous, next to, bordering upon, frequent, habitual, constant. —

Neuter, as an adverb, συνεχές, *unceasingly, frequently.*

συνέχω, fut. -έξω and -σχήσω, &c. (from σύν, together, and ἔχω, to hold). To hold together, to hold fast, to fasten.

συνεχῶς (adv. from συνεχής). Continually, constantly, frequently, connectedly.

συνήθεια, ας, ἡ (from συνήθης). Familiar intercourse, habit, familiarity, custom, a practice.

συνήθης, ἐς (adj. from σύν, together, and ἥθος, an abode). Dwelling together. —Hence, familiar, intimate, accustomed, trusty.

συνήθως (adv. from συνήθης). Constantly.

συνηρεός, ἐς (adj. from συνηρέφω, to overshadow). Overshadowed, covered, shaded.

σύνθεσις, εως, ἡ (from συντίθημι, to place together). A composition, combination.

συνθηρᾶω, ᾧ, future -θηρᾶσω, &c. (from σύν, together, and θηράω, to hunt). To hunt in company, to aid in hunting or pursuing.

συνίημι, fut. συνήσω, &c. (from σύν, together, and ἵημι, to send). To send together. —To comprehend, to perceive, to understand, to observe, to mark.

συνικετεύω, fut. -εύσω, &c. (from σύν, with, and ἱκετεύω, to supplicate). To supplicate with, to offer up prayers with.

συνίστημι, fut. συνστήσω, &c. (from σύν, together, and ἵστημι, to place). To place together, to establish, to set on foot, to bring forward, to introduce, to plan, to collect. —To ensue. —With the accusative and dative, to recommend to.

συννεάω, fut. -νεῶσω, perf. συννερέῃκα (from σύν, with, and νεάω, to be young). To pass one's youth with.

συννεός, ἐς (adj. from σύν, with, and νέος, a cloud). Covered with clouds, cloudy, shaded.

σύννομος, ου (adj. from σύν, together, and νέμω, to pasture). Pasturing together, grazing together, feeding in company.

σύννοος, οον, contr. σύννοος, οον (adj. from σύν, intensive, and νόος, νοῦς, mind). *Wrapped in thought, contemplative, pensive.*

σύννοδος, ον, ἡ (from σύν, with, and ὁδός, a way). *A meeting, an assembly, company.*

συννοικέω, ᾧ, fut. -ήσω, &c. (from σύν, with, and οἰκέω, to dwell). *To dwell with, to dwell together, to inhabit, to colonize, to hold communion with, to labour under.*

συννοικίζω, fut. -οικίσω, &c. (from σύν, with, and οἰκίζω, to cause to dwell). *To cause to dwell with or together, to give in marriage, to plant a colony.*

σύνολος, ον (adj. from σύν, together, and ὅλος, the whole). *All together.*—Generally in the neuter, τὸ σύνολον, the whole, all together.—Also, τὸ σύνολον, adverbially, in fine, on the whole, in general.

συννομιλέω, ᾧ, fut. -ήσω, &c. (from σύν, with, and ὀμιλέω, to associate). *To associate with, to keep company with.*

σύντορος, ον (adj. from σύν, with, and ὅρος, a boundary). *Bordering upon, contiguous, adjoining.*

συνουσία, ας, ἡ (from pres. part. of σύνειμι, to be together). *An assembly, a meeting, a festival.*

σύνταξις, εως, ἡ (from συντάσσω). *A collection, an array, arrangement.*

συντάσσω, fut. -τάξω, &c. (from σύν, together, and τάσσω, to arrange). *To place together in proper order, to arrange, to draw up in battle array, to dispose.*

συντέλεια, ας, ἡ (from συντελέω). *Accomplishment, perfection, termination, completion.*

συντελέω, ᾧ, fut. -τελέσω, &c. (from σύν, together, and τελέω, to bring to an end). *To terminate completely, to bring about with, to accomplish, to perfect, to produce, to fulfil.*

συντίθημι, fut. συνθήσω, &c. (from σύν, together, and τίθημι, to place). *To place together, to compose, to arrange, to prepare, to invent, to make.*

σύντονος, ον (adj. from συντείνω, to strain). *Strained, vigorous, severe, strong.*

συντρέχω, fut. -δράμοῦμαι, &c. (from σύν, together, and τρέχω, to run). *To run together, to assemble, to collect, to concur.*

συντριβω, fut. -τρίψω, &c. (from σύν, together, and τριβω, to rub). *To rub together, to grind, to crush.*

σύντροφος, ον (adj. from συντρέφω, to rear or bring up with). *Brought up with, familiar.—Domestic.*

συντυγχάνω, future -τεύξομαι, &c. (from σύν, with, and τυγχάνω, to meet). *To meet with, to fall in with, to have a conference with.*

συντύραννος, ον, ὁ (from σύν, with, and τύραννος, a tyrant). *A fellow-tyrant.*

συνωρίς, ἴδος (probably from σύν, together, and αείρω, to raise, to bear). *A team, a pair, a span, a chariot.*

Συρία, ας, ἡ. *Syria, a country of Asia Minor, on the coast of the Mediterranean.*

σῦριγξ, ἱγγος, ἡ (probably from σῦρω). *The syrx, the shepherd's pipe or reed.* See note, page 178, line 11.

συρίζω, fut. συρίξω, perf. σεσῦριχα (from σύριγξ). *To play on the pipe.*

συρρέω, future -ρεύσομαι, &c. (from σύν, together, and ρέω, to flow). *To flow together, to run into.*

Σύρτις, εως and ἴδος, ἡ. *A quicksand.*—In the plural, αἱ Σύρτιες, ον, the Syrtes, two bays or gulfs on the coast of Africa, of which one was called Syrtis Major, now styled by sailors *Gulf of Sydra*, the other Syrtis Minor, now *Gulf of Gabes*. The name Syrtis is generally derived from σύρω, to drag, but comes more probably from the term Sert, a desert tract.

σῦρω, fut. σῦρῶ, perf. σέσυρκα. *To draw, to drag, to tear, to agitate, to wash down.*

σῦς, σνός, ὁ and ἡ. *A swine, a boar, a hog, a sow.*

συσκέλλω, fut. συσκήσομαι, perf. συνέσκηκα, 2d aor. συνεσκλην

(from σύν, together, and κέλλω, to dry). To dry up together.
 συσκηνος, ου, ό (from σύν, with, and σκηνή, a tent). A tent-mate, a comrade, a fellow-soldier.
 συσκιάζω, fut. -ᾶσω (from σύν, together, and σκιάζω, to shade). To overshadow, to cover with shade.
 σύσκιος, ον (adj. from σύν, with, and σκία, a shadow). Covered with shade, shady, overshadowed.
 συσσιτίον, ου, τό (from σύν, together, and σίτος, food). A meal eaten in common, a common eating-hall.
 σύστασις, εως, ή (from συνίστημι, to place together). Structure, construction, form, make, condition, a frame.
 συστέλλω, fut. -στελῶ, &c. (from σύν, together, and στέλλω, to send). To send together, to draw together, to contract, to retrench, to reduce.
 συστρατεύω, fut. -εύσω, &c. (from σύν, with, and στρατεύω, to go on an expedition). To go on an expedition with, to perform military service with.
 συχνός, ή, όν (adj.). Crowded, frequent, continual, connected, long, abundant.
 σφαγή, ης, ή (from σφάζω). Slaughter, immolation, an execution.
 σφάζω, Attic σφάττω, future σφάξω, perf. ἐσφαχα, 2d aor. pass. ἐσφαγην. To slaughter, to slay, to immolate, to put to death, to kill.
 σφαιροειδής, ές (adj. from σφαῖρα, a globe, a sphere, and εἶδος, appearance). Spherical, resembling a sphere.
 σφαλῆρός, ά, όν (adj. from σφάλλω). Slippery, deceitful, treacherous, dangerous, deceptive, insecure, tottering, ready to fall.
 σφάλλω, fut. σφαλῶ, perf. ἐσφαλκα. To move or shake from its place, to cause to totter, to stagger, to deceive, to mislead.—Neuter, to totter, to be ready to fall, to be insecure.
 σφάλμα, ατος, τό (from σφάλλω). A slip, a fall, a false step, an error.
 σφάττω, Attic for σφάζω.

σφε, epic and Ionic for σφέας, σφας acc. pl. of σφεῖς.
 σφεῖς, neut. σφέα, gen. σφέων, Ionic for σφῶν, dat. σφῆσι, acc. σφᾶς, poetic σφέας (plural of the pron. of 3d pers., nom. wanting, gen. οὔ, &c.). They, &c.
 σφενδόνη, ης, ή. A sling.
 σφετερίζω, fut. -ῖσω (from σφέτερος, your, his own), and middle σφετερίζομαι. To make your own, to appropriate to one's self.
 σφήν, σφήνός, ό (akin to σφίγγω). A wedge.
 σφήνω, ῶ, fut. -ῶσω, perf. ἐσφήνωκα (from σφήν). To wedge, to cleave with wedges, to wedge open.
 Σφήττιος, ου, ό. A Sphettian, one of the borough of Sphettus, in Attica.
 σφίγγω, fut. σφίγξω, perf. ἐσφίγχα. To draw or press together, to contract, to squeeze, to contract.
 Σφίγξ, ιγγος, ή. The Sphinx, a fabulous monster, having the head and breast of a woman, the body and claws of a lion, and the tail of a serpent. It infested the neighbourhood of Thebes, and destroyed those who could not solve the riddle proposed by it to them.
 σφοδρά (adv. from σφοδρός, violent). Violently, forcibly, fiercely, much, strongly, very, excessively.
 σφοδρῶς (adv.), same as σφοδρά.
 σφράγίς, ἱδος, ή. A seal, an impression.
 σφῦρήλατος, ον (adj. from σφῦρα, a hammer, and ἐλαύνω, to drive). Wrought with the hammer, beat out with the hammer.
 σφῦρόν, οὔ, τό. The ankle.
 σχεδία, ας, ή (prop. fem. of σχεδῖος, hastily done, with ναῦς understood). A vessel built in haste, a raft or float.
 σχεδόν (adv.). Near.—Nearly, almost.—In Attic with τι generally.—σχεδόν τι, nearly, almost.—Perhaps.
 σχέτλιος, α, ον (adj.). Harsh, cruel, indefatigable, wretched, unhappy.
 σχῆμα, ατος, τό (from ἔχω, to have, to hold). Form, figure, posture

gesture, air, attire, dress, rank, dignity.

σχίζω, fut. σχίσω, perf. ἐσχίκα. *To split, to cleave, to divide.*

σχοῖνος, ου, ὁ and ἥ. *A sort of rush, especially of an aromatic species.*

σχολάζω, fut. -ῶσω, perf. ἐσχόλῃκα (from σχολή). *To be at leisure, to have leisure, to be at rest, to bestow one's leisure time upon, to apply to, to enjoy leisure with.—To be a pupil of.*

σχολαίως (adv. from σχολαῖος, at leisure). *Leisurely, indolently, idly.*

σχολαστικός, ἥ, ὄν (adj. from σχολή). *Enjoying (learned) leisure, devoted to study, studious.—As a noun, a student.—In later writers, a simpleton.*

σχολή, ης, ἥ, Doric σχόλα, ας, ἰ. *Leisure, freedom from occupation, rest.—A school.*

σώζω, fut. σώσω, perf. σέσωκα. *To save, to preserve, to keep safe, to liberate, to rescue.*

Σωκράτης, εος contr. ους, ὁ. *Socrates, the most illustrious of the Grecian philosophers.*

Σωκρατικός, οῦ, ὁ. *A disciple of Socrates, a Socratic philosopher.*

σῶμα, ἄτος, τό. *The body.*

Σώστρατος, ου, ὁ. *Sostratus.*

σῶστρον, ου, τό (from σώζω). *A reward given for saving, salvage.*

σωτήρ, ἥρος, ὁ (from σώζω). *A saver, a preserver, a deliverer.*

σωτηρία, ας, ἥ (from σωτήρ). *Preservation, salvation, delivery from danger, safety.*

σώφρονέω, ᾶ, fut. -ήσω, perf. σεσώφρονῃκα (from σώφρων). *To be of sound mind, to be in his right senses, to be wise or prudent, to be discreet, to become rational, to be chaste.*

σώφροσϋνη, ης, ἥ (from σώφρων). *Soundness of mind, discretion, prudence, probity, discreetness of deportment, continence, chastity.*

σώφρων, ου (adj. from σόος, σῶς, sound, and φρήν, mind). *Sound of mind, discreet, prudent, wise, moderate, chaste, sensible.*

T.

τᾶ καὶ τᾶ, Doric for τῇ καὶ τῇ (ὁδᾶ understood). *In this direction and in that.*

Ταινάριος, α, ου (adj.). *Tænarian, of Tænarus.*

Ταινᾶρος, ου, ὁ. *Tænārus, a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now Cape Matapan.*

ταινία, ας, ἥ (from τείνω, to stretch out). *A band, a fillet a strip of land.*

τακτός, ἥ, ὄν (adj. from ἄσσω, to arrange). *Arranged in proper order.*

τάλαντον, ου, τό. *A talent, a sum of money. The Attic talent of silver was worth ten hundred and fifty-five dollars, fifty-nine cents; but the Attic talent of gold, ten thousand five hundred and fifty-five dollars, ninety-three cents.*

τάλας, αйна, αν (adj. from ταλαῶ, to suffer). *Wretched, miserable, unfortunate.*

τάλλα, by crasis for τὰ ἄλλα, used adverbially. *As for the rest, finally, besides.*

ταμεῖον and ταμιεῖον, ου, τό. *A magazine, a storehouse, a granary.*

ταμιεύω, fut. -εύσω (from ταμίης, a steward). *To manage, to provide as a steward.—In the middle, to provide for one's self, to divide among one another.*

ταμίη, ης (epic and Ionic for ταμία, ας), ἥ, and with γυνή expressed γυνή ταμίη, *the female housekeeper τάν. See ὦ τάν.*

τάν, Dor. for τήν, and τάνδε for τήνδε.

Τάναις, ἴδος, ὁ. *The Tanāis, now the Don, a large river of Europe emptying into the Palus Mæotis.*

Τάνταλος, ου, ὁ. *Tantalus, a king of Phrygia, punished by the gods for divulging their secrets unto mortals, by being placed up to the chin in water, and tormented with insatiable thirst, while the water eluded his lips as often as he attempted to taste it.*

ἄρῃν **τοῖς** **τα** **νῦν** adverbially. *Now, at the present moment.*

τάξις, **εὖς**, **ἡ** (from **τάσσω**). *An arrangement, an office, an employment, a duty, regulation, order.*

ταπεινός, **ἡ**, **όν** (adj.). *Humble, low, mean, small, submissive, lowly, of modest deportment.*

ταπεινῶ, **ῶ**, fut. **-ῶσω**, perf. **τεταπεινώκα** (from **ταπεινός**). *To depress, to make low, to reduce, to humble, to humiliate.*

-ταπεινῶς (adv. from **ταπεινός**). *In a lowly manner, humbly, meanly, servilely.*

ταπεινώσις, **εὖς**, **ἡ** (from **ταπεινός**). *Debasement, humiliation.*

τάπηξ, **ἡτος**, **ὁ**. *A coverlet, a carpet.*

Ταράντινοι, **ων**, **οἱ**. *The Tarentines, the inhabitants of Tarentum, a city of lower Italy, on the Tarentine Gulf. It is now Taranto.*

ταράσσω, Attic **ταράττω**, fut. **ταράξω**, perf. **τετάραχα**. *To stir up, to disturb, to throw into confusion, to terrify, to agitate.*

ταράχῳ, **εἰς** (adj. from **ταραχή**, disorder, and **εἶδος**, appearance). *Like a disorderly assemblage, in commotion, tumultuous, disturbing, stormy.*

ταρβέω, **ῶ**, fut. **-ήσω**, perf. **τετάρβηκα** (from **τάρβος**, fear). *To be terrified at, to stand in awe of, to fear.*

ταρῖχεύω, fut. **-εύσω**, perf. **τεταρῖχενκα** (from **ταρῖχος**, anything salted, preserved, or embalmed). *To preserve flesh, to salt, to pickle, &c.*—In the case of dead bodies, to embalm.

ταρσός, **οὔ**, **ὁ** (from **τέρσω**, to dry up). *A pinion, a wing.*

Τάρταρος, **ον**, **ὁ**. *Tartārus, one of the regions of the lower world, where the wicked are punished.—Also, one of the earliest of the Grecian deities.*

Ταρτήσιος, **ον**, **ὁ**. *A Tartessian, an inhabitant of Tartessus.*

τάσσω, fut. **τάξω**, perf. **τέταχα**, 2d aor. **ἐτάχον**. *To arrange, to dispose, to assign, to place in order, to draw up.*

Ταυγέτος, **ον**, **ὁ**. *Taygētus, part of*

a lofty ridge of mountains, traversing the whole of Laconia.

ταῦρος, **ον**, **ὁ**. *A bull.*

Ταῦρος, **ον**, **ὁ**. *Mount Taurus, a chain of mountains in Asia, extending from the frontiers of India to the Ægean Sea.*

τάφῃ, **ἡς**, **ἡ** (from **θάπτω**, to bury, 2d aor. **ἐτάφον**). *A grave, a sepulchre, a coffin, burial.*

τάφος, **ον**, **ὁ** (from the same). *A grave, a sepulchre, a tomb, burial.*

τάχα (adv. from **ταχύς**). *Quickly, rapidly, soon, speedily, easily, per haps.*

τάχῳ (adv.), same as **τάχα**.

τάχος, **εὖς**, **τό**. *Speed, swiftness, rapidity.—διὰ τάχους, with speed, rapidly, quickly.*

ταχύς, **εἷα**, **ὅ** (adj.). *Swift, rapid, fleet, prompt, quick.—Neuter, as an adverb, ταχύ, quickly, &c.—Comp. ταχίων, ἰον, and θάσσων, ον, superl. τάχιστος, η, ον.—Neuter plural superl., as an adverb, τάχιστα, and ὡς τάχιστα, as rapidly as possible, instantly.*

ταχύτης, **ἡτος**, **ἡ** (from **ταχύς**). *Swiftness, celerity.*

ταῦς, gen. **ταῶ**, **ὁ**. *The peacock.*

τε (conj.). *And.—τε τε, or τε καί, both and; as well as.*

τέθριππος, **ον** (adj. from **τέτρα** for **τέσσαρα**, four, and **ἵππος**, a horse). *Harnessed with four horses.—τέθριππον, ον, τό, a four-horse chariot.*

τείνω, fut. **τενῶ**, perf. **τέτακα**. *To stretch, to strain, to draw out, to extend.—Perf. pass. part. τεταμένος, η, ον, strained, extended.*

Τειρεσίας, **ον**, **ὁ**. *Tiresias, a prophet of Thebes, son of Evērus and Chariclo, deprived of sight by Minerva.*

τείρω, fut. **τερῶ**, perf. **τέταρκα**. *To rub, to wear by rubbing, to wear out, to consume, to distress, to harass, to press hard.*

τειρίζω, fut. **-ίσω**, perf. **τετείχικα** (from **τείχος**). *To enclose with walls, to build the walls of.*

τείχος, **εὖς**, **τό**. *A wall.*

τεκμαίρω, fut. **-μαρῶ** (from **τέκμαρ**, a

limit. To fix the limit, to determine, to end, to give a proof, to demonstrate.—In the middle, τεκμαίρομαι, epic aor. τεκμηράμην. To judge by, to infer from any appearance, to conjecture from

τεκμήριον, ου, τό (from τεκμαίρομαι).

A mark, a sign, an indication, a proof.

τέκνον, ου, τό (from τίκτω, to bring forth). A child.

τεκνύω, ὦ, fut. -ώσω, perf. τετέκνωκα (from τέκνον). To beget children, to be a parent.

τέκος, εος, τό (from τίκτω, to bring forth). A child, offspring.

τεκταίνω, fut. -τάνῳ (from τέκτων).

To construct, to fabricate, to build.

τεκτονική, ἥς, ἡ (properly feminine of τεκτονικός, with τέχνη understood). The art of building, architecture.

τέκτων, ονος, ὁ (akin to τέχνη, τίκτω). A carpenter, an artificer, a builder.

Τελαμών, ὄνος, ὁ. Telāmon, son of Æācus, brother of Peleus, was king of the island of Salāmis, and father of Ajax and Teucer.

τέλειος, ον (adj. from τέλος). Finished, perfected, complete, perfect, entire.

τελειώω, ὦ, fut. -ώσω, perf. τετελείωκα (from τέλειος). To bring to a termination, to finish, to complete, to perfect.

τελείω, poetic for τελέω.

τελετή, ἥς, ἡ (from τελέω). A completion, a termination, accomplishment, an initiation into sacred mysteries, mysteries, rites.

τελευταῖος, α, ον (adj. from τελευτή). Last, final, at the end, concluding.

—Neuter, as an adverb, τὸ τελευταῖον, finally, lastly.

τελευτᾶω, ὦ, fut. -ήσω, perf. τετελεύτηκα (from τελευτή). To end, to complete, to finish, to accomplish.

(With θίω, which, however, is also understood), to die, to perish.

τελευτή, ἥς, ἡ (from τελέω). An end, death.

τελέω, ὦ, fut. -έσω, perf. τετέλεκα (from τέλος). To complete, to finish, to perform, to accomplish, to

pay (a tax or contribution), to offer.

τέλεως (adv. from τέλος for τέλειος).

Completely, perfectly, extremely.

τέλμα, ἄτος, τό. A swamp, a marsh, a morass.

τέλος, εος, τό. The end, the issue, a purpose, a command, a magistracy, tribute, expense.—In the plural, τὰ τέλη, the magistrates.—As an adverb, τέλος, finally, at last.

τέμενος, εος contr. ους, τό (from τέμνω). Properly, a piece of land appropriated for a particular use.

—A grove, a consecrated place, a temple, a public place.

τέμνω, fut. τεμῶ, perf. τέμμηκα, 2d aor. ἐτάμουν. To cut in half, to cut asunder, to cleave, to cut away, to lop off, to divide, to desolate.

Τέμπεα, ἑων, contr. Τέμπη, ὦν, τά. Tempē, a delightful valley of Thesaly, between Mount Olympus on the north and Ossa on the south, through which the Penēus flows into the Ægēan.

τένᾱγος, εος, τό. A shallow, shoal water, a swamp.

τεναγώδης, ες (adj. from τένᾱγος, and εἶδος, appearance). Swampy, marshy.

τένθης, ου, ὁ. A glutton, an epicure.

τένων, οντος, ὁ (from τείνω, to stretch). A sinew, especially a sinew of the neck.—Also, the neck.—οἱ τένοντες, the sinews of the neck, the neck.

τέος, ἡ, ὄν, epic and Doric for σός, σή, σόν. Thine.

τεράστιος, ον (adj. from τέρας, a portentous sign). Portentous, wonderful, prodigious.

τεράτεύομαι, fut. -εύσομαι (from τέρας, a wonderful occurrence). To relate wonderful occurrences, to iment extraordinary events, to de-

τερμα, ἄτος, τό. A bound, a term, an end.

τέρμων, ονος, ὁ. Same as τέρμα.

Τέρμων, ονος, ὁ. Termīnus, a Roman deity, who presided over boundaries and landmarks.

τερπικέρανος, ον (adj. from τέρπω,

and κεραυνός, *the thunderbolt*.
Delighting in wielding the thunderbolt.

τέρπνός, ἡ, ὄν (adj. from τέρω).
Pleasing, charming, delightful, agreeable.

τέρρω, fut. τέρω, 2d aor. mid. ἐταρόμην and often, with redupl., τεταρόμην, part. τεταρόμενος, 1st aor. pass. ἐτέρφθην and ἐτάρφθην, 2d aor. pass. ἐτάρπην. *To fill, to satiate, to satisfy, to delight, to please.*

τέρψις, εως, ἡ (from τέρω). *Delight, pleasure, enjoyment.*

Τερψιχόρη, ης, ἡ (from τέρω, and χορός, *the dance*). *Terpsichorē*, the Muse that presided over dancing.

τεσσαράκοντα (num. adj. indecl. from τέσσαρες, with numeral suffix, denoting *tens*). *Forty.*

τεσσαράκοστος, ἡ ὄν (num. adj. from τεσσαράκοντα). *The fortieth.*

τέσσαρες, α, genitive ὧν (num. adj.). *Four.*

τέταρτος, η, ὄν (num. adj. from τέταρες). *The fourth.*—Neuter, as an adverb, τέταρτον, *fourthly*.

τέτμον, epic for ἐτετμον (a defective aorist, no other part of the verb occurs). *To meet with, to find.*

τετραίνω for τιτραίνω. *To perforate, &c.*

τετραῖκερος, ὢν (adj. from τέτρα for τέσσαρα, and κέρας, *a horn*). *Having four horns, four-horned.*

τετραῖκισχίλιοι, αι, α (num. adj. from τετράκις, *four times*, and χίλιοι, *a thousand*). *Four thousand.*

τετρακόσιοι, αι, α (num. adj. from τέτρα for τέσσαρα, with numeral suffix, denoting *hundreds*). *Four hundred.*

τετράπηγος, υ (adj. from τέτρα for τέσσαρα, and πήγος, *a cubit*). *Four cubits long.*

τετράπλευρος, ὢν (adj. from τέτρα for τέσσαρα, and πλευρά, *a side*). *Four-sided.*

τετραῖποδις, τι (adv. from τετραῖποδος, poet. for τετράπους). *On all fours.*

τετραῖπους, ουν, gen. -ποδος (adj. from τέτρα for τέσσαρα, and πούς, *a foot*). *Four-footed.*

τεττάρκοντα, Attic for τεσσαράκοντα. *Forty.*

τέτταρες, Attic for τέσσαρες. *Four.*
 τέττιξ, ἱγος, ὁ. *The cicada.* See note, page 173, ode vii., line 1.

Τεῦκρος, ον, ὁ. *Teucer*, son of Telamon, and brother of Ajax. On his return from the Trojan war, his father refused to receive him into his kingdom, for not having avenged the death of his brother Ajax. He therefore sailed to Cyprus, where he built a city, and named it, from his native country, *Salamis*.

τεῦχος, εος, τό (from τεύχω). *A vessel, an implement, a weapon.*—In the plural, τὰ τεύχεα, *arms, armour.*

τεύχω, fut. τεύξω, perf. τέτευχα. *To prepare, to complete, to construct, to make, to do.*—In the passive, *to be made, to be*, especially in the perfect τέτυγμαι.

τεφρώδης, ες (adjective from τέφρα, *ashes*, and εἶδος, *appearance*). *Of the colour of ashes, resembling ashes.*

τέχνη, ης, ἡ (probably from τίκτω, *tekein*, akin to τεύχω). *Art, a trade or profession, an art, artifice, cunning, a work of art, a vocation, a stratagem, a fraud.*

τεχνίτης, ον, ὁ (from τέχνη). *An artist, an artisan, an artificer, a connoisseur.*

τέως (adv., correl. to ἕως). *Until then, until, as long as, while.*

τῇ, epic for ἡ. *Where.*

τῇγε (adv., properly dat. sing. fem. of ὄγε). *In this quarter.*

τῇδε (adv., properly dat. sing. fem. of ὅδε). *Here, in this place, in this way.*

Τηθύς, ὕος, ἡ. *Tethys*, a sea deity, the wife of Oceanus, and daughter of Uranus and Terra. Often used for the sea itself.

Τήϊος, α, ὢν (adj.). *Teian*, of or belonging to Teios.—Τήϊον ἄστυ, *the Teian city*, i. e., Teios in Ionia, the birthplace of Anacreon.

τήκω, fut. τήξω, perf. τέτηχα, 2d aor. ἔτακον. *To melt, to dissolve, to soften.*—Hence, *to waste, to con-*

sume.—In the middle, to decay, to pine away.
τῆλε (adv.). *Afar, in the distance.*
τῆλεθᾶω, ᾶ, a lengthened form of θάλλω (from θηλή, a woman's breast). *To bloom, to be flourish-ing*.—Used only in the pres. part. *τῆλεθᾶων*, poetic *τῆλεθόων*.
τῆλικος, η, ον (adj., correl. to ἡλί-κος). *Of such a size, of such age, as old, of the same age as.*
τῆλικοῦτος, αὐτή, οὗτο (adj. from *τῆλικος* and *οὗτος*). *Of such size, of such an age, so large, so old, so young*.—*εἰς τῆλικοῦτον τρυφῆς*, to such a degree of luxury.
τῆλόθι (adv. from *τῆλου*, afar). *Away from, far away, far from.*
τῆλόσε (adv. from *τῆλου*, afar). *At a distance, far away.*
τῆμερον and **τῆμερα**, Attic for *σήμερον* (adv.). *To-day.*
τῆνικαῦτα, generally Attic for *τῆνίκα* (adv.). *Then, at that time.*
τῆνος, ᾶ, ο, Doric for *ἐκεῖνος*, η, ο. *That, &c.*
Τῆνος, ον, ἡ. *Tēnos*, a small island in the Ægean, near Andros.
τῆπερ, epic for *ἤπερ* (adv.). *Though.*
Τηρεὺς, ἔως, ὁ. *Tereus*, a son of Mars, and king of Thrace. He was changed into a hoopoe.
τηρέω, ᾧ, fut. -ήσω, perf. *τετήρηκα* (from *τηρός*, one who watches). *To give attention to, to observe, to watch or guard, to preserve, to keep.*
Τήρης, εος, ὁ. *Teres*.
τῆτες (adv. from *τὸ ἔτος*). *This year.*
Τιβέριος, ον, ὁ. *Tiberius*, a Roman emperor.
Τίβερις, ἵδος, ὁ. *The Tiber*, a famous river of Italy, on whose banks Rome was situated.
Τιγρᾶνης, ον, ὁ. *Tigrānes*, king of Armenia, son-in-law of Mithradates.
Τίγρης, ητος, ὁ. *The Tigris*, a large river of Asia, rising in the mountains of Armenia Major, and falling into the Euphrates.
τίη, a strengthened form of *τί*. *Why? wherefore?*
τιθασσεύω, fut. -εύσω, perf. *τετιθάσ-σενκα* (from *τιθασσός*). *To render tame, to tame, to conciliate, to ca-jole.*

τιθασσός, ὢν (adj. from *τιθη*, a nurse). *Tamed, tame, domesti-cated.*
τίθηναι, fut. *θήσω*, perf. *τέθεικα*, 2d aor. *έθην*. *To place, to set, to put, to lay down, to propose, to enact, to deposite, to dispose, to inflict*.—*θέσθαι νόμον*, to enact a law.—*θέσθαι μάχην*, to make battle.—*θέσθαι τὸν πόλεμον*, to put an end to the war.—*τίθεσθαι τὰ ὅπλα*, to station themselves in battle array.
τιθήνη, ης, ἡ (from *τιθή*, a nurse). *A nurse.*
Τιθραύστης, ον, ὁ. *Tithraustes*, a Persian naval commander, defeated by Cimon.
τίκτω, fut. *τέξω*, commonly *τέξομαι*, perf. *τέτοκα*, 2d aor. *έτεκον*. *To beget, to bring forth, to bear, to produce, to give birth to*.—*τίκτειν ὠά*, to lay eggs.
τίλλω, fut. *τίλῶ*, perf. *τέτιλκα*. *To pick out, to pluck, to tear out, to strip off.*
Τίμαιος, ον, ὁ. *Timæus*, an historian of Sicily, who flourished about 262 B.C.
Τιμάνδρα, ας, ἡ. *Timandra*, the mistress of Alcibiades.
τιμᾶω, ᾧ, fut. -ήσω, perf. *τετίμηκα* (from *τιμή*). *To estimate, to value, to honour, to deem worthy, to es-teem.*
τιμή, ης, ἡ (from *τίω*, to estimate). *Estimation, value, honour, esteem, reverence, reward, dignity*.—In the plural, *τίμαί*, tokens of esteem or respect.
τιμῖος, α, ον (adj. from *τιμή*). *Esti-mated, highly prized, honoured, valuable, dear.*
Τιμόθεος, ον, ὁ. *Timotheus*, an Athenian general, son of Conon, renowned for his mild and persua-sive disposition.
Τίμων, ωνος, ὁ. *Timon*, a native of Athens, called *Misanthrope*, from his unconquerable aversion to man-kind and all society.
τιμωρέω, ᾧ, fut. -ήσω, perf. *τετιμώ-ρηκα* (from *τιμωρός*, that succours). *To succour, to aid, to help*.—Also, *to avenge, to punish*.—In the mid

die, to avenge one's self upon, to take revenge, to punish.
τιμωρία, ας, ἡ (from τιμωρέω). *Vengeance, punishment.*
τινάσσω, fut. -άξω. *To brandish, to agitate, to shake, to cast away.*
τινῶ, fut. τίσω, perf. τέτικα. *To pay.*—With δίκην, *to suffer punishment.* See τίω.
τίς, τί, gen. τίνος (interrog. pron.). *Who? what?*
τις, τὶ, gen. τινός (indefinite pron.). *Any, any one, a certain one, some one, something.*
Τιτάν, ἄνος, ὁ. *A Titan.—The sun.*
τίτάνος, ov, ἡ. *Chalk.*
τιτράω, τίτρημι, and τιτραίνω, fut. τρήσω, perf. τέτρηκα. *To bore, to transpierce.*
τιτρώσκω, fut. τρώσω, perf. τέτρωκα, 1st aor. pass. ἐτρώθην. *To wound.*
τιῶ, fut. τίσω, perf. τέτικα. *To estimate, to value, to esteem, to reverence, to honour, to pay the price, to expiate a crime by paying the penalty, to atone.*—With δίκην or δίκας, *to suffer punishment.*
τἄω, not used as pres., from it in use, fut. τλήσω, 2d aor. ἐτλην, part. τλάς, perf. with a pres. signif. τέτληκα. *To bear, to endure, to suffer, to undertake, to dare.*
τλήμων, ov (adj. from obsolete τλάω). *Enduring, patient, wretched, poor.*
Τμῶλος, ov, ὁ. *Tmolus, a mountain of Lydia, now Bour-dag, on which the Pactolus rises.*
τοί, Doric for σοί, dat. sing. of σύ.
τοί (an enclitic particle, properly an old dative for τῷ). *Indeed, for the matter of that, therefore, forsooth.*
τοιγάρουν (adv. from τοί, γάρ, and οὖν). *Therefore, hence, on this account.*
τοιγάρτοι (adv. from τοί, γάρ, and τοί). *Therefore, hence, accordingly.*
τοίνυν (adv. from τοί, and νύν for εὖν). *Therefore, wherefore, on this account, then.*
• τοιόσδε, τοιάδε, τοιόνδε (adj. from τοῖος, such, and δέ). *Such.*
τοιούτος, τοιαύτη, τοιοῦτο (adj. from τοῖος, such, and οὗτος, this). *Such a one as this, such.*

τοῖχος, ov, ὁ (akin to τεῖχος). *A wall, the side of a house.*
τόκα, Doric for τότε (adv.). *Then.*
τοκεύς, έως, ὁ (from τίκτω, to beget). *A father.*
τόλμα, ης, ἡ. *Boldness, daring.*
τολμῶ, ὦ, fut. -ήσω, perf. τετόλμηκα (from τόλμα). *To bear, to endure, to venture.*
τόλμημα, ἄτος, τό (from τολμάω). *A hazardous enterprise, a bold undertaking.*
τολμηρία, ας, ἡ (from τολμηρός). *Boldness, rashness.*
τολμηρός, ἄ, ov (adj. from τολμάω). *Bold, daring, resolute, rash.*
τολοιπόν (adv. for τὸ λοιπόν, with μέρος understood). *As for the rest, besides.*—With μέρος τοῦ χρόνου understood, *for the future, henceforth.*
τοξεία, ας, ἡ (from τοξεύω). *Archery.*
τόξενμα, ατος, τό (from τοξεύω). *An arrow (shot from the bow), an arrow-shot, an arrow.*
τοξεύω, fut. -εύσω, perf. τετόξευκα (from τόξον). *To discharge from a bow, to shoot with an arrow.*
τόξαν, ov, τό. *A bow, an arrow.*
τοξότης, ov, ὁ (from τόξον). *A bowman, an archer.*
τόπος, ov, ὁ. *A place, a space, a site, a tract of country, a region, a spot.*
τόσος, η, ov (adj.). *So large, so much, such.*—τόσον or poetic τόσσον . . . ὅσον, *so far . . . as, as far . . . as.*
τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον (adj. from τόσος, and οὗτος, this). *So great a one as this.*—*So large, so great, so much, so many.*—τοσοῦτον . . . ὅσον, *so much . . . as.*—ἐπὶ τοσοῦτον, *so far, to such a degree.*—τοσοῦτω, *by so much, as much.*
τόσος, η, ov, poetic for τόσος, η, ov.
τότε (adv.). *Then, at that time, formerly.*—τότε μὲν . . . τότε δέ, *a one time . . . at another.*
τοῦνομα, by crasis for τὸ ὄνομα.
Τουρδίτανία, ας, ἡ. *Turditania, a rich province of Bætica in Spain, bordering on the Atlantic coast,*

and traversed by the river Bætis.

Τουρδίταινοι, ὦν, οἱ. *The Turditāni, the inhabitants of Turditanian.*

Τούσκοι, ὠν, οἱ. *The Tuscans, the inhabitants of Etruria.*

ταυτί, Att. for τοῦτο, used for emphasis. *This here.*

τράγμα, ἄτος, τό (from τράγειν, 2d aor. inf. of τρώγω, *to chew*). *Confectionary, a dessert.*

τράγος, ου, ὁ. *A goat.*

τραγῳδέω, ὦ, future -ήσω (from τραγῳδός). *To detail in tragic strain.*

τραγῳδία, ας, ἡ (from τραγῳδός). *A tragedy, a tragic poem.*

τραγῳδοποιός, οὔ, ὁ (from τραγῳδία, and ποιέω, *to make*). *A tragic poet.*

τραγῳδός, οὔ, ὁ (from τράγος, and ᾠδή, *a song*). *A tragic poet, an actor of tragedy*, so called either because, in the early and rude state of the drama, the performer was dressed in a goatskin, or because a goat was assigned as the prize to the cleverest wit and nimblest dancer in the satyric chorus, which constituted the first stage of the drama. There are also other explanations.

τραπέζα, ης, ἡ (from τέτρας, *four*, and πέζα for πούς, *a foot*). *A table.*

τραῦμα, ἄτος, τό (from τιτρώσκω, *to wound*). *A wound.*

τραχέως (adv. from τραχύς). *Roughly, rudely, harshly, sternly.*

τραχηλος, ου, ὁ. *The neck.*

τραχύς, εἶα, ὅ (adj.). *Rough, rugged, uneven.—Harsh, stern, angry.*

τραχύτης, ητος, ἡ (from τραχύς). *Roughness, harshness, asperity, unevenness.*

τρεῖς, neut. τρία (num. adj.). *Three.*

τρέμω, fut. τρεμῶ, perf. (from a secondary present, τρομέω) τετρόμηκα. *To tremble.*

τροέπω, fut. τρέψω, perf. τέτροφα, 2d aor. ἐτράπον (originally the same as στρέφω, akin to τρέω, τρέμω, and the Latin *tremo*). *To turn, to turn over, to cause to turn about,*

to put to flight, to rout, to change.—In the middle, *to turn one's self about, to betake one's self to flight, to flee.*—Also, *to put to flight.*

τρέφω, fut. θρέψω, perf. τέτροφα and τέτρεφα, 2d aor. ἐτράφον, perf. pass. τέθραμμαι (akin to τέρπω). *To nourish, to nurture, to rear, to bring up, to support, to maintain.*

τρέχω, fut. θρέξομαι, more commonly δρᾶμομαι, perf. δεδράμηκα, 2d aor. ἐδράμον. *To run.*

τρίαῖνα, ης, ἡ (from τρία, neut. of τρεῖς). *A three-pronged spear, a trident.*

τριάκοντα (num. adj. indecl. from τρία, neut. of τρεῖς, with numeral suffix denoting *tens*). *Thirty.*

τριάκοσιοι, αι, α (num. adj. from τρία, neut. of τρεῖς, with numeral suffix denoting *hundreds*). *Three hundred.*

τρίβω, fut. τρίψω, perf. τέτριφα (from the same root with τέιρω, τιτράω, &c., and the Latin *tero, trivi*). *To rub, to wear by friction, to grind.*—2d aor. pass. ἐτρίβην.

τρίβων, ὠνος, ὁ (from τρίβω). *A worn-out garment, an old threadbare cloak.*

τρίβωνιον, ου, τό (dim. from τρίβων). *An old threadbare garment.*

τρίγωνος, ου (adj. from τρίς, *thrice*, and γῶνος, *an angle or corner*). *Three-cornered, triangular.*—τὸ τρίγωνον, *a triangle.*

τρήρarchew, ὦ, fut. -ήσω (from τρήρης, and ἄρχω, *to command*). *To command a galley.*

τριήρης, εος contr. ονς, ἡ (from τρίς, *thrice*, and ἐρέσσω, *to row*). *A trireme, a galley, a vessel of three banks of oars.*—Properly an adj., with ναῦς understood.

τρίκερος, ὠν (adj. from τρίς, *thrice*, and κέρας, *a horn*). *Having three horns, three-horned.*

τρικέφαλος, ου (adj. from τρίς, *thrice*, and κεφάλῃ, *a head*). *Three-headed.*

τριλογία, ας, ἡ (from τρίς, *thrice*, and λόφος, *a crest*). *A triple crest or plume.*

Τρινακρία, ας, ἡ (from τρίς, *thrice*,

and ἄκρα, a point). Trinacria, one of the names of Sicily, from its three promontories.

τρίοδος, ον, ἡ (from τρίς, thrice, and ὁδός, a way). A place where three roads meet.—αι τρίοδοι, the cross-roads.

τριπλῆσιάζω, fut. -ἄσω (from τριπλᾶσιος, threefold). To triple.

τριπλῆ (adv., prop. dat. sing. fem. of τρίπλος). Trebly, in three rows.

τρίπλος, όη, οον, contr. τριπλοῦς, ἡ, ούν (adj. from τρίς, thrice, and πλέω, an old form of πλέκω, to fold). Threefold, triple.

τριπόθυτος, ον, Doric for τριπόθητος, ον (adj. from τρίς, thrice, and ποθέω, to love). Thrice-beloved.

τρίπους, ουν, gen. -ποδος (adj. from τρίς, thrice, and πους, a foot). Three-footed.—As a noun, τρίπους, οδος, ό, a tripod.

Τριπτόλεμος, ον, ό. Triptolēmus, son of Celeus king of Eleusis, and Metanira, to whom Ceres intrusted her chariot, drawn by dragons, in order that he might travel over the earth and teach mankind how to cultivate the ground.

τρεις (num. adv. from τρεῖς). Three times, thrice.

τρισκαίδεκατος, η, ον (num. adj. from τρισκαίδεκα, thirteen). The thirteenth.

τριμύριοι, αι, α (num. adj. from τρίς, thrice, and μύριοι, ten thousand). Thirty thousand.

τρισχίλιοι, αι, α (num. adj. from τρίς, thrice, and χίλιοι, a thousand). Three thousand.

τρίτος, η, ον (adj. from τρεῖς). The third.—Neuter as an adverb, τρίτον, thirdly, in the third place.

Τρίτων, ωνος, ό. Triton, a sea deity, son of Neptune and Amphitritē, represented as his father's trumpeter.—In the plural, Tritons, inferior sea deities.

τρίχινος, η, ον (adj. from τρίξ, hair). Made of hair.

τριχόω, ώ, fut. -ώσω, perf. τετριχόωκα (from θρίξ, the hair). To cover with fine hair or down.—τετριχόμενος, η, ον, downy.

τρίχως, εως, ἡ (from τριχόω). A covering with hair or down, growth of the hair, hair.

τριώβολον, ον, τό (from τρίς, thrice, and ὀβολός, an obolus). A piece of money worth three oboli, three oboli.

Τροία, ας, Ionic Τροίη, ης, ἡ. Troy, a celebrated city of Asia Minor, destroyed by the Greeks after a ten years' siege.

Τροϊζήν, ἡνος, ἡ. Træzēnē, an ancient city of Argolis in Greece, on the Sinus Saronicus. Its ruins are near the modern Damala.

Τροϊζήνιος, ον, ό. A Træzenian.

Τροίηθε (adv. from Τροίη, with ending θε, denoting motion from) From Troy.

τρόπαιον, ον, τό (from τρέπω, to turn, to put to flight). A trophy, consisting of the spoils of the enemy, put up in celebration of a victory, often on the spot where the enemy were routed.

τρόπος, ον, ό (from τρέπω, to turn). A turn, a manner, a mode, usage, custom, character, mode of life, disposition.

τροφεύς, έως, ό (from τροφή). One who nourishes or brings up, a master.

τροφή, ης, ἡ (from τρέφω, to nourish). Nourishment, food, support, maintenance.

τροφός, οὔ, ἡ (from τρέφω, to nourish). A nurse, a supporter.

τροχός, οὔ, ό (from τρέχω, to run) A wheel, a rack.

τρύβλιον, ον, τό. A small basin, a bowl, a dish.

τρῦφω, ώ, fut. -ήσω, perf. τετρύφηκα (from τρῦφή). To be sunk in luxury, to revel, to be wholly devoted to pleasure.

τρῦφή, ης, ἡ. Luxury, effeminacy, revelry, luxurious indulgence.

Τρωαί, ών, αι (from Τρώς, a Trojan). Trojan dames.

Τρώας, άδος, ἡ (from Τρώς, a Trojan). 1. A Trojan dame.—2. Later also, Troas, a district of Mysia in Asia Minor, on the coast of the Ægean, of which Troy was the capital.

Τρῶες, *ων, οι* (from *Τρῶς*, not used in the singular). *The Trojans*.

Τρωιάς, *ἄδος, η* (fem. adj.). *Trojan*.—As a noun, *a Trojan female*.

Τρωικός, *ῆ, ὄν* (adj.). *Trojan*.—*τῶ Τρωικά*, *the period of the Trojan war, Trojan times*.

τυ, Doric for *σύ*. *Thou*.

τυγχᾶνω, future *τεύξομαι*, 1st aor. *ἐτύχησα*, 2d aor. *ἐτυχον*, perf. *τετύχηκα*, later also *τέτευχα*. *To meet with, to find, to attain, to acquire, to obtain*.—With a participle it denotes *chance, &c.*; as, *ἐτύχε ἐκκομίζομενος*, *he happened to be carried out*.—*ὁ τυχών*, *the first person one meets, anybody*.—*οἱ τυχόντες*, *the ordinary class of persons*.—*οἱ τυχόντες ὁδῶται*, *common travellers*.

Τυδεύς, *έως, ὁ*. *Tydeus*, son of *Ceneus*, king of *Calydon* in *Ætolia*, and father of *Diomedes*.

τύμβος, *ου, ὁ*. *A tomb, a sepulchre, a sepulchral mound, a grave*.

τύμπανον, *ου, τό* (from *τύπτω*). *A drum*.

Τυνδάρεος, *ου*, Attic *Τυνδάρεως*, *ω, ὁ*. *Tyndarus*, a son of *Cebalus*, king of *Lacedæmon*, and husband of *Leda*.

Τυνδαρίδης, *ου, ὁ* (patronymic from *Τυνδάρεως*). *Son of Tyndārus*.—*οἱ Τυνδαρίδαι*, *the sons of Tyndarus*, i. e., *Castor and Pollux*.

τυπίς, *ἰδος, ῆ* (from *τύπτω*). *A chisel*.

τύπος, *ου, ὁ* (from *τύπτω*). *A mark, a form, an impress, a print*.

τύπτω, fut. *τύψω*, perf. *τέτυφα*, 2d aor. *ἐτύπον*. *To strike, to beat, to sting, to wound, to bite*.

τυραννικός, *ῆ, ὄν* (adj. from *τύραννος*). *Tyrannical*.

τυραννίς, *ἰδος, ῆ* (from *τύραννος*). *Arbitrary power, sovereignty, dominion, tyranny*.

τύραννος, *ου, ὁ*, Doric for *κοίρανος*, *ου, ὁ*. *A sovereign, an arbitrary ruler, a monarch, a tyrant*.

τυροποιέω, *ῶ, fut. -ήσω* (from *τυρός*, *cheese*, and *ποιέω*, *to make*). *To make cheese*.

τύρος, *οὔ, ὁ*. *Cheese*.

Τύρος, *ου, ῆ*. *Tyre*, a very ancient

city of *Phœnicia*, built by the *Sidonians*, celebrated for its extensive commerce and its purple dye.

Τυρρήνια, *ας, ῆ*. *Tyrrhenia* or *Etruria*, a country of *Italy*.

Τυρρηνικός, *ῆ, ὄν* (adj.). *Tyrrhenian* or *Etrurian*.

Τυρρηνοί, *ων, οἱ*. *The Etrurians*

Τυρώ, *ος* contr. *οὔς, ῆ*. *Tyro*, a beautiful nymph, daughter of *Salmōneus*, king of *Elis*, and mother of *Pelias* and *Neleus* by *Neptune*.

τυτθός, *όν, and ὅς, ῆ, ὄν* (adj.). *Small, young*.—Neuter as an adverb, *τυτθόν*, *a little*.

τυφλός, *ῆ, ὄν* (adj.). *Blind*.

τυφλώω, *ῶ, fut. -ώσω*, perf. *τετύφλωκα* (from *τυφλός*). *To make blind, to deprive of sight*.

τύφος, *ου, ὁ* (from *τύφω*, *to raise a smoke*). *Smoke, steam*.—Hence, *pride, self-conceit, haughtiness*.

Τυφών, *ῶνος, ὁ*. *Typhon*, a terrible giant, sprung from the earth, whose appearance so frightened the gods that they fled before him, and took refuge, under the form of different animals, in *Egypt*.

τύχη, *ης, ῆ* (from *τυγχᾶνω*). *Chance, fortune, an occurrence, a misfortune*.

Τύχη, *ης, ῆ*. *Fortune personified*.

τῶ (prop. dat. sing. of *ὁ*, as an adv.). *For this reason, therefore*.

τῶ, Doric for *τοῦ*, gen. sing. of *ὁ*.

τῶρνεον, by crasis for *τὸ ὄρνεον*.

τῶς, Doric for *τούς*.

Υ.

ὑἄλος, *ου, ῆ* (from *ὑῶ*, *to rain*, with reference to the transparency of water). *Any clear or transparent substance, crystal, amber, transparent resin, glass*.

ὑβος, *ου, ὁ* (from *ὑβός*, *convex*). *A protuberance, a lump, a bunch*.

ὑβρίζω, fut. *ὑβρίσω*, perf. *ὑβρίκα* (from *ὑβρίς*). *To be insolent, to act insolently, to insult, to deride to misuse*.

ὑβρις, *εως, ῆ*. *An abuse of power, violence, insult, arrogance, contumely, pride, overbearing insolence*.

ὑβριστής, *οὔ, ὁ* (from *ὑβρίζω*). *An*

abuser, an insulter.—As an adjective, *abusive, insolent, arrogant.*

ὕγιαίνω, fut. -ἄνῳ (from ὑγίης). *To be in good health, to be well, to be sound.*—With νοῦν, *to have a sound mind.*

ὑγίεια, ας, ἡ (from ὑγίης). *Health.*
ὑγιής, ἐς (adj.). *Healthy, vigorous, sound, rational.*

ὕγρός, ἅ, ὄν (adj. from ὕω, *to rain*). *Moist, wet, liquid, fluid.*—τὰ ὕγρά, *the fluid particles.*

ὕγρότης, ητος, ἡ (from ὕγρός). *Humidity, moisture, flexibility, softness.*

Ὑδάσπης, ου, ὁ. *Hydaspes, now Behut, a river of India, and one of the tributaries of the Indus.*

ὕδρα, ας, ἡ (from ὕδωρ). *A hydra, a water-serpent.*

ὕδραυλις, εως, ἡ (from ὕδωρ, and ἀν-λέω, *to play on a musical instrument*). *A water-organ.*

Ὑδραῶτης, ου, ὁ. *Hydraotes, now Rauvel, a river of India, one of the tributaries of the Indus.*

ὕδρεϊα, ας, ἡ (from ὕδρευω). *The act of drawing water, water.*

ὕδρεύω, fut. -εύσω, perf. ὕδρευκα (from ὕδωρ). *To draw water, to water or irrigate.*—In the middle, *to draw or bring water for one's self.*

ὕδωρ, gen. ὕδατος, τό (from ὕω, *to rain*). *Water.*

ὑέτιος, α, ου (adj. from ὕω, *to rain*). *Rain-causing.*

ὑετός, οὔ, ὁ (from ὕω, *to rain*). *Rain.*
ὑιεύς, gen. ὑιέος, and ὑις, gen. ὑιός (nom. not used, the other cases frequently employed for the corresponding cases of ὑιός). *A son.*

ὑιός, οὔ, ὁ. *A son.*

ὑιώνός, οὔ, ὁ (from ὑιός). *A grandson.*

Ὑλας, α, ὁ. *Hylas, son of Theodamas, king of Mysia, a companion of Hercules in the Argonautic expedition, carried off, on the coast of Mysia, by the nymphs of the fountain, to which he had gone to draw water.*

ὕλη, ης, ἡ (from ὕω for φύω, *to let grow*; hence, the place where the wood grows, whence Latin *sylva*).

ἡ ὕλη, a forest.—*Timber, wood, the material.*

ὕληεις, ηεσσα, ηεν (adj. from ὕλη) *Woody.*

Ὑλλος, ου, ὁ. *Hyllus, son of Hercules and Dejanira.*

ὕλοτομέω, ὦ, fut. -ήσω (from ὕλη, and τέμνω, *to cut*). *To cut wood.*
ὕμεις, γε; nom. plur. of σύ.

ὑμέναιος, ου, ὁ. *A marriage song, a hymeneal song.*

Ὑμάν, Doric for Ὑμήν.

Ὑμέναιος, ου, ὁ. *Hymen.*

Ὑμήν, ένος, ὁ. *Hymen, the god who presided over marriage.*

ὕμνέω, ὦ, fut. -ήσω, perf. ὕμνηκα (from ὕμνος). *To hymn, to celebrate in song, to praise, to sing of.*

ὕμνος, ου, ὁ. *A hymn, a song, an encomium.*

ὕπάγω, fut. -άξω, &c. (from ὑπό, *under*, and ἄγω, *to lead*). *To lead or bring under, to subdue, to subject, to induce, to decoy, to lure on.*—*Neuter, to proceed, to approach*

ὕπαιθριος, ου, and ὑπαιθρος, ου (adj. from ὑπό, *under*, and αἰθήρ, the upper air, *the sky*). *Beneath the sky, in the open air.*—εἰς ὑπαιθρον, *into the open air.*

ὕπακούω, fut. -ούσω, &c. (from ὑπό, *secretly, by stealth*, and ἀκούω, *to hear*). *To listen by stealth, to listen (as at a door).*—*But also, to lend a willing ear to, to assent to, to obey.*—*To accept of (as a challenge).*

ὕπανθέω, ὦ, fut. -ήσω (from ὑπό, *gradually*, and ἀνθέω, *to bloom*). *To begin to put forth blossoms or flowers, to come into bloom, to shoot up.*

Ὑπάνις, έδος, ὁ. *Hypānis, a river of European Scythia, falling into the Borysthēnes. It is now called the Bog.*

ὕπανίστημι, future -αναστήσω, &c. (from ὑπό, *beneath*, and ἀνίστημι, *to place on high*). *To raise up on high from beneath.*—In the middle, *to rise from one's place (as a mark of respect), to stand up before.*

ὕπαρ, τό (indecl.). *A waking vision, not a dream, opposed to ὄναρ.*—

ὑπαιο, adverbially, *when awake, on waking*.

ὑπαργυρος, *ον* (adj. from *ὑπό*, *beneath*, and *ἄργυρος*, *silver*). *Having silver beneath, containing silver*.

ὑπάρχω, fut. -*άρξω*, &c. (from *ὑπό*, *intensive*, and *ἄρχω*, *to begin*). *To be the first, to begin, to rule over.*—*To be, to exist.*—Impers., *ὑπάρχει*, *it is permitted, it is lawful*.

ὑψατός, *η, ον* (adj. by contr. from *ὑπερτάτος*, from *ὑπέρ*, *above*). *The highest, the greatest*.

υπείκω, fut. -*είξω*, &c. (from *ὑπό*, *under*, and *εἰκω*, *to yield*). *To yield to, to submit, to be inferior*.

ὑπισδύνω, fut. -*εισδύσω*, &c. (from *ὑπό*, *secretly*, and *εισδύνω*, *to creep into*). *To creep down into by stealth, to slip into unperceived, to glide into*.

ὑπεκτίθημι, fut. -*εκθήσω*, &c. (from *ὑπό*, *secretly*, and *εκτίθημι*, *to send forth*). *To send forth secretly, to convey away, to remove*.

ὑπεμμήμυκα, perf. act. of *ὑπημύω*. See note, page 163, line 116.

ὑπεναντίος, *α, ον* (adj. from *ὑπό*, *slightly*, and *ἐναντίος*, *placed opposite*). *Opposed in a slight degree, nearly opposite.*—Commonly same as *ἐναντίος*, *opposite, opposed to, hostile to*.

ὑπεναντιόομαι, *οὔμαι* (from *ὑπεναντίος*). *To be opposed to in a slight degree or secretly, to contradict*.

ὑπεξέρχομαι, fut. -*εξελεύσομαι*, &c. (from *ὑπό*, *by stealth*, and *ἐξέρχομαι*, *to go out of*). *To go out of by stealth, to escape unperceived, to pass out secretly*.

ὑπέρ (prep.), governing the genitive and accusative.—Its primitive and leading signification is *above*.—With the genitive it signifies *above, beyond, for, on account of, in behalf of, for the sake of, about*.—With the accusative, *above, over, beyond, against, more than*.—In composition it denotes *the being over and above, excess, for, in defence of*, and frequently adds

strength to the meaning of the simple verb.

ὑπερᾶν (adv. from *ὑπέρ*, denoting *excess*, and *ἄν*, *very*). *Excessively, inordinately*.

ὑπερᾶγω, fut. -*ἄξω*, &c. (from *ὑπέρ*, *above*, and *ἄγω*, *to lead*). *To surpass, to excel*.

ὑπεραίρω, fut. -*ἄρῶ*, &c. (from *ὑπέρ*, *above*, and *αἰρῶ*, *to raise*). *To lift up above, to elevate.*—Neuter, *to rise above, to go over, to surpass*.

ὑπεραιωρέω, *ῶ*, fut. -*ήσω*, &c. (from *ὑπέρ*, *above*, and *αἰωρέω*, *to raise on high*). *To raise up over, to raise on high*.

ὑπεράνω (adv. from *ὑπέρ*, *intensive*, and *ἄνω*, *above*). *Above*.

ὑπεραποθνήσκω, fut. -*θάνοῦμαι*, &c. (from *ὑπέρ*, *for*, and *ἀποθνήσκω*, *to die*). *To die for or in the place of*.

ὑπερβαίνω, fut. -*βήσομαι*, &c. (from *ὑπέρ*, *above*, and *βαίνω*, *to walk*). *To walk over, to pass over, to ascend upon, to go beyond*.

ὑπερβάλλω, fut. -*βάλῶ*, &c. (from *ὑπέρ*, *over*, and *βάλλω*, *to cast*). *To cast over, to throw beyond, to pass over, to go beyond, to exceed, to surpass, to be very great, to excel.*—*ὑπερβάλλον*, *excessive, extreme*.

ὑπερβολή, *ης, ἡ* (from *ὑπερβάλλω*). *The act of passing over, excess*.

ὑπερβολος, *ον, ὁ*. *Hyperbōlus*.

ὑπερείη, *ης, ἡ*. *Hyperēa*, a fountain in Thessaly, belonging to the city of Pheræ.

ὑπερέχω, fut. -*έξω* and -*σχήσω*, &c. (from *ὑπέρ*, *above*, and *έχω*, *to have*). *To have the superiority*.

ὑπερηφάνια, *ας, ἡ* (from *ὑπερηφάνέω*, *to conduct one's self haughtily*). *Arrogance, presumption, haughtiness*.

ὑπερθαυμάζω, fut. -*ᾶσω*, &c. (from *ὑπέρ*, *excessively*, and *θαυμάζω*, *to admire*). *To admire very much, to be lost in amazement at*.

ὑπερκαχλάζω, fut. -*ᾶσω* (from *ὑπέρ*, *over*, and *καχλάζω*, *to gush forth*). *To boil over*.

ὑπερκειμαι, fut. -*κείσομαι* (from *ὑπέρ*, *above*, and *κείμαι*, *to lie*). *To lie*

above, to be situated above, to lie upon.

ὑπέρκομος, ον (adj. from ὑπέρ, denoting excess, and κομπέω, to sound). Most renowned, excessively pompous or boastful, much noised abroad, surpassing.

ὑπερμεγέθης, ες (adj. from ὑπέρ, denoting excess, and μέγεθος, great size). Of enormous size, very large.

Ἵπερμνήστρα, ας, ἡ. *Hypermnestra*, a daughter of Danaüs, and wife of Lynceus, the only one of the fifty Danaïdes that did not slay her husband on the bridal night.

ὑπερορᾶω, ὦ, fut. -όψομαι, &c. (from ὑπέρ, over, and ὁράω, to look). To overlook, to neglect.—To look down with contempt on, to despise.

ὑπερος, ον, ὁ, and ὑπερον, ον, τό. - A pestle.

ὑπεροχή, ἡς, ἡ (from ὑπερέχω). Eminence, superiority, excellence.

ὑπεροψία, ας, ἡ (from ὑπερορᾶω, fut. ὑπερόψομαι). Arrogance, disdain, contempt, haughtiness.

ὑπέρπᾶχυς, υ (from ὑπέρ, denoting excess, and πᾶχύς, thick). Extremely corpulent.

ὑπερπετής, ἐς (adj. from ὑπερπέτομαι, to fly over). That flies over.—Extremely elevated, lofty, situated on high, suspended above.

ὑπερσαρκέω, ὦ, fut. -ήσω, (from ὑπέρ, denoting excess, and σάρξ, flesh). To be very fleshy, to be very corpulent.

ὑπερτείνω, fut. -τενῶ, &c. (from ὑπέρ, over, and τείνω, to stretch). To stretch or extend over, to distend to the utmost.—Neuter, to extend one's self, to reach over.

ὑπερφέρω, fut. -οίσω, &c. (from ὑπέρ, over, and φέρω, to carry). To carry over, to transport.—Neuter, to excel, to have the superiority.

ὑπερφρονέω, ὦ, fut. -ήσω (from ὑπερφρων, high-minded). To have lofty sentiments, to entertain a high opinion of one's self.—And hence, to despise, to regard as inferior.

ὑπερχαίρω, fut. -χαῖρῶ, &c. (from ὑπέρ, denoting excess, and χαίρω, to rejoice). To rejoice exceedingly.

ὑπερῶα, ας, Ionic ὑπερῶη, ης, ἡ. The palate.

ὑπέχω, fut. ὑφέξω and ὑποσχίσω, &c. (from ὑπό, under, and ἔχω, to hold).

To hold under, to sustain, to present to, to furnish.—With δίκας, to render atonement, to suffer punishment.

ὑπήκοος, ον (adj. from ὑπό, under, and ἀκοή, hearing). That listens and attends to, obedient, submissive.

ὑπημύω, fut. -ημῶσω, perf. ὑπήμυκα, with redupl. ὑπεμήμυκα (from ὑπό, beneath, and ἡμύω, to bend down). To look or stoop down, to be cast down.—See note, page 163, line 116.

ὑπὴνη, ης, ἡ. The upper lip.

ὑπηρεσία, ας, ἡ (from ὑπηρετέω). Service, assistance.

ὑπηρεσίον, ον, τό (from ὑπηρετέω). A rowing bench, a rower's cushion.

ὑπηρετέω, ὦ, fut. -ήσω, perf. ὑπρέτηκα (from ὑπρέτης). To perform the service of a rower.—Hence, to serve, to obey.

ὑπρέτης, ον, ὁ. A rower on board a galley, a rower.—A servant, an attendant, a deputy, an assistant.

ὑπηρετικός, ἡ, ὄν (adj. from ὑπρέτης). Qualified or disposed to assist, auxiliary.—τὰ ὑπηρετικά (with πλοῖα understood), light vessels.

ὑπηχέω, ὦ, fut. -ηχήσω, &c. (from ὑπό, after, and ἡχέω, to sound). To sound after, to resound.

ὑπισχνέομαι, οὔμαι, fut. ὑποσχίσομαι, perfect ὑπέσχημαι, 2d aorist ὑπεσχόμην (from ὑπό, under, and ἵσχωμαι for ἔχωμαι, to hold one's self). To promise, to bind one's self, to engage.

ὑπνος, ον, ὁ. Sleep.

ὑπνώω, ὦ, fut. -ώσω, perf. ὑπνωκα (from ὑπνος). To sleep.

ὑπό (prep.), governing the genitive, dative, and accusative.—Its primitive and leading signification is under.—With the genitive it denotes under, from under, by, by means of, through, from.—With the dative, by, with, together with, under, beneath, deep in.—ὑπὸ σάλ.

πιξι, to the sound of trumpets.—With the accusative, at, about, near, under, beneath.—ὕψ' ἐνα καιρόν, at one and the same instant.—In composition it signifies under, from under, secretly, gradually, by stealth, back or forward, and frequently diminishes the force of the word with which it is compounded.

ὑποβάλλω, fut. -βάλλω, &c. (from ὑπό, and βάλλω, to cast). To subject.

ὑποβάσις, εως, ἡ (from ὑποβαίνω, to descend). Descent, decrease, a sinking down, a retreat, a decline.

ὑποβλέπω, fut. -βλέψω, &c. (from ὑπό, under, and βλέπω, to look). To cast an underlook, to look angrily at, to eye.

ὑποβρύχιος, α, ον (adj. from ὑπό, under, and βρύχιος, submerged). Under the water, submerged, deep in the water.—ὑποβρύχιον ποιεῖν, to drown.

ὑποδείκνυμι, fut. -δείξω, &c. (from ὑπό, intensive, and δεικνύμι, to show). To exhibit, to indicate, to point out.

ὑποδέχομαι, fut. -δέξομαι, &c. (from ὑπό, intensive, and δέχομαι, to receive). To receive, to admit, to accept, to assume.

ὑποδέω, fut. -δήσω, &c. (from ὑπό, under, and δέω, to bind). To bind under, to fasten under.—In the middle, to put on sandals.

ὑπόδημα, ἄτος, τό (from ὑποδέω). A shoe, a sandal.

ὑπόδρα (adv. from ὑποδέркоμαι, to cast an underlook). With an angry look, sternly.

ὑποδύνω and -δύω, fut. -δύσω, &c. (from ὑπό, under, and δύνω, to go), and middle ὑποδύομαι. To go under, to creep under, to place one's self under.

ὑποδύσις, εως, ἡ (from ὑποδύω). A going under, a creeping under.

ὑπόθεσις, εως, ἡ (from ὑποτίθημι, to lay down or propose). A proposition, a condition, a plan, a principle, a supposition.

ὑποκάτω (adv. from ὑπό, under, and

κάτω, downward).
down below, below.

ὑποκείμαι, fut. -κείσομαι (from ὑπό under, and κείμαι, to lie). To lie under, to be placed under, to be situated beneath or at the foot of.

ὑποκρίνομαι, fut. -κρίνοῦμαι, &c. To answer.—To feign.—τραγῳδίας ὑποκρίνασθαι, to act in tragedy.

ὑπόκρισις, εως, ἡ (from ὑποκρίνομαι) Acting, representation.

ὑποκριτής, οὔ, ό (from ὑποκρίνομαι) One who assumes a feigned character, an actor, a hypocrite.

ὑποκρούω, future -οῦσω, &c. (from ὑπό, denoting diminution, and κρούω, to strike). To strike gently, to beat time, to keep time with the step.

ὑπολαμβάνω, future -λήψομαι, &c. (from ὑπό, under, and λαμβάνω, to take). To take upon one's self (by going under), to assume, to receive, to support, to suppose, to be of opinion, to believe, to reply.

ὑπολανθάνω, fut. -λήσω, &c. (from ὑπό, under, and λανθάνω, to conceal). To conceal under.

ὑπολείπω, fut. -λείψω, &c. (from ὑπό, behind, and λείπω, to leave). To leave behind, to permit to remain.—In the middle, to remain behind.

ὑπολισθαίνω, fut. -ολισθήσω, &c. (from ὑπό, denoting diminution, and ολισθαίνω, to slip). To slip or fall away gradually, to decay by slow degrees, to sink down.

ὑπολύω, fut. -λύσω, &c. (from ὑπό, beneath, and λύω, to loose). To loose from beneath, to relax, to weaken.

ὑπομένω, fut. -μενῶ, &c. (from ὑπό, behind, and μένω, to remain). To remain behind, to wait, to await, to persist, to endure.

ὑπομινῆσκω, fut. ὑπομνήσω, &c. (from ὑπό, beneath, and μινῆσκω, to remind). To remind by placing beneath the view, to put in mind, to suggest.—In the middle, to remember.

ὑπόνομος, ον, ό (from ὑπονέμομαι, to undermine). A subterraneous passage, a drain.

ὑπονοστέω, ὦ, fut. -ήσω, &c. (from ὑπό, beneath, and νοστέω, to return). To go back under, to tend downward, to return again, to descend.

ὑποπίπτω, fut. -πесοῦμαι, &c. (from ὑπό, beneath, and πίπτω, to fall). To fall beneath, to sink under, to fall down before, to lie under.

ὑποπλάκιος, η, ον (adj. from ὑπό, beneath, and Πλάκιος, Placus). Hyproplacian, i. e., situated at the foot of Mount Placus.

ὑπόπτερος, ον (adj. from ὑπό, denoting diminution, and πτερόν, a wing). Beginning to have wings, having wings.—Winged, fledged.

ὑπόπτῃς, ου, ὅ and ἡ (from ὑπόφομαι, fut. to ὑφοράω, to suspect). Suspicious.

ὑπορρέω, fut. -ρεύσομαι, &c. (from ὑπό, beneath, and ρέω, to flow). To flow away beneath, to glide away.

ὑπόρω and ὑπόρνῦμι, fut. -όρω, &c. (from ὑπό, secretly, and ὄρω, ὀρνῦμι, to excite). To excite secretly, to instigate, to provoke, to arouse.

ὑποσπᾶω, ὦ, fut. -σπᾶσω, &c. (from ὑπό, under, and σπᾶω, to draw). To draw out from under, to extricate.

ὑποστίλβω, fut. -τίλψω (from ὑπό, denoting diminution, and στίλβω, to glitter). To glitter faintly, to glimmer, to twinkle.

ὑποστρέφω, fut. -στρέψω, &c. (from ὑπό, back, and στρέφω, to turn), and middle ὑποστρέφομαι. To turn round, to turn back, to return.

ὑποστροφή, ἥς, ἡ (from ὑποστρέφω). A return, a turning round.

ὑποτάσσω, Attic -τάττω, fut. -τάξω, &c. (from ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to reduce to subjection.

ὑποτελέω, ὦ, fut. -τελέσω, &c. (from ὑπό, gradually, and τελέω, to accomplish). To accomplish by degrees, to perform gradually.—To pay off, to discharge (especially) a tax to the state.

ὑποτίθημι, fut. ὑποθήσω, &c. (from ὑπό, under, and τίθημι, to place).

To place under, to hold forth to, to suggest, to lay down, to submit, to establish.

ὑποτρέφω, fut. -θρέψω, &c. (from ὑπό, under, and τρέφω, to nourish). To nourish underneath, to let grow.

ὑποτρέχω, fut. -δράμοῦμαι, &c. (from ὑπό, under, and τρέχω, to run). To run under, to seek protection under, to take shelter beneath.

ὑπότρομος, ον (adj. from ὑπό, denoting diminution, and τρέμω, to tremble). Quivering, trembling slightly, tremulous.

ὑπότροπος, ον (adj. from ὑποτρέπομαι, to return). Turning back, returning.

ὑπουργέω, ὦ, fut. -ήσω (from ὑπουργός, that aids). To afford aid, to serve, to assist, to be useful to, to perform.

ὑποφέρω, fut. ὑποίσω, &c. (from ὑπό, under, and φέρω, to bear). To bear up under, to sustain, to endure.—In the middle, to flow under.

ὑποφωνέω, ὦ, future -φωνήσω, &c. (from ὑπό, denoting diminution, and φωνέω, to speak). To speak in a low tone of voice, to whisper, to say in an under tone.

ὑποχείριος, ον (adj. from ὑπό, under, and χεῖρ, the hand). That is under the hand, within reach, grasped with the hand.

ὑποχθόνιος, ον (adj. from ὑπό, beneath, and χθών, the earth). Subterraneous, below the earth, infernal.

ὑποχωρέω, ὦ, future -χωρήσω, &c. (from ὑπό, under, and χωρέω, to go). To pass off beneath, to give way, to recede, to yield.

ὑποψία, ας, ἡ (from ὑπόφομαι, fut. to ὑφοράω, to suspect). Suspicion ὑπώρεια, ας, ἡ (prop. fem. of ὑπώρειος, beneath a mountain (from ὑπό, beneath, and ὄρος, a mountain), with χώρα understood). The country at the foot of the mountains.

Ἑρκανία, ας, ἡ. Hyrcania, a large country of Asia, situate south of the eastern part of the Caspian.

Ἵρκᾶνός, ἡ, ὄν (adj.). *Hyrcanian*.
 ἔς, ὅς, ὁ and ἡ. *A boar, a sow, swine*.

ὑσγινobάφης, ἔς (adj. from ὑσγῖνον, *a vegetable dyestuff*, and βάπτω, *to dye*). *Dyed scarlet, of a bright scarlet colour*.

ὑσῳτός, η, ὄν (adj.). *The last*.

ὑστερέω, ὦ, fut. -ήσω, peit. ὑστέρηκα (from ὑστερος). *To be later, to remain behind*.

ὑστερος, α, ὄν (adj.). *Later, that succeeds, next in order*.—Neuter as an adverb, ὑστερον, *afterward, finally*.—ἐν τοῖς ὑστερον χρόνοις, *in after times*.

ὑστριξ, ἴχος, ὁ and ἡ (from ὕς, and θρίξ, *hair*). *A species of hedgehog*.

ὑφαίνω, fut. ὑφᾶνῶ, perf. ὑφαγκα. *To weave*.

ὑφᾶλος, ὄν (adj. from ὑπό, *under*, and ἄλς, *the sea*). *Under water*—ὑφᾶλον ποιεῖν, *to submerge*.

Ὑφᾶσις, εως, ἡ. *The Hyphāsis, now the Beyah, a tributary of the Indus*.

ὑφασμα, ἄτος, τό (from ὑφαίνω). *A tissue, a garment, a robe*.

ὑφίστημι, fut. ὑποστήσω, &c. (from ὑπό, *under*, and ἵστημι, *to place*). *To place under, to lay before, to arrange, to produce*.—The perf. and 2d aor. have a neuter signification same as the middle, ὑφίστᾶμαι. *To oppose, to withstand, to undertake, to admit, to endure*.

ὑψηλός, ἡ, ὄν (adj. from ὕψος). *High, lofty*.

ὑψίπυλος, ὄν (adj. from ὕψι, *high*, and πύλη, *a gate*). *High-gated*.

ὑπόροφος, ὄν (adj. from ὕψος, and ὀροφή, *a roof*). *High-roofed*.

ὑψος, εος, τό (from ὕψι, *high*). *A height, height, an elevation*.

ὕω, fut. ὕσω, perf. ὕκα. *To make wet, to let rain, to rain*.—In the passive, ὕομαι, *to be rained upon, to be wet*.

Φ.

φαγω (obsolete in the present), from it in use 2d aor. ἐφάγον, assigned to ἐσθίω. *To eat*.

Φαέθων, ὄντος, ὁ. *Phaëthon, a son of*

Phœbus or the Sun, and Clymène. He obtained from his father permission to guide for one day the chariot of the sun, but, being unable to manage the steeds, he was struck by Jupiter with a thunderbolt, and hurled into the river Po.

φαινός, ἡ, ὄν (adj.), same as

φαεννός, ἡ, ὄν (adj. from φάος). *Shining, bright, brilliant, resplendent*.

Φαῖαξ, ἄκος, ὁ. *Phæax, one of the political opponents of Alcibiades at Athens*.

φαίδιμος, η, ὄν (adj. from φαίνω). *Shining brightly, splendid, brilliant, illustrious*.

φαιδρός, ἄ, ὄν (adj. from φαίνω). *Bright, clear, cheerful, joyous*.

φαίνω, fut. φᾶνῶ, perf. πέφαγκα, 2d aor. ἐφᾶνον. *To bring to light, to show, to display, to bring forward*.—In the middle, *to come forth to view, to appear, to seem*.—With a participle it may sometimes be rendered by *openly, plainly*.

φᾶκή, ἡς, ἡ. *Lentils, pottage made of lentils*.

φάλαγξ, ἀγος, ἡ. *A phalanx*.

φαλακρός, ἄ, ὄν (adj.). *Bald*.

Φάλερνος, η, ὄν (adj.). *Falerian, of or belonging to Falernus, a district of Campania in Southern Italy, famous for the rich produce of its vineyards*.—Φάλερνος οἶνος, *Falerian wine*.

Φαληρεύς, ἑως, ὁ. *Phalēreus, a surname of Demetrius*. See Δημήτριος, 2.

Φαληρικός, ἡ, ὄν (adj.). *Of or belonging to Phalērum, Phalerian*.

Φαληροί (adv.). *At Phalērum*.

Φαληρόν, οὔ, τό. *Phalērum, the most ancient of the Athenian ports, but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view*.

φανέρως, ἄ, ὄν (adj. from φαίνω). *Apparent, evident, manifest, clear*.

φανερῶς (adv. from φανερός). *Obviously, in public, openly*.

Φανόδημος, ὄν, ὁ. *Phanodēmus, an historian who wrote on the antiquities of Attica*.

φαος, contr. **φῶς**, τό. See **φῶς**.
φάρετρα, ας, Ionic **φάρετρη**, ης, ἡ (from **φέρω**, to bear). A quiver.
φάρετριον, ου, τό (dim. of **φάρετρα**).
 A small quiver.
φαρμακεύς, ἑως, ὁ (from **φάρμακον**).
 One who prepares drugs, a drug-dealer.
φαρμακίς, ἴδος, ἡ (fem. to **φαρμακεύς**).
 A sorceress, an enchantress.
φάρμακον, ου, τό. A medicine, an antidote, a remedy, a drug, a poison, a magic art.
φαρμάσσω, Attic **φαρμάττω**, fut. -άσω, perf. **πεφάρμαχα**. To produce an effect by means of drugs.—Hence, to enchant, to poison.
Φαρνάβαζος, ου, ὁ *Pharnabazus*, a Persian satrap, who assisted the Spartans against the Athenians.
Φάρος, ου, ὁ. *Pharos*, a small island in the bay of Alexandrēa, on which was the famous tower built by Sostratus in the reigns of Ptolemy Soter and Philadelphus. The tower of Pharos could be seen at the distance of one hundred miles, and was reckoned one of the seven wonders of the world.
ἄρος, εος, τό. A garment, a cloak
φάρυγξ, υγγοί, ἡ (from **φάρω**, to sever or divide). The gullet, the throat.
Φᾶσις, ἴδος, ὁ. The *Phāsis*, now *Rion* or *Rioni*, a river of Asia, falling into the Euxine, after passing through parts of Armenia, Iberia, and Colchis.
φάσκω, poetic imperf. **φάσκου**, same as **φημί**. To say.
φάσμα, ἄτος, τό (from **φάω**, **φαίνω**). An appearance, an apparition, a phantom.
φάτνη, ης, ἡ. A manger, a crib, a trough.
φανιλίζω, fut. -ῖσω, perf. **πεφάυλκα** (from **φαῦλος**). To regard as of no value, to despise, to disparage, to condemn.
φαῦλος, η, ου (adj.). Bad, small, mean, simple, cheap, of no value, unjust.—As a noun, ὁ **φαῦλος**, a worthless person.
φαύλως (adv. from **φαῦλος**). Meanly,

basely, badly, simply, with difficulty.
φέγγος, εος, τό. Light, splendour, brightness, brilliancy, day.
Φειδίας, ου, ὁ. *Phidias*, a celebrated statuary of Athens, who died B. C. 432. His statue of Jupiter Olympius was the best of his productions.
φειδίτιον, ου, τό. The public meal of the Spartans.
φείδομαι, fut. **φείσομαι** and later **φειδήσομαι**, epic 2d aor. with redupl. **πεφιδόμην**. To spare, to pardon, to save, to refrain, to avoid.
Φείδων, ωνος, ὁ. *Phidon*, a man who enjoyed the sovereign power at Argos, and is supposed to have invented scales and measures.
Φεραί, ὤν, αἱ. *Pheræ*, a city of Pelasgiotis, in Thessaly, one of the most ancient and important places in the country.
Φεραῖοι, ὡν, οἱ. The inhabitants of *Pheræ*.
Φερενδᾶτης, ου, ὁ. *Pherendātes*, a Persian satrap.
φέριστος, η, ου (adj., irreg. superl. formed from **φέρω**). Best, bravest, most excellent.
Φέρης, ου and **ητος**, ὁ. *Pheres*, king of *Pheræ* in Thessaly, son of *Cretheus* and *Tyro*, and father of *Admētus*.
φέρω, fut. **οἴσω**, perf. **ἤνοχα**, with Attic redupl. **ἐνήνοχα**, 1st aor. **ἤνεγκα**, 2d aor. **ἤνεγκον**. To bear, to bring, to carry, to yield, to produce, to carry off.—**βαρέως φέρειν**, to bear impatiently.—In the middle, to bear away for one's self, to hurry along towards, to rush forward, to fly.—**τὰ πρῶτα φέρεσθαι**, to bear off the palm, to maintain the highest rank.
φεύγω, fut. **φεύξομαι**, perf. **πέφευγα** or **πέφϋγα** (commonly called perf. mid.), 2d aor. **ἐφϋγον**. To flee, to flee away, to escape.
φηγός, οὔ, ἡ. An oak, a species of oak, strictly, having a round esculent nut. Not to be confounded with the *fāgus* or *beach tree*, the nuts of which are triangular.
φήμη, ης, ἡ (from **φημί**). A say-

ing, rumour, a report, fame, reputation.

φημί, 2d pers. φής, 3d pers. φησί, &c., imperf. ἔφην, mostly as aor., fut. φήσω, 1st aor. ἔφησα, 2d aor. εἶπον. *To say, to utter, to remark, &c.*—οὐκ ἔφη, *he said that he would not, he refused.*—In the middle, pres. not used, 2d aor. ἐφάμην, part. φάμενος; same signification as the active.

φθάνω, future φθάσω and φθήσομαι, perf. ἔφθακα, 2d aor. ἐφθην, inf. φθῆναι, part. φθάς. *To be beforehand, to anticipate, to be sooner.*—With a participle it is commonly rendered adverbially; as, ἐφθην ἀπῴων, *I went away before, i. e., I anticipated by going.*—In a negative proposition with a participle, and connected by καί to the following clause, it means *no sooner*, and καί is to be rendered *than*.

φθέγγομαι, fut. φθέξομαι. *To utter, to speak.*

φθείρω, fut. φθερῶ, perf. ἔφθαρκα, 2d aor. ἐφθαρον, perf. mid. ἐφθορα. *To corrupt, to ruin, to lay waste, to destroy.*

Φθία, ας, ἡ. *Phthia*, a district of Phthiōtis, in Thessaly, where Peleus the father of Achilles reigned.

φθινόπωρον, ον, τό (from φθίνω, and ὀπώρα, autumn). *The end of autumn or harvest season, autumn.* See note, page 176, III., line 1.

φθίνω and φθίω, fut. φθίσω, perf. ἐφθίκα. *To destroy, to cause to waste away, to kill.*—Neuter, *to waste away, to perish.*

φθόγγος, ου, ὁ (from φθέγγομαι). *A sound, a cry.*

φθονερός, ἄ, ὄν (adj. from φθόνος). *Envious, jealous.*

φθονέω, ὦ, fut. -ήσω, perf. ἐφθόνηκα (from φθόνος). *To envy, to be jealous of.*

φθόνος, ου, ὁ. *Envy, jealousy, envious detraction or disparagement.*

φθορά, ὤς, ἡ (from φθείρω). *Destruction, corruption, ruin, &c., an overthrow.*

φθόρος, ου, ὁ, same as φθορά.

φῖαλη, ης, ἡ (from πίνω, *to drink*) *A cup, a bowl, a goblet.*

φίλημα, ἄτος, Doric for φίλημα, ἄτος, τό (from φίλέω). *A kiss.*

φιλάνθρωπος, ον (adj. from φίλος, *loving*, and ἄνθρωπος, *man*). *That loves mankind, philanthropic, humane, friendly.*

φιλανθρώπως (adv. from φιλάνθρωπος). *Humanely, in a friendly manner, affectionately.*

φιλαργυρία, ας, ἡ (from φιλαργυρέω, *to love money*). *The love of money, avarice.*

φιλαυτία, ας, ἡ (from φιλαυτέω, *to have self-love*, from φίλος, *loving*, and αὐτόν, *self*). *Self-love, egotism, selfishness.*

φιλεργία, ας, ἡ (from φίλος, *loving*, and ἔργον, *labour*). *Love of labour, diligence, industry, activity.*

φιλέω, ὦ, fut. -ήσω, perf. πεφίληκα, Doric fut. -ᾶσω, perf. πεφίλᾶκα (from φίλος, *loving*). *To love, to be fond of, to kiss.*—With an infinitive, *to be wont*.

Φιλήμων, ονος, ὁ. *Philēmon*, a comic poet, the rival of Menander. According to some authorities a native of Syracuse, while others make him to have been born at Solōe in Cilicia.

Φιλητάς, ᾱ, ὁ. *Philētas*, a grammarian and poet of Cos, in the reign of King Philip, and of his son Alexander the Great.

φιλία, ας, ἡ (from φιλέω). *Love, friendship.*

φίλιος, α, ον, and ος, ον (adj. from φίλος, *loving*). *Friendly, kindly disposed.*

Φιλίππιδης, ου, ὁ. *Philippides*.

Φίλιππος, ου, ὁ. *Philip*, the celebrated king of Macedonia, and father of Alexander the Great.

φιλοδοξία, ας, ἡ (from φιλόδοξος). *Love of glory, ambition.*

φιλόδοξος, ον (adj. from φίλος, *loving* and δόξα, *glory*). *Loving glory ambitious.*

φιλόκαλος, ον (adj. from φίλος, *loving* and καλός, *beautiful*). *That loves the beautiful, virtuous, honourable*

φιλοκινδύνως (adv. from φιλοκίνδυνος, *that loves danger*). *Rashly*

φιλόκοσμος, *ον* (adj. from φίλος, *loving*, and κόσμος, *ornament*). *Fond of ornament.*

Φιλοκράτης, *ον, ό.* *Philocrates*, an Athenian orator, contemporary with Demosthēnes, bribed by Philip of Macedon.

φιλομάθης, *ές* (adj. from φίλος, *loving*, and μαρᾶνω, *to learn*, 2d aor. inf. μαρᾶειν). *Fond of learning, studious.*

Φιλομήλα, *ας, ή.* *Philomēla*, a daughter of Pandion king of Athens, and sister to Procne. She was changed into a swallow.

φιλονεικία, *ας, ή* (from φιλόνεικος). *A love of strife, emulation, ambition.*

φιλόνεικος, *ον* (adj. from φίλος, *loving*, and νεικος, *strife*). *That loves strife, quarrelsome, ambitious.*—Neuter, as a noun, τὸ φιλόνεικον, *ambition.*

φιλόξενος, *ον* (adj. from φίλος, *loving*, and ξένος, *a stranger*). *Hospitable.*

Φιλόξενος, *ον, ό.* *Philoxēnus*, 1. A dithyrambic poet of Cythēra, who was imprisoned in the quarries at Syracuse by Dionysius the tyrant of Sicily.—2. A celebrated epicure.

φιλοπᾶτωρ, *ορ* (adj. from φίλος, *loving*, and πατήρ, *a father*). *That loves one's father, filial.*

Φιλοπᾶτωρ, *ορος, ό* (the preceding as a proper name). *Philopātor*, an epithet of one of the Ptolemies. See note, page 2, line 13–18.

φιλοπονία, *ας, ή* (from φιλόπονος). *Love of labour, diligence, laboriousness.*

φιλόπονος, *ον* (adj. from φίλος, *loving*, and πόνος, *labour*). *That loves labour, laborious, fond of labour, industrious.*

φιλοπόνως (adv. from φιλόπονος). *Laboriously, assiduously.*

φιλόπρωτος, *ον* (adj. from φίλος, *loving*, and πρῶτος, *first*). *Fond of being first.*—Neuter, as a noun, τὸ φιλόπρωτον, *a desire of being first, a love of superiority.*

φίλος, *η, ον* (adj.). *Loving, fond of, beloved, dear to, friendly.*—Com-

parative φίλτερος, superlative φίλτατος.—As a noun, ό φίλος, *a friend.*—In epic poetry φίλος often has the force of a possessive pronoun, *mine, thine, his, hers, &c.*, according to the person.

φιλοσοφία, *ω, fut. -ήσω, perf. πεφιλοσόφηκα* (from φιλόσοφος). *To be a philosopher, to study philosophy.*

φιλοσοφία, *ας, ή* (from φιλοσοφία). *Philosophy.*

φιλόσοφος, *ον* (adj. from φίλος, *loving*, and σοφία, *wisdom*). *Loving wisdom, ardent in pursuit of knowledge, philosophical.*—As a noun, φιλόσοφος, *ον, ό, a philosopher.*—ή, *a female philosopher.*

φιλότεχνος, *ον* (adj. from φίλος, and τέχνη, *an art*). *That loves an art, skilled in works of art, artificial, favouring the advancement of the arts.*

φιλότεχνως (adv. from φιλότεχνος). *Artfully, skilfully, artificially.*

φιλοτιμέομαι, *οὔμαι, future -ήσομαι* (from φιλότιμος). *To be ambitious, to labour strenuously, to exert one's self.*

φιλοτιμία, *ας, ή* (from φιλοτιμέομαι). *A love of honour, ambition, emulation, ardour.*

φιλότιμος, *ον* (adj. from φίλος, *loving*, and τιμή, *honour*). *Eagerly seeking distinction, fond of distinction, ambitious.*—As a noun, τὸ φιλότιμον, *love of distinction, ambition.*

φιλοτιμώς (adv. from φιλότιμος). *Ambitiously, zealously, ardently, carefully.*

φιλοφρονέομαι, *οὔμαι, future -ήσομαι* (from φίλος, *friendly*, and φρήν, *mind*). *To receive or treat with friendship, to treat kindly, to be well disposed towards.*

φιλοφροσύνη, *ης, ή* (from φιλόφρων, *of a friendly disposition*). *A friendly disposition, courtesy, affection.*

φιλόφωνος, *ον* (adj. from φίλος, *loving*, and φωνή, *a voice, speech*). *Talkative, loquacious.*—Neuter, as a noun, τὸ φιλόφωνον, *a chattering propensity, loquacity.*

φιλόψυχος, ον (adj. from φίλος, *loving*, and ψυχή, *life*). *Loving life, fond of life.*—Hence, *timid, cowardly* (through love of life).

φίλμνος, ον (adj. from φίλος, *loving*, and ὕμνος, *a song*). *Loving song, delighting in song.*

Φινεύς, ἑως, ὁ. *Phineus*, a king of Thrace, who was freed from the attacks of the Harpies and restored to sight by the Argonauts.

φλέψ, φλεβός, ἡ (from φλέω, *to flow*). *A vein.*

φλιά, ἄς, ἡ. *A doorpost.*—αἱ φλιαί, *the doorposts, the thresholds.*

φλόγιμος, η, ον (adj. from φλόξ). *Flame-coloured.*

φλογόεις, ὅεσσα, ὅεν (adj. from φλόξ). *Flaming, blazing, shining brightly.*

φλογώδης, ες (adj. from φλόξ, and εἶδος, *appearance*). *Resembling flame, fiery, blazing.*

φλόξ, φλογός, ἡ (from φλέγω, *to burn*). *Flame, the blaze.*

φλυᾶρέω, ᾧ, fut. -ήσω, perf. πεφλυᾶρηκα (from φλυᾶρος, *that indulges in trifling or idle talking*). *To talk idly, to trifle, to prate.*

φοβερός, ὅ, ὄν (adj. from φόβος). *Fearful, dreadful, formidable.*

φοβεῦμαι, Doric for φοβοῦμαι.

φοβέω, ᾧ, fut. -ήσω, perf. πεφόβηκα (from φόβος). *To terrify, to strike with dismay, to frighten, to alarm.*

—In the passive, *to flee through dread, to be afraid.*

φόβος, ον, ὁ (from φόβομαι, *to be terrified*). *Fear, dismay, terror.*

Φόβος, ον, ὁ (above as proper name). *Fear, personified.*

Φοῖβος, ον, ὁ. *Phæbus*, a surname of Apollo.

Φωνίκη, ης, ἡ. *Phœnicia*, a country of Asia, extending along the coast of Syria, about thirty-five miles in length, but very limited in breadth.

Φοίνιξ, ἱκος, ὁ. *A Phœnician.*

φοίνιξ, ἱκος, ὁ. *The palm-tree.*—Also, the fruit of the palm-tree, a date.

φοίνιος, α, ον, and ος, ον (adj. from φόνος, *blood*). *Bloody, of the colour of blood, defiled with gore.*

Φοίνισσα, ης, ἡ (fem. of Φοίνιξ). *A*

Phœnician woman.—As fem. adj. *Phœnician.*

φοιτᾶω, ᾧ, fut. -ήσω, perf. πεφοίτηκα (from φοῖτος, *a roaming about*).

To come or go, to wander about, to roam up and down, to frequent, to traverse, to go frequently.

φολιδωτός, ἡ, ὄν (adj. from φολίς, *a scale*). *Covered with scales, scaly*

φονεύς, ἑως, ὁ (from φονεύω). *A murderer.*

φονεύω, fut. -εύσω, perf. πεφόνευκα (from φόνος). *To murder, to kill, to assassinate, to slay.*

φόνος, ον, ὁ (from φένω, *to slay*). *Murder, an assassination, blood, gore.*

φορέω, ᾧ, fut. -ήσω, perf. πεφόρηκα (a form of φέρω). *To carry forward, to convey, to carry, to possess, to wear.*

Φόρκος, ον, ὁ. *Phorcus or Phorcys*, a son of Pontus and Terra, and father of the Gorgons, &c.

φόρος, ον, ὁ (from φέρω, *to bring*). *Tribute, a tax.*

φορτίον, ον, τό (from φέρω). *A load, a burden.*—τὰ φορτία, *wares.*

φορτικῶς (adv. from φορτικός, *used in carrying loads*). *In a troublesome manner, in a burdensome manner.*

πραγμός, οὔ, ὁ (from φράσσω). *The act of enclosing, enclosure, an encampment.*

φράγνυμι, a form of φράσσω.

φράζω, fut. φράσω, perf. πέφραδα, 2d aor. ἔφραδον, poetic with redupl. πέφραδον. *To say, to indicate, to point, to explain, to tell, to utter.*

φράσσω and Att. φράττω, fut. φράξω, perf. πέφραχα. *To shut up, to obstruct, to preserve, to strengthen, to secure by enclosing.*

φρέαρ, φρεῦτος, τό. *A well.*

φρήν, φρενός, ἡ. *The mind, the intellect, the understanding, thought*

Φρίξος, ον, ὁ. *Phrixus*, son of Athamas and Nephēle, and brother of Helle.

φρίσσω, Att. φρίττω, fut. φρίξω, perf. πέφρικα. *To have the surface rough, to become rough.*—The perf. act. has a pres. signification, πεφρικῶς, *vīa, ὅς, stiff with, rough with*

φρονέω, ὦ, fut. -ήσω, perf. πεφρόνηκα (from φρήν). *To think, to reflect, to deliberate.*—μέγα φρονεῖν, *to be proud.*—εὖ φρονεῖν, *to be kindly disposed.*

φρόνημα, ἄτος (from φρονέω). *Reflection, thought.*—*Haughtiness, pride, insolence, boasting.*

φρόνησις, εως, ἡ (from φρονέω). *Intelligence, reflection, prudence.*

φροντίζω, fut. -ῖσω, perf. πεφρόντικα (from φροντίς). *To think of, to be concerned about, to care for, to be anxious.*

φροντίς, ἴδος, ἡ (from φρονέω). *Anxiety, thought, care, solicitude.*

φρουρά, ἄς, ἡ (from προοράω, *to watch before*). *A watch, a guard, a garrison.*

φρουρέω, ὦ, fut. -ήσω, perf. πεφρούρηκα (from φρουρός). *To watch, to observe, to be on guard, to protect.*

φρουρός, οὔ, ὁ (contr. for προορός, from προοράω, *to watch before*). *A watcher, a guard, a sentinel, a keeper.*

φρονάσσομαι, Att. -άττομαι, fut. -άξομαι. *To be proud or haughty, to conduct one's self proudly, to carry one's self high, to boast.*

Φρυγία, ἄς, Ionic Φρυγίη, ης, ἡ. *Phrygia.* 1. *A country of Asia Minor, east of Lydia.*—2. *Another district of Asia Minor, named Phrygia Minor, situated on the Hellespont, and comprising the Trojan territory.*

Φρύξ, Φρυγός, ὁ. *A Phrygian.*

φυγάδεύω, fut. -εύσω (from φυγάς). *To compel one to flee his country, to banish, to put to flight.*

φυγάδοιήρας, ου, ὁ (from φυγάς, and θηράω, *to hunt*). *A fugitive-hunter.*

φύγας, ἄδος, ὁ and ἡ (from φεύγω, *to flee*). *A fugitive, a deserter, an exile.*

φύγη, ης, ἡ (from φεύγω, *to flee*). *Flight, banishment, exile.*

φυλάκη, ης, ἡ (from φυλάσσω). *A guard, watch, a garrison.*—*Confinement, imprisonment, a prison, vigilance.*

φύλακος, ου, ὁ, poetic and Ionic for φύλαξ.

φύλαξ, ἄκος, ὁ (from φυλάσσω). *A guard, a guardian, a keeper, a sentinel.*

φυλάσσω, Attic φυλάττω, fut. -άξω, perf. πεφύλαχα. *To watch, to observe, to guard, to preserve, to keep watch, to reserve.*—*In the middle, to be on one's guard, to take heed, to beware.*

φύλη, ης, ἡ. *A race, a tribe, a class.*

φύλλας, ἄδος, ἡ (from φύλλον). *A verdant bough, foliage, a bed of leaves.*

φύλλον, ου, τό (from φύω). *A leaf, a flower, foliage.*

φύλλοχος, ου (adj. from φύλλον, and χέω, *to pour out, to shed*). *Leaf-shedding, in which the leaves fall (of a certain season).*

φύλον, ου, τό (from φύω). *A race, a tribe, a class, kind, a nation.*

Φύξις, ου, ὁ (from φύξις, poetic for φύγη). *The god of escape, an epithet applied to Jupiter, as aiding escape from dangers.*

φύσσω, ὦ, fut. -ήσω, perf. πεφύσηκα (from φύσα, *wind*). *To blow, to breathe, to swell with the wind, to emit the breath strongly, to snort.*

φύσημα, ἄτος, τό (from φυσάω). *A blast of wind, a breath, a puff, a breathing.*

φυσικός, ἡ, ὅν (adj. from φύσις) *Natural.*

φυσιολογία, ἄς, ἡ (from φυσιολογέω, *to examine and explain the laws of nature, which from φύσις, and λέγω, to discourse about*). *An inquiry into the laws of nature, natural philosophy, the study of nature.*

φύσις, εως, ἡ (from φύω). *Birth, nature, character, natural talents.*—*In the plural, αἱ φύσεις, the productions of nature, plants.*

φύτεία, ἄς, ἡ (from φυτεύω). *A planting, a plantation, a plant.*

φυτεύω, fut. -εύσω, perf. πεφύτευκα (from φυτόν). *To plant, to produce, to bring about.*

φυτόν, οὔ, τό (from φύω). *A plant.* φύω, fut. φύσω, perf. πέφυκα, 2d aor. ἔφυν. *To beget, to produce, to bring forth, to cause to grow, to have from nature.*—*The 2d aor.*

and perf. have a neuter signification, *to be, to exist*.—In the middle, *to grow, to increase*.—In the passive, *to be created, to be produced, to be formed by nature*.

Φωκεύς, ἑως, ὁ. *A Phocian, an inhabitant of Phocis.*

Φωκικός, ἡ, ὄν (adj.). *Phocian, of or belonging to Phocis.*

Φωκίς, ἴδος, ἡ. *Phocis, a small country of Greece, bordering on the Corinthian Gulf, having Bœotia on the east, and Ætolia and the Locri Ozolæ on the west.*

Φωκίων, ωνος, ὁ. *Phocion, a distinguished Athenian statesman and commander, celebrated for his incorruptible integrity.*

Φῶκος, ον, ὁ. *Phœcus, the son of Phocion, dissolute in his manners, and unworthy of his great father.*

φωλεός, οὔ, ὁ. *A den, a hole, the lair (of a wild beast).—In the plural, τὰ φωλεά.*

φωνέω, ὦ, fut. -ήσω, perf. πεφώνηκα (from φωνή). *To speak, to say.*

φωνή, ἥς, ἡ, Doric φωνᾶ, ᾤς, ᾶ. *A sound, a voice, a note, a saying, the singing (of a bird), the barking (of a dog).*

φωνήεις, ἥεσσα, ἦεν (adj. from φωνή). *That has voice, endowed with speech, vocal, speaking.*

φωρεῶ, ὦ, fut. -ῶσω, perf. πεφώρικα (from φῶρ, a thief). *To search after a thief, to detect.*

φῶς, φωτός, ὁ. *A man, a hero.*

φῶς, φωτός, τό (contr. from φάος). *Light.*

X.

χαῖν, by crasis for καὶ ἄ.

χαίνω, fut. χᾶνῶ, perf. κέχαγκα commonly κέχηννα, 2d aor. ἐχᾶνον. *To open, to gape, to stand open.—πρός τι, to strive for anything, to listen attentively.*

χαίρω, fut. χᾶρῶ and χαίρήσω, perf. κέχαρκα and κεχᾶρηκα, 1st aor. mid. ἐχηρᾶμην, 2d aor. pass. ἐχᾶρην. *To rejoice, to exult.*—As regards the use of χαίρειν at the beginning of letters, &c., see note, page 47, line 15-20.

Χαιρωνεία, ας, ἡ. *Chæronēa, now*

called *Kaprena*, a city of Bœotia memorable for the irretrievable defeat of the Athenians by Philip, B.C. 338.

χαίτη, ἥς, ἡ. *The hair, a lock of hair.*

χάλαζα, ἥς, ἡ (from χᾶλᾶω). *Hail.*
χᾶλᾶω, ὦ, fut. -ᾶσω, perf. κεχᾶλᾶκα (from obsolete χᾶω, to stand open). *To loosen, to unbend, to relax.*

Χαλδαῖοι, ων, οἱ. *The Chaldeans, inhabitants of Chaldæa, a country of Asia at the head of the Persian Gulf and south of Babylonia.*

χαλεπαίνω, fut. -ᾶνῶ (from χαλεπός). *To irritate, to enrage.*—Neuter, to be displeased, to be angry with.

χᾶλεπός, ἡ, ὄν (adj.). *Hard, difficult, harsh, cruel, painful.*

χαλεπότης, ητος, ἡ (from χαλεπός). *Hardness, difficulty, harshness, sternness, arrogance.*

χαλεπῶς (adv. from χαλεπός). *With difficulty, harshly, roughly.*

χᾶλινός, οὔ, ὁ (from χᾶλᾶω). *A bridle, a bit, a curb.*—Poetic plural, τὰ χᾶλινά.

χαλινῶω, ὦ, fut. -ῶσω, perf. κεχαλινῶκα (from χαλινός). *To bridle, to rein in, to restrain.*

χαλκεῖον, ον, τό (from χαλκεύω, to be a smith). *A smith's workshop, a forge.*

χαλκέμβολος, ον (adj. from χάλκος, and ἐμβολος, the beak of a ship). *Having a brazen prow, brazen-prowed.*

χαλκεος, ἑα, εσσι, contr. χαλκοῦς, ἡ, οὔν (adj. from χαλκός). *Brazen, of brass.*

χαλκεύς, ἑως, ὁ (from χαλκεύω, to work in brass or iron). *A smith.*

χαλκίοικος, ον (adj. from χαλκός, and οἶκος, a house). *Of or belonging to a brazen abode.* See note, page 44, line 21-28.

χαλκοκορυστής, οὔ, ὁ (from χαλκός, and κορύσσω, to arm with a helmet). *Of the brazen helmet, armed in brass.*

χαλκόπους, ον, gen. -ποδος (adj. from χαλκός, and πούς, a foot). *Brass-footed.*

χαλκός, οὔ, ὁ. *Copper, brass, bronze.*
χαλκοκίτων, ον (adj. from χαλκός.

and χιτών, a garment, a covering). Armed with brass, in brazen armour.

χαμάζε and χαμαί (adv.). On the ground.

χαρά, ἄς, ἡ (from χαίρω). Joy.

Χᾶρης, ἦτος, ὁ. Chāres, an Athenian general noted for his incapacity.

χαρίεις, εσσα, εν (adjective from χάρις). Graceful, peaceful, agreeable, beautiful.

χαριέντως (adverb from χαρίεις). Agreeably, pleasantly.

χαρίζομαι, fut. -ῖσομαι, perf. κεχάρισμαι (from χάρις). To give delight to, to gratify, to please, to confer a favour on, to bestow.

Χαρίκλῆς, έόνς, ὁ. Charicles.

Χαρικλώ, ὅος contr. οὔς, ἡ. Chariclo, the mother of Tiresias.

Χαρίλαος, ου, ὁ. Charilāus, a son of Polydectes king of Sparta, educated and protected by his uncle Lycurgus.

χάρις, ἶτος, ἡ (from χαίρω, to rejoice). Joy, grace, attraction, favour, a gift, thanks, &c.—χάριν ἔχειν, to feel grateful to, to thank.—χάριν ὑποδιδόναι, to return a favour, to testify gratitude.—χάριν (accus. sing. as adv.), on account of, for the sake of, with the genitive.

Χάριτες, ων, αἱ. The Graces, daughters of Venus and Jupiter, or Bacchus, three in number, Aglaia, Thalia, and Euphrōsynē.

Χαρμίδης, ου, ὁ. Charmides.

χάρτιον, ου, τό (dim. of χάρτης, paper). Paper.

χάσμα, ἄτος, τό (from χαίνω, perf. pass. κέχασμαι). A cavity, a chasm, an abyss, an opening, the distended jaws (of a large animal).

χαυλιόδους, δοντος, ὁ (from χαύλιος, prominent, and ὀδούς, a tooth). A tusk.

χαῦνος, η, ου (adj. from obs. χάω, whence χαίνω). Porous, loose, soft, brittle, light, empty, useless.

χείλος, εος, τό. The lip, a margin, a rim, a border.

Χείλων, ωνος, ὁ. Chilo, a Spartan philosopher, one of the seven wise men of Greece.

χείμα, ἄτος, τό (from χέω). Winter, cold.

χειμάζω, fut. -ᾶσω, perf. κεχειμάκα (from χείμα). To render frozen.

—Neuter, to pass the winter.—In the passive, to be overtaken by a storm.

χειμάρρος, ου, and χειμάρρους, ου, ὁ (from χείμα, and ῥός, ῥούς, a torrent). A mountain torrent (swelled with melted snow, &c.).

χειμερῖνός, ἡ, ὅν (adj. from χείμα), same as

χειμέριος, α, ου, and ος, ου (adj. from χείμα). Wintry, of winter, cold, stormy, rough.

χειμών, ὄνος, ὁ (from χείμα). Winter, wintry weather, a storm, a tempest, the cold of winter.—τοῦ χειμῶνος, in winter.

χείρ, χειρός, ἡ (from the theme χάω, χέω, to grasp). The hand.—ἄκρι χειρῶν, to blows, to personal violence.—ἵναί or ἐλθεῖν εἰς χεῖρας, to come to an engagement.

χείριστος, η, ου (adj., irreg. superl. to κακός, bad). Worst, basest, &c.

χειροήθης, ες (adj. from χείρ, and ἥθος, custom, habit). Accustomed to the hand, tame, gentle, domestic.

χειροπληθής, ἐς (adj. from χείρ, and πλήθω, to fill). Filling the hand.

χειροποίητος, ου (adj. from χείρ, and ποίεω, to make). Made by the hand, skilfully constructed, artificial.

χειροτονέω, ὦ, fut. -ήσω, perf. κεχειροτόνηκα (from χείρ, and τείνω, to extend). To extend the hand (as in voting).—Hence, to vote, to choose by one's vote, to elect.

χειροτονία, ας, ἡ (from χειροτονέω). A voting by holding up the hand, a vote, a choice, an election.

χειρουργία, ας, ἡ (from χείρ, and ἔργον, an operation). A manual operation, a surgical operation, surgery.

χειρουργικός, ἡ, ὅν (adj. from χειρουργία). Expert in surgical operations, pertaining to a surgical operation.—As a noun, ὁ, a surgeon.

χειρώ, ὦ, fut. -ώσω, perf. κεχείρωκα

(from χείρ). *To treat with violence.*—In the middle, *to vanquish, to master, to subdue.*

Χείρων, ὄνος, ὁ. *Chiron, one of the Centaurs, famous for his knowledge of medicine. He was the instructor of the most distinguished heroes of his age.*

χείρων, ον (adj., irreg. comp. to κακός, *bad*). *Worse, weaker, baser, &c.*

Χελιδόνιος, α, ον (adj.). *Chelidonian.*—Χελιδόνιαι, ων, αἱ (νῆσοι understood) *The Chelidonian islands, a cluster of small islands off the coast of Lycia, south of the Sacrum Promontorium. They are now called Kelidoni.*

χελιδών, ὄνος, ἡ. *A swallow.*

χελώνη, ης, ἡ. *A tortoise, a turtle.*

χερρόνησιζω, fut. -ῖσω (from χερρόνησος). *To form a peninsula, to look like a peninsula.*

χερρόνησος, ου, and χερσόνησος, ου, ἡ (from χέρρος, Attic for χέρσος, and νῆσος, an island). *A peninsula.*—As a proper name, Χερσόνησος, *the Chersonese.*

χερσαῖος, α, ον, and ος, ον (adj. from χέρσος). *Living on the land, pertaining to land.*

χερσεύω, fut. -εύσω, perf. κεχέρσευκα (from χέρσος). *To live on land, to remain on land.*

χέρσος, ου, ὁ. *A continent, land, the main land.*

χερύδριον, ου, τό (dim. of χείρ). *A little hand.*

χέω, fut. χεύσω, 1st aor. ἔχεα and ἔχευα, part. χέας, perf. κέχυκα. *To pour out, to shed, to diffuse, to spread around, to throw or heap up, to melt.*

χῆλη, ης, ἡ (from obsolete χάω, root of χάλνω). *A cloven foot, the claw (of a bird, &c.), a hoof.*

χῆν, χηνός, ἡ. *A goose.*

χῆνειος, α, ον (adj. from χῆν). *Of a goose.*

χῆρος, α, ον (adj. from obsolete χάω, akin to Latin careo). *Bereft, separated from, deprived of, abandoned, deserted.*—γυνὴ χήρα, *a widow.*

χῆτος, εος, τό (from obs. χάω, to be empty). *Want, deprivation.*

χθές (adv.). *Yesterday.*

χθών, χθονός, ἡ. *The earth, the ground, land.*

χιλῖας, ἄδος, ἡ (from χίλιοι). *The number one thousand, a thousand.*

χιλῖοι, αι, α (num. adj.). *A thousand.*

Χίλων, ὄνος, ὁ. *Chilo.*

Χίμαιρα, ας, ἡ. *The Chimæra, a fabulous monster, the offspring of Typhon and Echidna; the fore parts of its body were those of a lion, the middle that of a goat, the hinder parts those of a dragon. It had, moreover, three heads, and continually breathed out flames of fire.*

χιόνεος, α, ον (adj. from χιών). *Of snow, snowy, like snow.*

χιτών, ὄνος, ὁ. *An under garment, a tunic, a robe.*

χιτωνίσκος, ου, ὁ (dim. of χιτών). *A small tunic or robe.*—χιτωνίσκοι, *scanty clothing.*

χῖών, χιόνος, ἡ (from χέω, to pour out). *Snow.*

χλαῖνα, Ionic χλαῖνη, ης, ἡ. *An outer garment, a cloak.*

χλαμύδιον, ου, τό (dim. of χλαμύς). *A military cloak, a small cloak.*

χλᾶμύς, ὕδος, ἡ. *A cloak.*

χλευάζω, fut. -ᾶσω, perf. κεχλεύακα (from χλεύη, derision). *To treat insolently, to deride.*

χλευασμός, οὔ, ὁ (from χλευάζω). *Insolence, scornful derision.*

χλωρός, á, óν (adj. from χλόος, verdure). *Verdant, green, blooming, fresh, youthful.*

χοῖρος, ου, ὁ. *A hog.*

χολάω, ὦ (from χολή). *To be angry* χολή, ης, ἡ, Doric χολᾶ, ᾶς, á. *Bile, gall.*—Hence, anger.

χόλος, ου, ὁ. *Bile.*—Anger, wrath.

χολώω, ὦ, fut. -ώσω, perf. κεχόλωκα (from χόλος). *To excite the bile, to excite, to enrage.*—In the middle, *to be angry, to have one's anger excited.*

χόνδρος, ου, ἡ. *A grain.*

χορδή, ης, ἡ. *A gut.*—Hence, the string (of a musical instrument), a chord.

χορευτής, οὔ, ὁ (from χορεύω). *A dancer.*

χορεύω, fut. -εύσω, perf. **κεχόρευκα** (from **χορός**, a dance, a choir). To dance a solemn dance with singers, &c., to celebrate with dances and music, to lead choruses, to dance.

χορηγέω, ᾧ, fut. -ήσω, perf. **κεχορήγηκα** (from **χορηγός**). To defray the expenses of a chorus.—Hence, to fit out, to furnish or provide with (at one's own cost).

χορηγία, ας, ἡ (from **χορηγέω**). The defraying the expense of a chorus.—Hence, equipment, preparation, provision, furniture.

χορηγός, οὔ, ὁ (from **χορός**, a dance, a band of singers and dancers, and **ἡγέομαι**, to lead). Properly, the leader of a band of dancers and singers.—Mostly, a person who fits out and provides a chorus for a theatrical representation at his own expense.—Hence, frequently, in a general sense, one who bestows (at his own cost), a furnisher, a provider, a patron.

χόρτος, ου, ὁ. Properly, an enclosed place.—An enclosure, a yard, a courtyard.—Also, grass, herbage, fodder.

χοῦω, inf. **χοῦν**, root of **χώννυμι**. To heap up, &c. See **χώννυμι**.

χρᾶω, ᾧ, fut. **χρήσω**, perf. **κέχρηκα**. To give to another to make use of, to give an oracle, to deliver an oracular response.—The more usual form is the middle, **χράομαι**, **χρώμαι**, fut. **χρήσομαι**, perf. pass. **κέχρημαι** and **κέχρησμαι**. To use, i. e., to give to one's self to use.—To make use of, to receive, to make trial of, to exercise, to have intercourse with.—To receive an oracle.—With **θέω**, to consult an oracle.

χρεία, ας, ἡ (from **χρέος**, need). Need, want, privation, use, value, exercise.—**χρεία ἐστί**, there is need, it is necessary.

χρεών, τό (indecl. from **χρή**). Necessity.—Fate, destiny, death.—**χρεών ἐστί**, it is fated.

χρή, opt. **χρεῖη**, subj. **χρῆ**, inf. **χρῆναι**, imperf. **ἐχρῆν** and **χρῆν**, fut. **χρήσει** (impers. verb from **χράω**).

It is necessary, it behooves.—**χρῆμε ποιεῖν**, I must do so.

χρῆμα, ἄτος, τό (from **χράομαι**, to use). A thing.—In the plural, **χρήματα**, ων, τὰ, riches, treasures, effects, property, wealth.—**χρῆμα κίττης**. See note, page 53, line 27.—**οὐδὲν χρῆμα**, nothing.

χρημαῖτιζω, fut. -ῖσω (from **χρῆμα**). To transact business.—In the middle, to pursue an occupation, to engage in money matters, to lend out money on interest, to receive interest for money lent out.

χρησίμος, η, ου (adj. from **χράομαι**, to use). Useful, profitable.

χρησις, εως, ἡ (from the same). The making use of, a using, enjoyment, use.

χρησμός, οὔ, ὁ (from **χράω**, to deliver an oracle). An oracular response, an oracle.

χρησμοδέω, ᾧ, fut. -ήσω (from **χρησμός**, and **ᾠδή**, a song). To deliver an oracular response in verse (as was the earliest practice), to impart oracles.

χρηστός, ἡ, ὅν (adj. from **χράομαι**, to use). Useful, valuable, worthy, honourable, good, noble.

χρίω, fut. **χρίσω**, perf. **κέχρικα**. Literally, to touch the surface of a body.—Mostly, to anoint, to smear, to rub over with any substance.

χροιά, ᾤς, Attic for **χρόα**, ας, ἡ (from **χρώω**, to touch). A surface.—Generally, colour, the surface of the human body, the skin.

χρόνος, ου, ὁ. Time, a period of time.—**χρόνους πολλούς**, for a long time.

χρύσεος, ἑα, εον, contr. **χρυσοῦς**, ἡ, οὔν, and poetic **χρύσειος**, η, ου (adj. from **χρυσός**). Made of gold, golden, gilded.

χρυσίον, ου, τό (dim. of **χρυσός**). A piece of gold, gold.

χρυσίτης, ου, ὁ, and **χρυσίτις**, ἴδος, ἡ (adj. from **χρυσός**). Containing gold, rich in gold.—**ἄμμος χρυσίτης**, auriferous sand.

χρυσόκερως, gen. **ωτος** (adj. from **χρυσός**, and **κέρας**, a horn). Having golden horns.

χρυσόμαλλος, εν (adj. from **χρυσός**,

and *μαλλός*, wool, a fleece). Having a golden fleece, golden-fleeced.
χρυσός, οὐ, ὁ. Gold.
χρώμα, ἄτος, τό (from *χρώννυμι*, to colour). Colour, a paint.
χρῶς, ὠτός, ὁ. A surface, the skin.—A colour.
χυτός, ἡ, ὄν (adj. from *χέω*, to pour out). Poured out, fluid, melted, heaped up — *γαῖα χυτή*, the heaped-up earth (on a grave).
χύτρος, οὐ, ὁ (from *χέω*, to pour out). A pot, a vessel, a crucible.
χῶ, by crasis for *καὶ ὁ*. And the.
χωλός, ἡ, ὄν (adj. from the obsolete *χάω*, whence *χαλαῶ*, to loosen, to relax). Lame, limping, defective.
χολῶ, ὦ, fut. *χολώσω*, perf. *κεχῶλωκα* (from *χολός*). To lame.
χῶμα, ἄτος, τό (from *χώννυμι*). A mound, a heap, a dam.
χώννυμι and *χωννύω* (forms its tenses from *χῶ*), fut. *χώσω*, perf. pass. *κέχωσμαι*. To heap up, to erect, to rear, to raise.
χόμοιαι, fut. *χώσομαι*. To be angry, to be displeased.
χῶποσα, by crasis for *καὶ ὅποσα*.
χώρα, ας, ἡ. Space, a region, a tract of country, country, a place, land.
χωρέω, ὦ, fut. *-ήσω*, perf. *κεχώρηκα* (from *χῶρος*). To have room.—Hence, to contain, to comprehend, to receive.—To go or come, to proceed.—*χωρεῖν ὁμόσε*, to come to an engagement, to come to close quarters.
χωρίζω, future *-ῖσω*, perfect *κεχώρικα* (from *χωρίς*). To separate, to divide, to remove.—In the middle, to remove one's self, to depart from.—*κεχωρισμένος*, far-removed.
χωρίον, οὐ, τό (dim. from *χῶρος*). A district, a place, a spot, a farm, an estate.
χωρίς (adv.). Separately, far from, apart from, without, except.
χῶρος, οὐ, ὁ (from *χάω*, to be open). Room, space, a place, a country, a district.

Ψ.

ψάλτης, οὐ, ὁ (from *ψάλλω*, to touch and cause to move). A musician, a harper.

ψάμμος, οὐ, ἡ (from *ψάω*, to rub down into small fragments). Sand.
ψαῦω, fut. *ψαύσω*, perf. *ἔψαυκα*. To touch, to feel, to handle, to reach.
ψέγω, fut. *ψέξω*, perf. *ἔψεχα*. To blame, to rebuke.
ψεκάζω, future *-ᾶσω*, perfect *ἔψέκακα* (from *ψεκάς* for *ψᾶκάς*, a drop). To drop, to trickle, to fall by drops, to distil fragrance.
ψέλλιον, οὐ, τό. An armlet, a ring, a bracelet, a buckle.
ψευδής, ἐς (adjective from *ψεύδομαι*) False, lying.
ψευδόμαντις, εως, ὁ (from *ψεῦδος*, and *μάντις*, a prophet). A false prophet.
ψεῦδος, εως, τό. A falsehood, an untruth.
ψεύδω, fut. *ψεύσω*, perf. pass. *ἔψευσμαι* (from *ψεῦδος*). To deceive, to slander.—In the middle, *ψεύδομαι*, fut. *ψεύσομαι*, to tell a falsehood, to lie.
ψῆγμα, ἄτος, τό (from *ψήχω*, to reduce by rubbing). A fragment, a small piece, a small particle.—In the plural, *τὰ ψήγματα*, small grains.
ψηφίζω, fut. *-ῖσω*, perf. *ἐψήφικα* (from *ψηφός*). To calculate by means of pebbles.—In the middle, properly, to give a vote by means of a pebble.—Hence, to vote, to decree by vote, to determine.
ψηφίς, ἰδος, ἡ (dim. from *ψηφός*). A small pebble.
ψηφισμα, ἄτος, τό (from *ψηφίζομαι*). A decree, a determination, a vote, a resolve.
ψηφός, οὐ, ὁ. A small stone, a pebble (used in voting).—Hence, a vote, a ballot, a decision or decree.
ψιλός, ἡ, ὄν (adj. from *ψίω* for *ψάω*, to rub). That has been rubbed, bare, bald, unarmed, light-armed.
ψόγος, οὐ, ὁ (from *ψέγω*). Blame, rebuke, censure.
ψοφέω, ὦ, fut. *-ήσω*, perf. *ἐψόφηκα* (from *ψόφος*). To make a hollow noise, to sound, to roar.
ψόφος, οὐ, ὁ. A noise, a tumultuous noise, a roaring, a sound, a tone.
ψυχαγωγέω, ὦ, fut. *-ήσω* (from *ψυχή*, the soul, and *ἄγω*, to conduct). To

conduct the souls of the dead (to the lower world).—To delight, to refresh, to charm.

ψύχω, ὦ, fut. -ήσω (from ψῦχος).
To cool, to refresh, to delight.

ψυχή, ἥς, ἡ (from ψῦχω). The breath, the soul, the spirit, life.

ψῦχος, εὖς, τό (from ψῦχω). Cold, frost.

ψυχρός, ἄ, ὄν (adj. from ψῦχος).
Cold, cool.

ψύχω, fut. ψύξω, perf. ἐψύχα, 2d aor. pass. ἐψύχην. To breathe, to blow.

—Hence, to render cold, to cool.—Also, to refresh (by air).

Ω.

ὦ (adv. expressing wonder, surprise, &c.). Oh! alas!

ὧδε (adv. from ὅδε, this). Here.—Thus, in this manner.

ὠδή, ἥς, ἡ (contr. from ᾠοδή, a song).
A song, an ode.

ὠδικός, ἡ, ὄν (adj. from ὠδή). Musical.

ὠδίν and ὠδῖς, ἱνός, ἡ (akin to ὀδύνη).
The pains of travail, the pangs of parturition.

ὠθέω, ὦ, fut. ὦσω, rarely ὠθήσω, 1st aor. ἔωσα, perf. ἔωκα. To move, to push, to drive, to impel.

ὠκεᾶνός, οὔ, ὅ (prob. from ὠκός, and νάω, to flow). The ocean.

ὠκεᾶνός, οὔ, ὅ (as a proper name).
Occēnus, a sea deity, son of Cēlus and Terra.

ὠκέως (adv. from ὠκός). Swiftly, rapidly.

ὠκός, εἶα, ὅ (adj. akin to ὀξύς). Rapid, swift, fleet, active.

ὠμόλινον, ον, τό (from ὠμός, and λῖνον, flax). Flax in its rough state, undressed flax.—Hence, a coarse towel (as made from such flax).

ὠμοπλάτη, ἥς, ἡ (from ὠμος, the shoulder, and πλάτη, a flat body).
The shoulder-blade.

ὠμός, ἡ, ὄν (adj.). Raw, not cooked, unripe.—Ferocious, savage, rude, brutal.

ὠμος, ον, ὅ (prob. from the obsolete οἶω, to bear). The shoulder.

ὠμότης, ητος, ἡ (from ὠμός). Cruelty, ferocity.

ὠμοφάγος, ον (adj. from ὠμός, and φάγειν, to eat). Devouring raw flesh, that eats food raw.

ὠνεκα, Doric for οὐνεκα. Because, &c.

ὠνέομαι, οὔμαι, fut. -ήσομαι, perf. ἔωνημαι. To buy, to purchase

ὠόν, ὠού, τό. An egg.

ὦρα, ας, ἡ. A season, an hour.

ὦραι, ὦν, αἱ. The Hours or Seasons, three goddesses, daughters of Jupiter and Themis, who presided over the seasons, and kept the gate of Olympus. Their names were Eunomia, Irēnē, and Dīcē.

ὦριος, α, ον (adj. from ὦρα). That is in season, ripe, seasonable.—Neuter plural as a noun, τὰ ὦρια, the fruits of the season.

ὦρος, εὖς, Doric for ὄρος, εὖς, τό. A mountain.

ὠρυγή, ἥς, ἡ (from ὠρύομαι, to howl).
A howling, a yelling, a cry.

ὥς (adv. and conj.). As, when, how, after, since, as soon as, as if.—That, in order that, so that.—With a numeral, about.—With the superlative it denotes as much or as little as possible, according to the force of the superlative; thus, ὥς τάχιστα, as quickly as possible; ὥς ἐλάχιστον, as little as possible.—With a participle and ἄν, see note, page 54, line 15–17.—It stands also for a preposition, ἐπί or πρός, and governs a case; and sometimes these prepositions are expressed with it. When the latter construction appears, ὥς means no more, as far as our idiom is concerned, than ἐπί or πρός alone. When it stands without them, the case apparently governed by ὥς depends in reality on ἐπί or πρός understood.

ὧς (from the old demons. pron. ὅς, same as οὗτος, this), same as οὕτως. Thus, so, in this way.

ὧσαύτως (adv. from ὧς, and αὐτως). In the same way, just so, exactly thus, in like manner.

ὧσπερ (adv. from ὧς and περ). Just as, even as, the same as, as if.

ὧσπεροῦν (adv. from ὧς, περ, and

οὖν) *As in truth, as is really the case, exactly as.*

ὥστε (adv. and conj. from ὥς and τε). *As, just as, so as.—That, so that, in order that.*

*Ὀστία, ὠν, τὰ. *Ostia*, a celebrated town and harbour, at the mouth of the river Tiber in Italy, which served as the port of Rome.

ὦ τᾶν (indecl.), only as vocative; a mode of address in common life. *Oh thou, my good friend.*—Also, though seldom, used in the plural, *oh ye.*

ωφέλεια, ας, ἡ (from ὠφελέω). *Utility, profit, advantage, gain.*

ὠφελέω, ὦ, fut. -ήσω, perf. ὠφέληκα (from ὀφέλλω, to aid). *To help, to succour, to be useful to, to assist, to be profitable.*

ὠφέλιμος, ον (adj. from ὠφελέω, to aid). *Useful, advantageous, profitable.*

ὠφέλιμως (adv. from ὠφέλιμος). *Advantageously, profitably, usefully* —Comparative ὠφέλιμώτερον, superlative ὠφέλιμώτατον.

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